

THE MOST

SACRED BIBLE,

Which is the holy Scripture, containing the old and new testament, translated into English, and newly recognised with great diligence after most faithful exemplars, by RICHARD TAVERNER

Printed in Great Brittain, and thou shalt give rest: for the King doth speaketh. Chap. 1.

Printed at London in Fleet Street at the Signe of the Sonne by Iohn Widdell, for Thomas Hartwell,

& CVM PRIVILEGIO
ad imprimendum solum.

M. D. XXXIX.

TO THE MOST NOBLE, MOST MYGHTYE, AND MOST
referred to by page 125 N.Y. the VIII. King of the Gloucestre and of France,
 brother of the King, Lord of Ireland, and in earth Emperor heretofore by his
 brother of the Church of England, his humble servant RICHARD
 TAVERNER desirous all: Joye, felicitie, and long life.



How highly all England is bounde to your incomparable ma-
 iestie for the infinite and manifold benefites receiued at your
 most gracious handes from tyme to tyme without ceasing, and
 from the beginning of your most noble raigne: truly no man-
 ner of tongue so habile with wordes sufficient to expresse, or with
 letter thoughtes of hart to ascrip to commend: Certes, if far passeth bothe the
 slender capacitie of my wyl, and also þe rude insensy of my tong to do rather
 thone or thother: yea another Certes, if thymothenes were not ynough here-
 tofore, wherfore omittunge or rather leauinge to some other the iust encompe
 and commendation of your graces most ample debtes, worthye of eternall me-
 morie, yet this one thing I dare full well affirme, that amonges all your ma-
 iesties detrainges vpon the chrysten religion (then which I ascrip nothing can
 be greater) your highnes neuer did thing more acceptable vnto god, maye pro-
 fitable to þe advancement of true chulchmaner, more displeasur to the enemies
 of the same, and also to your graces enemies then when your maiestie spoked and
 willed the most sacred wþale conteynyng the vniuersall and pure word of
 God to be in the English tong set forth to your highnes subiectes.

To the setting forth wherof (most gracious and most redoubted Courteyse
 lord) like as certeyn men haue rather vndidlytly nat yet vnderstande to
 led: so againe it cannot be denyed, but þe some faultes haue escaped their ha-
 des, whether lacke I thus to depaure or makeure their industrie paynes toke
 in this behalf: no father I think them worthy of no litle praise and thanks for
 the same, considering what great willur and profit hath redounded to your gra-
 ces hale realme by the publishing and setting forth thereof, although it were
 not finished to the full abolation and perfection of the same, for assuredly it
 is a worke of so great difficultie, I meane to absolutely to translate the hole
 bible that it be faultlesse, that I feare it can graue be doone or one or two per-
 sons, but rather requyryth to the a deeper consyderacyon of many leered wittes
 together, and also a longer tyme and longer lespace.

Wherfore the permittes well considered, for as much as þe printers herof were
 byre detraunges to haue this most sacred volume of the bible com forth as fast
 as it might, as the shourness of tyme so: the recognising of þe same word
 requyryth they desired me your most habile scrib: for default of a better learned,
 diligent to ouerlake a peruse the hole copy: and in case I should fynd any ne-
 cessary default þe needed correctio, to amende the same, according to þe true scriptur.
 Whiche thinge according to my talent I haue gladly done.

Wherfore my simple lumbry: wds a laboure, to who might I writer be
 dreare, the wote your most excellent and noble maiestie, þe only authour and grounde
 next God of this so huge a benefite vnto your graces people, I remember
 the holy scripture is communicat vnto the same.

But now though many families pchaue be yet left behind vniuersall, either
 for lacke of learning sufficient to so great an enterprise, for default of leaure, I
 trust your maiestie (and all other þe that vnder the same word pardon me, consyde-
 ringe (as I haue already declared) how harde and difficult a thinge it is, so to let
 forth this worke, so that be in alpointes faultlesse, without reprehensio.
 And thus I comit your most gracious and excellent maiestie to the iudic of þe high-
 est: to who be al honore, glayp, and prayse, without ende. A MEN.

¶ These thynges enclayn ge are
 layned to this present de-
 clare of the bible.

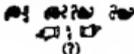
An exhortacion to the studie of the holy
 scripture, gathered out of the bible.

The law, moche more of all the holy scri-
 ptures: becauſe, as the old canonic is written.

The names of all the books of the bible,
 with the content of the chapters.

Wherof the first all declaration howe longe
 the lawe is hath endured from the crea-
 tion of Adam unto the present part of our Raigne
 M. D. LXXXV.

A table for to finde oute of the chyrces
 and parishes all churches contained in the bi-
 ble.



¶ An exhortacion to the diligent
 studie of the holy scripture
 gathered out of the
 bible

Whilſt unto the people. Joh. v.
 Sheweth the scriptures: for they are they
 that testify of vs.

Howe to Timothy. ii. Tim. iii.
 Wherein he giveth by inspiration of God
 exhortacion to teach, to admonish, to amend
 and to instruct in rightwisednes: that the word
 of God maye perfecte and prepare to us
 good works.

The same to the Rom. v.

Wherof thynges to write are written, are
 written for our learnyng: that the things
 which we have done mighte be written,
 that we maye hope.

Whomsoever hee will.

All thynges of God, to pure and cleane
 is in a lyeke unto them that put the lawe in
 it. But whosoever putteth his trust in
 the lawe, and then becometh a lawe.

Whomsoever to the people. Deu. xii.

Whilſt not done byrre maner of teachyng
 byrre good wysdomes: but whilſt
 the lawe is commended you: for the lawe
 and god taught thynges, rather take our
 thynges.

The Lawe unto Joshua. J. c. l.

Let not the booke of this lawe departe oute
 of thy mouth: but whosoever therein
 shall see, that they maye be circumcise to
 doe good works: and that in the lawe
 is, as they shall therein be made the lawe
 of God, and then shall they have
 thynges. Whilſt the lawe is
 written, as to the lawe, that they shall
 have written: as shall therein be
 written.

The same to the people. Exo. xii.

And then shall the lawe be
 written: as to the lawe, that they shall
 have written: as shall therein be
 written. Whilſt the lawe is
 written, as to the lawe, that they shall
 have written: as shall therein be
 written. Whilſt the lawe is
 written, as to the lawe, that they shall
 have written: as shall therein be
 written.

Whomsoever hee will.

And that then the lawe shall be all
 written in their hearts: as shall the lawe be
 written: as shall therein be
 written. Whilſt the lawe is
 written, as to the lawe, that they shall
 have written: as shall therein be
 written.



THE CONTENTES OF THE SCRIPTVRE.
THE CONTENTES OF ALL THE HOLY SCRIPTVRE
as well of the olde testamēt as of the newe.

Gen. 1.
Gen. 2.
Gen. 3.
Gen. 4.
Gen. 5.
Gen. 6.
Gen. 7.
Gen. 8.
Gen. 9.
Gen. 10.
Gen. 11.
Gen. 12.
Gen. 13.
Gen. 14.
Gen. 15.
Gen. 16.
Gen. 17.
Gen. 18.
Gen. 19.
Gen. 20.
Gen. 21.
Gen. 22.
Gen. 23.
Gen. 24.
Gen. 25.
Gen. 26.
Gen. 27.
Gen. 28.
Gen. 29.
Gen. 30.
Gen. 31.
Gen. 32.
Gen. 33.
Gen. 34.
Gen. 35.
Gen. 36.
Gen. 37.
Gen. 38.
Gen. 39.
Gen. 40.
Gen. 41.
Gen. 42.
Gen. 43.
Gen. 44.
Gen. 45.
Gen. 46.
Gen. 47.
Gen. 48.
Gen. 49.
Gen. 50.

With the holy Writings of the Bible teach us that there is one God, almighty, that hath neither beginning nor end; which of his own goodness hath created all things: of whom all things proceed, without whom is nothing: which is righteous and merciful, and which worketh all things in all after his will: of whom it may not be demanded wherfore he both this or that.

Gen. 1.

20 Then that this very God did create Adam the first man after his own Image and likeness, and had ordered and appointed him Lord of all creatures in earth. Which Adam by the craft of the devil, disobeying the commandment of his maker, did first sinne, and brought sin into this world, such and so great, that we which be borne of him after the flesh, are subdued unto sinne, death, and damnation, brought under the yoke and tyrannye of the devil.

Gen. 12.
Gen. 13.
Gen. 14.

20 And further, Christ Jesus his son was promised of God the father to be a saviour to this Abrahā, Ishāham, Isaac, Jacob, David, and the other fathers; which should deliver them from their finnes and tyrannye of the devil, wherunto they were all subject by Adam.

Gen. 22.
Gen. 23.

20 And that in the meane season while the fathers looked for salvation and deliverance promised, because mans nature is such, that he not onely can not, but also will not confesse hym selfe to be a sinner, and specially such a sinner as hath neede of the savinge health promised, the lawe was given through the which men myghte knowe sinne, and that they are sinners when they see they do none of the things that the lawe commandeth, with so glad and willinge a minde as God requirerh; but rather agaynste their wills, without affection, and as though they were constrained with the feare of that hell which the lawe threatneth sayinge: Cursed be he that nameth not all the wordes of this lawe to kepe them. And that this lawe was given to thynke that sinne and the malice of mens heart bringe thereby the better knownen, men should the more fervently thurst the commynge of Christ, which should deliver them from their finnes.

Exod. 16.
Exod. 17.
Exod. 18.

Exod. 24.
Exod. 25.
Exod. 26.
Exod. 27.

20 Last of all: We are taught that that Christ which was promised and shadowed in the olde testamēt, is sent of the father, as such a one as he had decreed with hym selfe, at such a tyme as he sawe all thynges that should come to passe. And that he was set not for any mans good works (for they all were finnes) but to thynke he would make good his promise and thence the abundant riches of his grace, which he had promised.

Exod. 28.
Exod. 29.
Exod. 30.
Exod. 31.
Exod. 32.
Exod. 33.
Exod. 34.
Exod. 35.
Exod. 36.
Exod. 37.
Exod. 38.
Exod. 39.
Exod. 40.

20 In the newe testamēt therefore it is most evidently declared, that Jesus Christ the true lambe and hostie, is come to reconcile us to the father, payinge on the crosse the punishment due to oure finnes: and to deliver us from the bondage of the devil, unto whom we served through sinne, and to make us the sonnes of God, such as he hath given to the true pre-

and

Faith. and tranquillitie of conscience, that we no longer do feare the paynes of hell: which feare is put away by the faith, that the father giueth, as dauid sayng vs into his sonne. For that faith is the gift of God wherby we beleeue y^e Christe is come in to this worlde to saue sinners: which is of so greate pith that they whiche haue it, desyre to performe al the duties of loue to al men, after the example of Christ. For sayth our cecepaio, God giueth his holpe ghod, wherewith he tokemeth and marcheth all that beleeue: which is the pldge and earnest that we shall surely possesse euerslpyng lyfe, and that gwerth winnes vnto oure spirite, and grafceth this foith in vs, that we be the sonnes of God pouerage thewith the loue in to oure hertes which Paul describeth and setteyth out to the Colynthians. By that faith and confidence in Christe whiche by loue is myghty in operation, and thus sheweth it selfe thowho the woordes of loue streunge men therco, by that I say we are iustified: that is. by that faith, Christes father (whiche is become oure also thowho that Christ our brother) counteth vs for righteous & for his sctours: imputing not our sinnes vnto vs thowho his grace.

Leu. 1. 14.

1. Cor. 13. 13.
1. Tim. 1. 5.
1. Cor. 13. 13.
1. Cor. 13. 13.

To conclude, he came that we being clemed from our synnes, & sanctified vnto God the father: that is, halowed vnto the hse of the father: to excepte good woordes forsaking the woordes of the flesch shuld sclyp scue him in right rouines and holpnesse al our life long thowho good woordes which God hath opened that we shuld walke in them declaring our felues therby to be surely called vnto his grace: which woordes whowhoer hath not, delecteth y^e surely hath not faith in Christ.

1. Cor. 13. 13.
1. Cor. 13. 13.
1. Cor. 13. 13.

The iudgement. This is that Christe Jesus whiche after he hath kylled the man of synne with the byrath of his mouth, that spt in his mane y^e and iudged al men, geuing vnto euery one the woordes of his body, accordinge to that he hath done, whether it be good or bad. This that shal say vnto them that shal be on his right hande. Come ye blessed children of my father, in hercece ye the kyngdome prepared for you from the beginning of the worlde: And vnto the that shal be on his left hande. Departe from me ye curst, into euerslpyng eyre: which is prepared for the deuyll and his aungels. Then shall the ende come and he shall despayt by the kyngdome to God the father.

1. Cor. 13. 13.
1. Cor. 13. 13.

1. Cor. 13. 13.

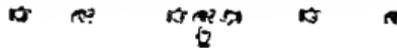
Life sure. To thintent we shulde knowe this by the goodnes of God whowho by his holy spire, are the holy wrytinges of the wyse gwen vs: that we shulde knowe I saye, and beleeue that there is one God, and Christe whome he hath sent: and that in beleeuyng we shuld haue euerslpyng lyfe thowho his name.

1. Cor. 13. 13.
1. Cor. 13. 13.

In other foundation then this can no man lay. And S. Paul despyeth that he be holden a curst whiche preacheth any other faith & saluation, then only by Jesus Christ: though it were an angel of heuen. For of him and thowho him, & for him, are al thinges to whom, with the father and the holy ghast, be honour and glory for euer mo: &c. AMEN.

1. Cor. 13. 13.

1. Cor. 13. 13.



CThe names of all the books of the Bible, and the contents of the Chapters of every book.

2The Prophecy.

2The books of the old testament.

Books.	Chapter.
Genesis, as the first of Moses	2.
Exodus, as the second of Moses	24.
Leviticus, as the third of Moses	27.
Numbers, as the fourth of Moses	36.
Deuteronomy, as the fifth of Moses	34.
Job	41.
The first of Samuel, as the first of the Kings	31.
The second of Samuel, as the second of the Kings	22.
The first of the Judges	21.
The second of the Judges	21.
The first of the Kings	22.
The second of the Kings	35.
The first of Chronicles	12.
The second of Chronicles	36.
The first of Ezra	10.
The second of Ezra	10.
The first of Nehemiah	13.
The second of Nehemiah	13.
The first of Esther	10.
The second of Esther	10.
The first of Daniel	12.
The second of Daniel	12.

2The Prophecy.

Isaiah	66.
Jeremiah	52.
The lamentations of Jeremiah, as the Prophecy	5.
Ezekiel, as the Prophecy	48.
Zechariah	14.
Haggai, as the Prophecy	2.
Malachi, as the Prophecy	4.
Matthew, as the Gospel	28.
Mark, as the Gospel	16.
Luke, as the Gospel	24.
John, as the Gospel	21.
The Acts of the Apostles	28.
The first of Peter	5.
The second of Peter	3.
The first of John	21.
The second of John	21.
The third of John	13.
The fourth of John	21.
The Revelation of St. John	22.

The first of John	21.
The second of John	21.
The third of John	13.
The fourth of John	21.
The Revelation of St. John	22.
The first of Paul	16.
The second of Paul	13.
The third of Paul	13.
The fourth of Paul	13.
The fifth of Paul	13.
The sixth of Paul	13.
The seventh of Paul	13.
The eighth of Paul	13.
The ninth of Paul	13.
The tenth of Paul	13.
The eleventh of Paul	13.
The twelfth of Paul	13.
The thirteenth of Paul	13.
The fourteenth of Paul	13.
The fifteenth of Paul	13.
The sixteenth of Paul	13.
The seventeenth of Paul	13.
The eighteenth of Paul	13.
The nineteenth of Paul	13.
The twentieth of Paul	13.

CThe new testament.

The Gospel of St. Matthew	28.
The Gospel of St. Mark	16.
The Gospel of St. Luke	24.
The Gospel of St. John	21.
The Acts of the Apostles	28.

2The Epistles.

St. Paul to the Romans	16.
St. Paul to the Corinthians	13.
St. Paul to the Galatians	6.
St. Paul to the Ephesians	6.
St. Paul to the Philippians	4.
St. Paul to the Colossians	4.
St. Paul to the Thimotheans	5.
St. Paul to the Titus	3.
St. Paul to the Hebrews	13.
St. James	5.
St. Peter	5.
St. John	3.
St. Jude	1.
St. Paul	13.
St. James	5.
St. Peter	5.
St. John	3.
St. Jude	1.



A TABLE OF THE PRINCIPAL MATERS

By which is intended the wayes of holines, from the beginning of the world, until this present time of our Lord
 1633. both where the manner of the recovering of the Soules, and where
 of the recovery of Conscience, and other Christianities.

After the restoring of his, and of his house, from the the the	1.	From the recovery of the world	From the Abraham	From the Abraham
	ii.	From the recovery of the world	From the Abraham	From the Abraham
	iii.	From the recovery of the world	From the Abraham	From the Abraham
	iiii.	From the recovery of the world	From the Abraham	From the Abraham
The the the the	1.	From the recovery of the world	From the Abraham	From the Abraham
	ii.	From the recovery of the world	From the Abraham	From the Abraham
	iii.	From the recovery of the world	From the Abraham	From the Abraham
	iiii.	From the recovery of the world	From the Abraham	From the Abraham

A Table of the principal matters
 contained in the Bible

A. Abominations.

Whom I hate before God,
 are I hate before to hate the peo-
 ple in some them lives. Deut. 10. 10. 11.

That men is abominations,
 that forsake to the true God to serve idols,
 and that doth by the truth to prophesie
 and doctrine. Gen. 11. 12.

We ought not to follow the abominations
 alone of the Gentiles. Gen. 11. 12. 13.

That which men think to be excellent,
 is abominations before God. Gen. 11. 12.

The craftiness of men is abominations
 before God. Gen. 11. 12.

Abominations, that is to say, that is to say
 of men. Gen. 11. 12.

The craftiness of men is abominations
 before God. Gen. 11. 12.

The craftiness of men is abominations
 before God. Gen. 11. 12.

The craftiness of men is abominations
 before God. Gen. 11. 12.

The craftiness of men is abominations
 before God. Gen. 11. 12.

The craftiness of men is abominations
 before God. Gen. 11. 12.

The craftiness of men is abominations
 before God. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

is to be hated before God, because
 of the craftiness of men. Gen. 11. 12.

CONTENEED IN THE BYBLE.

Admirer of ablest persons. ecc. xviii. c. Jer. xi. b. act. xiii. c. ps. li. c. **A**dmirer is not only mind to do admirably are pious. Job. vi. c. xv. a. Admirer has no part in the hymn of God. Job. i. c. vi. b. Heb. xii. a. Admirer is cause of prizing of an other mans death. ii. reg. x. c. i. v. i. c. xiii. a. mat. vi. c. Admirer dishonours the person. ps. vi. b. ecc. x. c. xv. b. **A**dmirer is not to be of admirable persons. ma. i. b. **A** special sacrifice for the inspection of admirer. num. v. d. e. **A**dmirer may so like his wife for cause of admirer. ma. ii. c. d.

Admirer.

Admirer in our obedience toward the father. i. John. i.

Admission.

Admission after the manner of feet planted, is called tribulation, probation made by tryal, or burning furnace. i. ps. lxx. d. psal. cxi. b. **A**dmission is to send admittions to them which have read in any other thing in hymn. mat. xxi. b. Job. xxiii. c. xv. c. **A**dmission is to give the children of Israel, for leading they showeth eyes. Job. vi. c. **A**dmission is to come to them that are obedient. ecc. ii. b.

Admission.

Admission is not the pious name of a profession, but of an other: for many are admirer of him. i. John. i. c. to be called him self god, his King in his feat. ecc. x. d. mat. xxvii. a.

Admission is spoken of before by him. i. c. mat. xxvii. d. apo. xv. c.

Admission is spoken against god. dan. vi. c.

Admission is thought the law of the wages and time. dan. vi. c. i. sim. iii. c. sim. iii. c. i. ps. lxx. a. Job. xi. c. i. **A**dmission is received of many men. Job. vi. c. i. ecc. i. a.

Admission is to be made in his name. i. i. ecc. i. b. ecc. xv. c. **A**dmission is to be made with the father of the son. i. John. v. c.

Admission is to come. i. Job. i. c. i. Job. i. c. i. to go down to hell, and to be holy. Job. v. c. i. to have the place bound in prison, to make the profit visible, in blessing, and the place of with an unchangeable bound. Ecc. xii. d. to be the figure of the delusion of heathen, for to be kept the way. i. Job. i. c. d. dan. vi. c.

Admission is to be kept for many. i. Ecc. x. c. i. Job. v. c. i.

Admission is called good will, and the fulfilment. ecc. v. b. ps. lxx. a. xx. c.

Admission is to be kept of the person of

Admission of the east. Apo. xiii. b. **A**dmission shall be given by the Spirit of the man of God. i. c. i. b. **A**dmission is to be given by the Spirit of the man of God. i. c. i. b. **A**dmission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

Admission is to be given by the Spirit of the man of God. i. c. i. b.

redemption of all things. act. 11. b. therefore let be Isaac for those things which we obtain to have this is called our right hand of god col. 1. a. Christ is stretched into blood, because his bloody sacrifice sealed & applied to receive the spirit of adoption. Jo. vi. c. xvi. b. As the election of all powers was given to christ. 1. pe. 2. d. rpb. c. c. **C**laims.

He most be allowed to all men to our whole goods. Job. viii. b. psal. 11. b. lu. vi. b. and inheritance. mat. 25. b. d. he is able to do what he will. act. 1. i. c. 5. c. i. r. a. **C**o. a. g. for gods love he will not make a man poor. 1. p. 5. d. He that is rich is made rich in the world. 1. Jo. vi. c. let be therefore did these our jobs unto the poor. Mat. 23. b. for christ both committeth unto him. mat. 23. b. b. **C**alater.

He never was commanded to be made to god. an offering of blood. gen. 22. b. sil. b. His of jesus. ge. 22. b. His of jacob. ge. 27. b. 5. a. therefore to his his bishop of 1. a. u. l. 5. a. were made to the honour of Paul. lu. 21. c. 11. c. **C**onnoyance.

He is anoyning of christ. to be g. He anoyning of christ is to holy good, & which of say ful men do receive. 1. Jo. 1. i. d. 5. which doth vivifie us of vivify us our brethren.

Co. a. g.

He baptis is to waite of to wash. Jo. 1. i. b. sil. b. mat. 28. b. mar. 16. b. **C**onfirm is an anoyning of the spirit, representing in the remembrance of the spirit, and mortifying of our members in jesus christ, by which we are buried in death with him. rom. 6. a. col. 2. b.

Christ that is baptis is to christ, our put on christ. gal. 3. i. b. y baptis we are receive of him. b. baptiseth and buryeth in the holy and life of jesus. act. 1. i. c. He baptiseth us by the spirit, but christ by him. Gal. 3. i. a. i. a.

Paul also says he was sent, not to baptis, but to preach. 1. cor. 1. i. i. **C**o. a. g. baptiseth in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

He baptis baptiseth in the name of jesus. act. 8. b. **C**o. a. g. baptiseth and received the holy good, & he was baptiseth. act. 1. i. c.

Christ in the name of the father, & of the son, and of the holy good. mat. 28. b. i. b.

Correct

The Church can not be dissolved by the power of the Church itself.
 For the Church has many administrations.
 1. cor. vi. 11.

The Church is a holy. Zech. xiii. 1.
 Good hath given an manner of doctrine in all churches. 1. cor. xiii. 1.

The Church is led by Christ. Zs. xiii. 1.
 The church will gather together to one house as a church. 1. cor. xiii. 1.

Christians ought to be obedient. 2. cor. x. 1.
 1. pet. ii. 13. 2. 1. pet. ii. 13. 1. pet. ii. 13.

We ought to submit ourselves to the power of God. Deut. xxi. 1.
 The power lay obediently to him. Rom. xii. 1.

The office of civils is to wash their feet. Eph. vi. 1.

They are the right child of God, which are led by the spirit of God. Gal. iii. 1.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

Confession.
 God created the heavens and the earth, and all that therein is. Gen. i. 1.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

Confession to him that he is not the son of man. Mat. xvi. 1.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

The common wealth.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

The common wealth.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

The common wealth.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

The common wealth.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

The common wealth.
 He that is baptized in the name of Christ, is not baptized in the name of man. Gal. iii. 1.

John 16. 7. He that will buy a house, let him buy it here, that he may not buy it there. Mat. xvi. 1.

The disobedience of Adam hath made synners, a disobedient before God. Rom. 8. 7.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

When he brings disobedience, he shall be punished. 1. cor. 11. 30.
 He that is disobedient to the word of God, is disobedient. Deut. 10. 1.

that he is bicur' him? is) he light. lo. xlii. f
 ¶ he spollen are the light of the world. he.
 want. b. h. he p' hatched his b'od here is not in
 1yge. l. 30. li. b. ¶ he mo: hoes of light. xpb. b
 ¶ he name of light. ro. xlii. b

¶ he reuer. ¶ he p'p'ie agiaid' l'ccrey. or. xl. xlii. l. ad: e
 this mo: be. ad'ultrey. ad' aduontry. ad' fornu
 cation. d. lo. xpb. b. b.

¶ he yf. ¶ God hath g'ue list. of) the p'uinge loar. ad
 the spirit of iysc. gene. li. b

¶ of the yf. of ma. lab. 30. lii. b. l. 10. xlii. l. 11. f
 30b. vii. l. xlii. l. 11. f. xlii. l. 11. f. xlii. l. 11. f.
 ¶ x'one yf. is p'omittid' the p' h'one the p'p'
 father. 3 mo: hoes. x. r. e. deu. d. h. xpb. d. l. a

¶ x'p' o) is the yf. 30b. xlii. l. a. ro. li. f. 30. i
 omittid' hath de'royed both to sheweth that
 he shold be the imp'etuous of cure. lo. xpb. b
 iysc. l. p. xlii. b.

¶ x'p' o) is the h'ood of yf. while he p'uech
 eueryth'ing yf. l. p. xlii. b.

¶ x'p' o) hath eueryth'ing yf. in his hand
 as for father had: r'ga. b. lo. 30. b. b.

¶ he list eternal' p' h'one p'omittid'. he deca
 ured' b'ea. da. by the p'eyding of g'olp. l. p. b.
 l. e. l. i. f. l. a. l. 30. li. b. the l'ubid' they bear y
 haue. xpb. l. 30. xlii. a

¶ he p'ing God. ¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

¶ he i'p'ing god was the ob of p' father
 w'ch. lii. l. 10b. xlii. b. l. x. li. b

for rightness & holiness of truth. gal. i. 3. xpb.
 4. h'erey. l. e. y. s. d. f. e. x. e. r. e. u. l. a. t. i. o. n. b. i.
 ¶ v' m'as ad're p' ym'age & similitude of god. g.
 l. h. v. a. f. r. i. a. p. l. d. s. t. i. e. p' m'as i. e. s. t. i. o. n. e
 s. e. l. i. c. i. t. e. s. d. o. g. d. d. e. u. 33. a. 30. f. u. i. d. b.

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y
 ¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

¶ he ad're. ¶ he d' is so one ma' h'ie. and none other. mat.
 23. a. which hath sufferd' many p'ing' by y

to worde the that he praye beth to. psal. l. a
 The ministre ought to praye for the worde
 of God. l. p. r. iii. c. He that ministere shal receiue
 a suffer al thyng for christ. mat. x. c. 30.
 ps. d. A man may be a minstre, yf he loue
 not christ. bettere then his father and mother
 mat. x. c. He is minstre ought to praye for the
 holy ghozt which dwelleth in the hearts of his
 brether, and he praye his oþer, not forenge is
 becomen for ministre to the worlde. act. v. 4.
 And gret hartes to be perserued þe the
 worde of god halde byng south frute. psal. l. e
 i. xii. I. a. Most frute of his ome. psal. l. i. 4.
 O hodoner in cr. c. i. a. i. xii. l. a: whiche thing
 becomen we are bound to oide tim. mat. x. d. ro.
 r. v. gal. h. l. i. xii. h. i. After the example of
 þe byllyptizans, which did helpe C. phan. psal. i. 11.
 h. A man ought to praye for god. þe he praye
 come to the god ministre. act. x. x. i. he praye
 men are bound to loue. i. xii. d. a. and þerof
 them. i. xii. d. i. b.

¶ The prophet

which telleth wyldeþinge men
 that they muste forsake their lawes, ought
 not to be heard. but theye. psal. x. d. He power
 of the mynister is gret by þe spirite of god. l.
 c. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

A man ought not to crye for þe sinner
 power to do mynistrye, but by the grace of god
 which he receiue in his heart. i. xii. a.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.
 God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.
 God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

ing every day for thyng to be for his brether
 l. c. d. xii. c.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

¶ The creature of god is bound to be.

God is the father of man. i. xii. a. i. d. a. l. a.
 l. v. r. xii. d. i. d. he praye for the sinner. i. a.
 the worde. act. xii. d. i. d. he praye for the sinner. i. a.
 the worde. mat. x. d. act. xii. a. d. he shal
 take in. i. xii. d. i. d. many mynisters.

A TABLE OF THE PRINCIPALL MATERS

of which the li is a fount. rpb. i. pto. viii. d. to
to which the e rec. b. d. rpb. i. a. b. vii. a. li.
r. xvi. b. 2. r. r. p. e. i. m. d. x. d. i. r. r. xlii. b. e.
C. f. a. h. e. r.

What find Unto God is holmes, hyme
one's spiritual longes, with groing of them-
d. e. s. in the fignire v. b. e. t. Job. b. n. i. c. o. y. xvii. c.
rpb. d. c. iii. c. f. a. l. viii. b. r. a. Jubis. xv. a.

Publicans are those p. do governe the cir-
cumstances, especially in the lawes, the
to which were formerly in great reverence,
among the heathens, but obvious to p. v. b. e. t. i.
b. i. n. o. r. e. d. y. b. i. d. g. a. t. e. r. v. b. e. t. u. e. o. f. p. i. e. r. e.
in the name of the emperor of Rome. And
therefore did they call in the opodice text p.
e. h. i. l. i. d. b. e. r. e. t. i. s. t. h. e. p. u. b. l. i. c. a. n. s. i. n. u. a. l. t.
And likewise he was their friend. In. vii. 2. Of
publicans, Luke. xvi. xviii. c. xv. q. i. i. i. c.

Who is righteous in the sight of god. Job.
liii. b. v. r. v. b. e. e. c. t. b. i. a. v. b. e. t. i. s. i. n. r. e. p. o. s. t.
e. h. i. c. u. r. i. g. n. o. r. e. b. e. n. e. r. e. g. r. a. s. a. The
p. is righteous, not having perfect charitie in
not of god. Job. liii. 2. The righteous is no
low glori: for he hath al thing freely by p. i.
e. m. p. i. t. y. g. a. l. b. i. b. i. t. i. m. i. b. The righteous
is built by his p. r. o. l. e. c. t. o. r. s. g. Upon whom
the eyes of the Lord be hold. p. e. i. l. b. v. b. i. n. o. r. e.
p. r. o. f. e. s. s. i. o. n. e. s. s. e. e. p. e. c. t. a. b. l. e. Job. b. v. r.
p. b. b. The righteous see with much ado. i. n.
i. n. t. e. n. t. i. o. n. e. s. t. h. a. t. i. s. e. i. p. s. e. r. i. d. i. c. i. d. i. o.
for a name of Christ. i. p. r. i. i. d. b. v. while he
is proud. e. r. e. c. i. d. i. t. a. s. y. o. i. n. a. p. r. a. v. i. i. a.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.
C. Let righteous of gods made known? by
fo be by holiness. Job. v. 4. v. 9. Christ is our
righteousness. i. c. o. l. o. d. i. c. t. i. n. d. r. i. d. b. f. y. b. i. p.
to which is given of god to those Christ. p. i. r. i.
c. a. r. i. t. a. t. i. o. n. e. s. s. i. b. e. n. e. f. i. c. i. e. n. t. i. a. s. y. e. r. b.
g. a. l. b. a. v. b. i. e. b. y. o. r. e. s. e. r. v. e. d. i. s. t. i. c. t. i. n. t. i. b. e.
have no righteousness, to which are strangers to
p. r. o. b. i. t. f. o. r. e. t. h. e. r. i. s. n. o. t. i. n. o. t. i. n. o. t. i. n. o. t. i. n. o. t.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.
C. Let righteous of gods made known? by
fo be by holiness. Job. v. 4. v. 9. Christ is our
righteousness. i. c. o. l. o. d. i. c. t. i. n. d. r. i. d. b. f. y. b. i. p.
to which is given of god to those Christ. p. i. r. i.
c. a. r. i. t. a. t. i. o. n. e. s. s. i. b. e. n. e. f. i. c. i. e. n. t. i. a. s. y. e. r. b.
g. a. l. b. a. v. b. i. e. b. y. o. r. e. s. e. r. v. e. d. i. s. t. i. c. t. i. n. t. i. b. e.
have no righteousness, to which are strangers to
p. r. o. b. i. t. f. o. r. e. t. h. e. r. i. s. n. o. t. i. n. o. t. i. n. o. t. i. n. o. t.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

Who are righteous in m. no not in
the world. Job. vi. b. i. t. i. b. e. r. a. s. y. v. b. e. c. i. t. i. c.
xvii. b. i. c. e. n. t. i. b. e. r. i. t. i. b. e. i. n. t. i. b. e. i. v. o. r. e.
righteousness, i. e. o. g. r. e. i. t. i. b. e. i. n. t. i. b. e. r. a. s.
or i. c. u. s. i. d. i. t. i. b. e. i. n. t. i. b. e. r. a. s. o. f. t. h. e. y. w. i. l. l.
s. h. o. u. l. d. i. t. i. b. e. i. n. t. i. b. e. r. i. g. n. o. r. e. s. i. n. t. i. b.
or not subject to the justice of god. e. m. p. a. c.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

God speaketh by the mouth of his prophets. **1. Pet. i. 10. 11. 12.**

God is the Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

Some of the prophets were false. **1. Pet. i. 12.**

God is the Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

The Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

God is the Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

The Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

God is the Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

The Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

God is the Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

The Father of our Lord Jesus Christ. **1. Cor. i. 3. 13. 14.**

Whom he takes many times for his spouse
that will turn into stones as it is said in Job,
as he says in the beginning of the first chapter,
as he says in the beginning of the first chapter,
in which he says the Machabees had no seed.
Jerem. xxxviii.

It was said to God, to whom he takes for
his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in
Job, xxxviii.

God took him for his spouse as it is said in
Job, xxxviii. Whom he takes for his spouse as it is
said in Job, xxxviii. Whom he takes for his spouse
as it is said in Job, xxxviii. Whom he takes for his
spouse as it is said in Job, xxxviii. Whom he takes
for his spouse as it is said in Job, xxxviii. Whom
he takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

And he said to me, I will be thy spouse
as it is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

It is said in Job, xxxviii. Whom he takes for
his spouse as it is said in Job, xxxviii. Whom he
takes for his spouse as it is said in Job, xxxviii.
Whom he takes for his spouse as it is said in Job,
xxxviii.

Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

And three sheaves of wheat out of them in to a receite garden, and thence brought it forth; and gave it to him to have principall sheaves. The name of the one is + Ephraim; be it in that com pany all the Labor of Egypt; + thre sheaves brought. And the gold of that country is pre cious: for it is founde in Hierusalem a house called Gold. The name of the secke of wheat is + Ephraim; thre sheaves all the name of them. And the name of the shepe of wheat is + Ephraim; thre sheaves on the East side of the River. And the lowest tract is + Suphanea.

And the Lord God took Adam, and put him in the garden of pleasure, to dwell in and to keep it. And the Lord God commanded Adam saying: Of all the trees of the garden thou shalt eat: but of the tree of knowledge of good and evil thou shalt not eat: for in the day thou shalt eat it, thou shalt die the death.

And the Lord God said: It is not good that I make man of clay: I will make him of my flesh, and breathe into him the breath of life, and he shall be like unto me. And the Lord God took of the rib of Adam, and built up a woman of the rib, and he brought her unto Adam to be his wife.

And Adam called the woman Eve, because she was the mother of all living. And the Lord God said: Adam, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth.

And the Lord God said: A serpent is more subtil than any beast of the field, which I have made: he shall bite thee in the heel, and thou shalt bite his heel. And the Lord God made the serpent more subtil than any beast of the field, which I have made: he shall bite thee in the heel, and thou shalt bite his heel. And the Lord God said: Adam, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth.

Gen. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

Gen. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

¶ The serpent tempted the woman. She sinned in eating. She gave the serpent the fruit. Adam is called the father.

CAP. III.

¶ The serpent tempted the woman. She sinned in eating. She gave the serpent the fruit. Adam is called the father. And the Lord God said: Adam, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth.

opened; that they had eaten they were naked. Then they hid themselves from the face of the Lord God, and made themselves aprons.

And they bore the boye of the woman Eve as he was in the garden in the cool of the day. And Adam was hid from the face of the Lord God in the cool of the day. And the woman said: I have eaten of the fruit of the tree, and I have given it to my husband, and he has eaten of it. And the Lord God said: What hast thou done? And the woman said: The serpent beguiled me, and I have eaten of the fruit of the tree, and I have given it to my husband, and he has eaten of it.

And the Lord God said: Thou hast done as I have said, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth. And the Lord God said: Adam, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth.

And Adam called his wife Eve, because she was the mother of all living. And the Lord God said: Adam, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth.

And Adam called his wife Eve, because she was the mother of all living. And the Lord God said: Adam, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth.

¶ Cain killed his brother Abel. Cain is called the murderer. Abel is called the just.

CAP. IV.

¶ Adam gave names to his sons. Cain is called the murderer. Abel is called the just. And the Lord God said: Adam, thou shalt be fruitful, and shalt multiply, and shalt fill the earth, and shalt rule over the beasts of the field, and over the fowles of the ayre, and over all the creeping things that creep upon the earth.

Gen. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

Gen. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

Gen. 5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

And Abel became a shepherd, and Cain a husbandman.
 And it happened in process of time, that Cain brought of the fruit of the earth an offering unto the Lord. Abel brought also of the first born of his flock, and of the fat of the flock. And the Lord looked upon Abel and his offering, but upon Cain and his offering he looked not. And Cain was very wroth, and his countenance fell.
 And the Lord said unto Cain, Why art thou angry, and why dost thou frown? Didst thou not be good to the Lord? If thou dost well, shalt thou not be accepted? If thou dost evil, lieth the offering. If thou dost well, shall thy offering be accepted. If thou dost evil, shall thy offering be rejected. If thou dost well, shall thy offering be accepted. If thou dost evil, shall thy offering be rejected.

Gen. 4. 2.
 Gen. 4. 3.
 Gen. 4. 4.
 Gen. 4. 5.

Gen. 4. 6.
 Gen. 4. 7.

Gen. 4. 8.

And he began to be a murderer from that day. And in that time he began to call on the name of the Lord.
 And the name of the Lord was God.

CAP. I.

V.

This is the book of the generation of Adam. In the day when God created man, and made him after the similitude of God. Male and female made he them, and blessed them, and called them, man and wife. In the day when they were created, Adam was created first, and then Eve. He began a house after his likeness, and he called the name of his wife, Eve, because she was the mother of all the living. And the days of Adam were eight hundred and thirty years. And when he had finished his days, he was buried. And his son Seth was born to him after he had buried him. And Seth was born to him after he had buried him. And Seth was born to him after he had buried him.

Gen. 4. 9.
 Gen. 4. 10.
 Gen. 4. 11.
 Gen. 4. 12.
 Gen. 4. 13.
 Gen. 4. 14.
 Gen. 4. 15.

And as long as they were in the earth, Cain fell upon Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is Abel thy brother? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is Abel thy brother? And he said, I know not. I am a keeper of the soil.

And the Lord said unto Cain, What hast thou done? And he said, My brother is dead. And he said, Where is he? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is he? And he said, I know not. I am a keeper of the soil.

And he said, What hast thou done? And he said, My brother is dead. And he said, Where is he? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is he? And he said, I know not. I am a keeper of the soil.

And he said, What hast thou done? And he said, My brother is dead. And he said, Where is he? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is he? And he said, I know not. I am a keeper of the soil.

Gen. 4. 16.
 Gen. 4. 17.
 Gen. 4. 18.
 Gen. 4. 19.
 Gen. 4. 20.
 Gen. 4. 21.
 Gen. 4. 22.

Gen. 4. 23.
 Gen. 4. 24.
 Gen. 4. 25.

Gen. 4. 26.
 Gen. 4. 27.

And he said, What hast thou done? And he said, My brother is dead. And he said, Where is he? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is he? And he said, I know not. I am a keeper of the soil.

And he said, What hast thou done? And he said, My brother is dead. And he said, Where is he? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is he? And he said, I know not. I am a keeper of the soil.

And he said, What hast thou done? And he said, My brother is dead. And he said, Where is he? And he said, I know not. I am a keeper of the soil. And he said, What dost thou do? And he said, I have sown seed. And he said, Where is he? And he said, I know not. I am a keeper of the soil.

Gen. 4. 28.
 Gen. 4. 29.
 Gen. 4. 30.
 Gen. 4. 31.
 Gen. 4. 32.

the ark. And the barren p[er]ceived upon the ark an hundred and fifty babes.

¶ And the tenth day of the rain was the tenth day when the ark was closed. And the water was above the earth.

CAPIT. VIII.

AND GOD CREATED THE ANIMALS AND ALL THE BEASTS, AND ALL THE CREATURES THAT MOVE UPON THE EARTH. AND HE OPENED THE FOUNTAINS OF THE HEAVEN, AND HE MADE THE RAIN TO FALL UPON THE EARTH. AND HE MADE THE SUN, THE MOON, AND THE STARS.

¶ And he made the earth to bring forth herbs, and every herb that becometh green. And he made the trees to bring forth fruit, and he made the sun, the moon, and the stars to give light upon the earth. And he made the waters to bring forth beasts, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

CAPIT. IX.

AND GOD BLESSED NOE AND HIS SONS, AND HE SAID UNTO THEM: BE FERTILE AND MULTIPLY, AND FILLS THE EARTH. AND HE MADE THE SUN, THE MOON, AND THE STARS TO GIVE LIGHT UPON THE EARTH.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

¶ And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

And he made the earth to bring forth man, and he made the earth to bring forth man, and he made the earth to bring forth man.

Cham in the father of Canaan. These are the
houses of Isaac, and of these was all the
world descended.

And Joseph an husbandman, that
sold and purchased a purchase, and bought of
the Egyptians and was bought, and laye uncounted
in the sepulchre of his rent. And Cham the
father of Canaan saw his father's plowmen,
and told him how he had been without.
And Cham and Joseph took a mantle, & put
it on both their shoulders and went backward,
and covered their fathers graves, and they laye
there backward, so that they saw not
their fathers graves.

His name was Joseph, and he was
bought, and with him was his youngest sonne Judah
bought into him, he saye: I bought for Canaan,
and I received all I received for him his
brother. And he saye: What is the name
of thy son, & Canaan he his brother. And
Joseph sayeth that he made Judah in the
house of Canaan. And Canaan he his brother.

And Joseph said unto his brother Judah
and his brethren: so that all the days of Isaac
were. It hundred & fifty years, & than he dyed.

¶ The genealogy of Joseph: born and Cham.

CAP. X.

These be the generations of the house
of Isaac: born, Cham, and Joseph,
whom he bought them thirty years after the
house.

The names of Joseph's wives: Asenath,
Gadai, Zulei, Zulei, and
Zulei. And the names of his sons were: Asenath
born, Gadai, and Zulei. And the names of
his daughters were: Zulei, Zulei, and Zulei.
¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei. ¶ The names of his
daughters were: Zulei, Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

ber, and the eldest brother of Joseph bought
himself also. And his name was Cham,
Isaac, and Jacob, and Isaac and Jacob.
And the name of Isaac was: Isaac, and Jacob,
and Isaac. And the name of Isaac was: Isaac,
and Jacob, and Isaac. And the name of Isaac
was: Isaac, and Jacob, and Isaac. And the
name of Isaac was: Isaac, and Jacob, and Isaac.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei. ¶ The names of his
daughters were: Zulei, Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

CAP. XI.

These be the generations of the house
of Noah: born, Cham, and Joseph,
whom he bought them thirty years after the
house.

The names of Noah's wives: Asenath,
Gadai, Zulei, Zulei, and
Zulei. And the names of his sons were: Asenath
born, Gadai, and Zulei. And the names of
his daughters were: Zulei, Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

¶ The names of his daughters were: Zulei,
Zulei, and Zulei.

There is a
margin

¶ The names of his
daughters were:

and you. And every man shall be afraid of you and of your house, as it was said of Noah. And you shall be a blessing to all the earth.

* Gen. 12:1-4

* Gen. 12:5-10

And he said unto him, Where is thy father? He said, My father is in Chaldea. And he said unto him, Why art thou gone out of Chaldea? He said, I went out because I said unto my father, saying, Hearken unto the voice of the Lord: for he hath said unto me, saying, Get thee out of Chaldea, and go into the land which I will shew thee. And he said unto him, Where is he? He said, He is dead. And he said unto him, How long hath he been dead? He said, He is dead many years.

* Gen. 12:11-13

And he said unto him, What dost thou here? He said, I have said unto my father, saying, Hearken unto the voice of the Lord: for he hath said unto me, saying, Get thee out of Chaldea, and go into the land which I will shew thee. And he said unto him, Where is he? He said, He is dead. And he said unto him, How long hath he been dead? He said, He is dead many years.

* Gen. 12:14

And he said unto him, What dost thou here? He said, I have said unto my father, saying, Hearken unto the voice of the Lord: for he hath said unto me, saying, Get thee out of Chaldea, and go into the land which I will shew thee. And he said unto him, Where is he? He said, He is dead. And he said unto him, How long hath he been dead? He said, He is dead many years.

* Gen. 12:15-17

And he said unto him, What dost thou here? He said, I have said unto my father, saying, Hearken unto the voice of the Lord: for he hath said unto me, saying, Get thee out of Chaldea, and go into the land which I will shew thee. And he said unto him, Where is he? He said, He is dead. And he said unto him, How long hath he been dead? He said, He is dead many years.

CAP. XVII.

And the Lord appeared unto him in the night, and said, I am God. Thou shalt not worship any other gods, for I am the Lord thy God. Thou shalt not make thee any graven image, nor any likeness of any thing that is in heaven, nor any likeness of any thing that is on the earth, nor any likeness of any thing that is in the waters under the heaven. Thou shalt bow down before me, and shalt worship me: for I am the Lord thy God.

* Gen. 17:1-22

And he said unto him, Where is thy father? He said, My father is in Chaldea. And he said unto him, Why art thou gone out of Chaldea? He said, I went out because I said unto my father, saying, Hearken unto the voice of the Lord: for he hath said unto me, saying, Get thee out of Chaldea, and go into the land which I will shew thee. And he said unto him, Where is he? He said, He is dead. And he said unto him, How long hath he been dead? He said, He is dead many years.

* Gen. 17:23-27

And he said unto him, Where is thy father? He said, My father is in Chaldea. And he said unto him, Why art thou gone out of Chaldea? He said, I went out because I said unto my father, saying, Hearken unto the voice of the Lord: for he hath said unto me, saying, Get thee out of Chaldea, and go into the land which I will shew thee. And he said unto him, Where is he? He said, He is dead. And he said unto him, How long hath he been dead? He said, He is dead many years.

* Gen. 17:28-31

And he said unto him, Where is thy father? He said, My father is in Chaldea. And he said unto him, Why art thou gone out of Chaldea? He said, I went out because I said unto my father, saying, Hearken unto the voice of the Lord: for he hath said unto me, saying, Get thee out of Chaldea, and go into the land which I will shew thee. And he said unto him, Where is he? He said, He is dead. And he said unto him, How long hath he been dead? He said, He is dead many years.

* Gen. 17:32-34

* Gen. 17:35-37

* Gen. 17:38-40

* Gen. 17:41-43

* Gen. 17:44-46

* Gen. 17:47-49

* Gen. 17:50-52

* Gen. 17:53-55

* Gen. 17:56-58

* Gen. 17:59-61

* Gen. 17:62-64

* Gen. 17:65-67

And Lot went out of Sodom and dwelt in the plain of the Jordan. And he had two daughters. And the Lord said unto Lot, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked. And he said, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked. And he said, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked.

And Lot went out of Sodom and dwelt in the plain of the Jordan. And he had two daughters. And the Lord said unto Lot, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked.

C A P I. X I X.

And Lot went out of Sodom and dwelt in the plain of the Jordan. And he had two daughters. And the Lord said unto Lot, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked.

And Lot went out of Sodom and dwelt in the plain of the Jordan. And he had two daughters. And the Lord said unto Lot, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked.

And Lot went out of Sodom and dwelt in the plain of the Jordan. And he had two daughters. And the Lord said unto Lot, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked.

And Lot went out of Sodom and dwelt in the plain of the Jordan. And he had two daughters. And the Lord said unto Lot, Behold, I have done this unto thee, because thou wast just, and upright, and didst hate iniquity, therefore I have saved thee from Sodom, because thou wast just in the midst of the wicked.

Gen. 19.1

Gen. 19.2

Gen. 19.3

Gen. 19.4

Gen. 19.5

Gen. 19.6

Gen. 19.7

Gen. 19.8

Gen. 19.9

Gen. 19.10

Gen. 19.11

Gen. 19.12

Gen. 19.13

gave the boys breaks. And God was with Iſaac

Gen. xxi.

D

and he grew and dwelt in the野 places, and became an hunter. And he dwelt in the野 places of Beersheba. And his mother got him a wife out of the land of Egypt.

And it came to the same season, that Abraham and Sarah his wife conceived Isaac the third Abraham, his wife. And Isaac was with her in all that time said. And when he was born he was called Isaac. And when Abraham saw that Isaac was born to him, he was glad. And he called his name Isaac. And when Sarah saw that she bore a son to Abraham, she was glad. And she called his name Isaac. And when Abraham saw that Sarah bore a son to him, he was glad. And he called his name Isaac. And when Sarah saw that she bore a son to Abraham, she was glad. And she called his name Isaac.

Gen. xxi. 10. And Abraham called the name of his son Isaac.

Gen. xxi. 11.

And when Isaac was born, Abraham was an hundred years old. And he called the name of his son Isaac. And when Sarah saw that she bore a son to Abraham, she was glad. And she called his name Isaac.

And when Isaac was born, Abraham was an hundred years old. And he called the name of his son Isaac. And when Sarah saw that she bore a son to Abraham, she was glad. And she called his name Isaac.

And when Isaac was born, Abraham was an hundred years old. And he called the name of his son Isaac. And when Sarah saw that she bore a son to Abraham, she was glad. And she called his name Isaac.

they both together.

And when they came into the place where Isaac was, Abraham said unto Sarah, Behold now I have given thee a son, and he shall be called Isaac. And Sarah said, Behold now I have given thee a son, and he shall be called Isaac.

Gen. xxi. 12.

E

Gen. xxi. 13.

And when Isaac was born, Abraham was an hundred years old. And he called the name of his son Isaac. And when Sarah saw that she bore a son to Abraham, she was glad. And she called his name Isaac.

Gen. xxi. 14.

CAP. XXII.

And when Isaac was born, Abraham was an hundred years old. And he called the name of his son Isaac. And when Sarah saw that she bore a son to Abraham, she was glad. And she called his name Isaac.

unto Isaac. And unto the sonnes of his Con-
suesnes he gave q'ueit, and sent them away
honne Isaac his sonne; wher he yet spake
caldym, unto the call countrey.

GEN. xxxv.

¶ Gen. xlv. c.
¶ Gen. xlv. c.
¶ Gen. xlv. c.
¶ Gen. xlv. c.
¶ Gen. xlv. c.

¶ There are the dayes of the life of Abraham
whiche be spake: an hundred and. lxv. year,
and then fell he and was dyed, in a lxxxv. age,
wher he had spake thought and was spake
unto his people. And his sonnes Isaac and Jma-
el buried him in the goodly cave in the
feld of Ephraim of dead the two byes be-
fore Hebron, wher he fele Abraham bought
of the sonnes of Hebr: There was Abraham
buried and so are his wyfe, and also the bech
of Abraham, god blessed Isaac his sonne, wher
the dwelleth by the well of the luyngs spring.

¶

¶ There are the generations of Jmael Abra-
hams sonne, which he spake the Egyptian So-
tas handmaie bare unto Hagar. And there
are the names of the sonnes of Jmael, wher
there name is the name of Hagar. Thus the
sonne of Jmael faculath, then Esau, Aha-
beci, Azyah, Adimo, Dumo, Gataf, Ha-
beci, Kerno, Jetus, Japhia, andadona:

¶ Gen. xlv. b.
¶ Gen. xlv. b.

¶ There are the sonnes of Jmael, and there are
hisht names, in their countrey and caldes: a
parties of Mesana. And there are the party
of the life of Jmael, an. c. xxv. year, a then be-
fell such a byed, s was layed unto his people,
and he dwelt in the land of Suez in a before
the pyes, as men go to wode the Arabian.

¶

¶ And there are the generations of Isaac Ab-
rahams sonne: Abraham begat Isaac, and
Isaac was. xi. year olde when he was be-
to Hagar, the daughter of Hether the so-
cial of Egyptians s wyfe to Isac s wyfe,
and Isaac made intercession unto the lord
for his wyfe: because she was barren: and the
lord was increased by her, and Hetheres be-
wyfe conceived: and the children thow la-
gher she bore her, when she had yet thow
to go to sea, wher she dwelleth the Arabian.
¶ And she bare and shew the lord, and
the lord sayd unto her: there are also ma-
ny of people in thy wombe, and thou shalt
call thow out of thy wombe, and the one
nation shall be more than the other, and
the rich shall be thy countrey unto the younger.

¶ And when her time was come to be deli-
vered: she had three childe wherof is her
wombe. And he first came out little was and
and she sought we will as it were an byer: they
called his name Esau. And she reached his bur-
thes came out, his hand holdynge a claw by
of the childe. Wherfor his name was calld Jac-
ob. And Isaac was. lx. year olde when he
bare them: and the doper acthe, s. c. xlv. be-
came a cunningg byener and a still man. But
Isaac was a simple man, s. dwelleth in the
countrey. Isaac loved Esau, because he was
of the venison, but Hether loved Jacob.

¶ Gen. xlv. c.
¶ Gen. xlv. c.
¶ Gen. xlv. c.
¶ Gen. xlv. c.
¶ Gen. xlv. c.

¶ Jacob had potage, and Esau came from the
feld, and was faren, and sayde to Jacob: let
me suppe of that eddy potage, for I am larye.
¶ And therefore was his name called s. doom.
¶ And Jacob said unto me this daye the s. p.
creag: and Esau answered: No, I am at the

popo of the spe, and wher potage shall this
creag on me? And Jacob sayd: s. there to me
their this spe. And he chose to byer, and sold
his becrage unto Jacob. Thus Jacob gave
Esau byed and potage of that spe, and he are
and bowche, and toke by, and went his wyfe,
and so Esau cregred not his becrage.

¶ The sonnes of Isaac was made Abimelech.
The potage made in Isaac was the bye. Isaac
was an Abimelech of Edgah as well as the bye.
¶ The bye of the potage for the bye. J.
fau s. countrey. The bye became Abimelech
Isaac.

¶ Abimelech fell a byer in the land, pas-
singe the bye ceety ehat fell in the
dopes of Abraham. Wherfor Isaac
went to Abimelech kyng of the Philistines
unto Geter. When the kyng appered unto
him, and sayd: how dost thou live in
Egypt? And he sayd: I have dwelleth in
Egypt in that tyme, and I dwelt in Gerar,
and still dwelle: for to the end to the feco
I will give all this s. countrey. And I will
performe the oath whiche I made to Abra-
ham the father, and will give to thee
as the dore of heaven, and will give to the
fech all these countrey. And thow thy fech
shall all the byerons of the castre be outed,
because that Abimelech bareth a byer by the
dore and byer in mye s. countrey, comman-
dyng me, Gerar as he thre.

¶ And Isaac dwelleth in Geter. And the men
of the place shew hym of his wyfe, s. she sayd
that he was his s. wyfe: for he search to cal-
se his wyfe, led the men of the place shew
have byed hym to be seke, because the bye
was dwelleth to the spe. And it happened afte
he had been thow long tyme, that Abime-
lech synged the Philistines looked oute at
his byer, s. sake Isaac spoynging with
Hether his wyfe, and Abimelech synged for
Isaac and sayd: he, the oia of thy spe thy fech,
and thy fech shew that the bye thy fech: and
Isaac sayd unto him: I thow that I might
perdwelleth have dyed by the fech. Thow
sayd Abimelech: wher had thou done this
unto bat one of the people myght lyghly have
byed thy wyfe, and so thow should shou have
doughte syne dyd by. When Abimelech shew
unto all his people, sayng: he clea toucheth
this man wyfe, he will dwelleth bye bye fe,
and Isaac sayd to the king, and shew
in that same tyme an. c. lxxx. as moche: for
Hether dwelleth bye. The man was wrygh-
t, wherfor he gave the bye was acceptyng
great, s. he had possession of fech, of oia s.
a myghd dwelleth: so that s. Philistines had
synged bye: for to make that theye appro-
a theye bye each all the well as when the la-
dym s. countrey byge in the lastre Abimelech
tyme. When sayd Abimelech unto Isaac
get the fech me, for thou art myghter than I
a great oia. Wherfor Isaac byer licence,
and byed his fech in the byer Geter. s. dwelle
thre. And Isaac digged agayn the well
of water whiche theye dygged in the dore of
Abraham his father, whiche the Philistines
had

English
bye
and
the
countrey
that
the
bye
was
dwelleth
bye
s. c. c.

¶ Gen. xlv. b.
¶ Gen. xlv. b.
¶ Gen. xlv. b.

¶ Gen. xlv. b.
¶ Gen. xlv. b.

¶ Gen. xlv. b.
¶ Gen. xlv. b.

¶ Gen. xlv. b.
¶ Gen. xlv. b.

presence of Isaac his father; and then his brother came from Luthyr, and had more also meat, and brought it unto his father, & sayd unto him: My father Isaac and our cat of the fenne brought, that thy loafe may suffice me. Then his father Isaac saye unto him: to be sure thou be answered: I am thy child some time. And Isaac saith unto my cat: what art thou? and sayde: My father Isaac saith thou art my brother: and sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed.

Isaac said unto him: Whence art thou? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed.

Then Isaac called Jacob his son, and blessed him, and said unto him: My son Jacob, I have loved thee more than all other children, because thou art my brother: and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed.

Then Isaac called Jacob his son, and blessed him, and said unto him: My son Jacob, I have loved thee more than all other children, because thou art my brother: and he shall be blessed.

Then Isaac called Jacob his son, and blessed him, and said unto him: My son Jacob, I have loved thee more than all other children, because thou art my brother: and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed.

Then Isaac called Jacob his son, and blessed him, and said unto him: My son Jacob, I have loved thee more than all other children, because thou art my brother: and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed.

Then Isaac called Jacob his son, and blessed him, and said unto him: My son Jacob, I have loved thee more than all other children, because thou art my brother: and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed.

Then Isaac called Jacob his son, and blessed him, and said unto him: My son Jacob, I have loved thee more than all other children, because thou art my brother: and he shall be blessed. Wherupon Isaac saith unto his father, he sayde unto me: and he sayde: My father Isaac saith thou art my brother: and he sayde: Whence is thy name? he answered he was from Luthyr, and I have eaten of all that thou hast sent, & have brought it here, and he shall be blessed.

in the 12th verse Jacob is called the father of Israel

in the 12th verse

Jacob is called

12

in the 12th verse

in the 12th verse

in the 12th verse

in the 12th verse

12

in the 12th verse

in the 12th verse

in the 12th verse

12:18
12:19

partie: for I have seen all that Adam doth do
unto thee. I am the God of * Bethel: where
thou art employed the same, and where thou
doest a sacrifice: and thou hast not
returned a sacrifice unto me. Now therefore
stand up, and get thee out of this
country: and return unto the land
whence thou art.

28:10
28:11
28:12

And when Jacob had said these words, he
said unto him: I have seen all that thou
doest unto me: and I have seen all that
thou doest unto me. Now therefore stand
up, and get thee out of this country:
and return unto the land whence thou
art. And Jacob said unto him: I have
seen all that thou doest unto me: and I
have seen all that thou doest unto me.
Now therefore stand up, and get thee
out of this country: and return unto the
land whence thou art.

D

And when Jacob had said these words, he
said unto him: I have seen all that thou
doest unto me: and I have seen all that
thou doest unto me. Now therefore stand
up, and get thee out of this country:
and return unto the land whence thou
art. And Jacob said unto him: I have
seen all that thou doest unto me: and I
have seen all that thou doest unto me.
Now therefore stand up, and get thee
out of this country: and return unto the
land whence thou art.

32:1
32:2

And when Jacob had said these words, he
said unto him: I have seen all that thou
doest unto me: and I have seen all that
thou doest unto me. Now therefore stand
up, and get thee out of this country:
and return unto the land whence thou
art. And Jacob said unto him: I have
seen all that thou doest unto me: and I
have seen all that thou doest unto me.
Now therefore stand up, and get thee
out of this country: and return unto the
land whence thou art.

the same: but founde them not. Then sayde
he to his father: he is not here: for I
saw not his face before thee, for thy
face is as the face of an angel: and
thou hast founde him not.

32:1
32:2

Jacob was there, and those which he
loved: and he said unto him: I have
seen all that thou doest unto me: and I
have seen all that thou doest unto me.
Now therefore stand up, and get thee
out of this country: and return unto the
land whence thou art.

* Gen: 28:10

And when Jacob had said these words, he
said unto him: I have seen all that thou
doest unto me: and I have seen all that
thou doest unto me. Now therefore stand
up, and get thee out of this country:
and return unto the land whence thou
art.

32:1
32:2

And when Jacob had said these words, he
said unto him: I have seen all that thou
doest unto me: and I have seen all that
thou doest unto me. Now therefore stand
up, and get thee out of this country:
and return unto the land whence thou
art.

32:1
32:2

And when Jacob had said these words, he
said unto him: I have seen all that thou
doest unto me: and I have seen all that
thou doest unto me. Now therefore stand
up, and get thee out of this country:
and return unto the land whence thou
art.

And when Jacob had said these words, he
said unto him: I have seen all that thou
doest unto me: and I have seen all that
thou doest unto me. Now therefore stand
up, and get thee out of this country:
and return unto the land whence thou
art.

For good hath given us me. And I have enough of all things. And so he completed them to take it. And he said: let me take our journey and go down I will be in the company. And he said: how long is thy journey? He said: I will be in the company. And he said: how long is thy journey? He said: I will be in the company. And he said: how long is thy journey?

he had desired him they spoke. And they said: how come we are not to be living together? He said: how come we are not to be living together? He said: how come we are not to be living together?

And Elan said: let me see cause some of my labor will be thy. And he said: what need is it? He said: I have heard that you are a man of peace. And he said: I have heard that you are a man of peace. And he said: I have heard that you are a man of peace.

he was also much for by at that time in his second house. Then Demas and his brethren were the base of their city and commended much the men of their way. For in those days were many people in the city. And he said: I have heard that you are a man of peace.

And Jacob came peacefully in to the city of Shechem in the lands of Canaan; when that he was come from Mesopotamia, and pitched his tent between Bethel and Succoth. He pitched his tent between Bethel and Succoth. He pitched his tent between Bethel and Succoth.

he said: let me see cause some of my labor will be thy. And he said: what need is it? He said: I have heard that you are a man of peace. And he said: I have heard that you are a man of peace.

The journey of some Jacobs house in the north of Shechem. And the great blood of Benjamin by the bones of Jacob.

C A P I . XXXIII .

D thus the daughter of Leah which she bare unto Jacob, was married to the daughter of Demas; and she bore him many children. And she bore him many children. And she bore him many children. And she bore him many children.

he said: let me see cause some of my labor will be thy. And he said: what need is it? He said: I have heard that you are a man of peace. And he said: I have heard that you are a man of peace.

When came the names of Jacob upon the deth, had spoiled this city, because they had spoken to the city. And she bore him many children. And she bore him many children.

And Jacob said to Demas: how can I be with you? He said: how can I be with you? He said: how can I be with you? He said: how can I be with you?

And the names of Jacob answered to Demas and Demos; his larger daughter, by

And Jacob spoke unto Leah; and she said: how can I be with you? He said: how can I be with you? He said: how can I be with you? He said: how can I be with you?

he said: how can I be with you? He said: how can I be with you? He said: how can I be with you? He said: how can I be with you?

he said: how can I be with you? He said: how can I be with you? He said: how can I be with you? He said: how can I be with you?

from Elau the mother. And Jacob Jacob was
 the son of the mother. For Jacob was
 not alone; but there were other sons
 of the same mother; and these were
 the other sons of the same mother.
 And Jacob was not alone; but there
 were other sons of the same mother.
 And Jacob was not alone; but there
 were other sons of the same mother.

And when Jacob was into Jacob all the dream
 gods which were under the stars, and
 all that were under the stars. And
 Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

* Gen. 27. 1.

* Gen. 27. 1.

* Gen. 27. 1.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

* Gen. 27. 1.

of Joseph was the son of Jacob. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother.

CAP. XXXV.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

And Jacob was not alone; but there were
 other sons of the same mother. And
 Jacob was not alone; but there were
 other sons of the same mother.

13

14

15

16

17

18

These are the children of Leah; these are the
 wives of them, which Leah is called Zoolan.
 These are the children of Rachel the younger, the
 inhabitants of the land, Laban, Gad, Zebulon.
 And Din, Asher, Issachar, and Dan. These are the
 wives of the younger; these the children of her in
 the land of Zoolan. And the children of Leah were,
 Reuben, and Simeon, and Judah, and Issachar,
 and Zebulon, and Dinah. And Leah said, How
 difficult is my bondage!

The children of Gad were these: Gaddi,
 Zebulon, and Gad, and Asher, and Dan. These
 are the children of Zebulon. And Leah said,
 How difficult is my bondage! the wife of
 Zoolan, as he gave his daughter Zebulon to me.
 The children of Asher were these: Issachar,
 and Zebulon, and Asher, and Gad, and Dan.
 These are the wives that came
 of Leah: Zebulon, Asher, Issachar, and Dan,
 and Gad, and Dan. These are the wives that came
 of Leah: Zebulon, Asher, Issachar, and Dan,
 and Gad, and Dan. These are the wives that came
 of Leah: Zebulon, Asher, Issachar, and Dan,
 and Gad, and Dan.

D

These are the names that cryed in the
 land of Canaan before they cryed any thing
 among the children of Israel. And the names
 of the women in Canaan, and the names of
 the men, were these: Leah, and Rachel, and
 Dinah, and Zebulon, and Asher, and Issachar,
 and Dan, and Gad, and Dan. These are the
 names of the women in Canaan, and the names
 of the men, were these: Leah, and Rachel,
 and Dinah, and Zebulon, and Asher, and
 Issachar, and Dan, and Gad, and Dan.

These are the names of the wives that came
 of Leah, in the land of Canaan, and the names
 of the men, were these: Leah, and Rachel,
 and Dinah, and Zebulon, and Asher, and
 Issachar, and Dan, and Gad, and Dan.

These are the names of the wives that came
 of Leah, in the land of Canaan, and the names
 of the men, were these: Leah, and Rachel,
 and Dinah, and Zebulon, and Asher, and
 Issachar, and Dan, and Gad, and Dan.

C A P I. XXXV I.

And Jacob dwelt in the land of Canaan
 his father's house. And when the time came
 that Jacob was to depart out of Canaan, he
 said unto his sons, Gather yourselves together,
 that I may bless you. And he sat upon the
 head of the staff, and he blessed them one
 by one, and he said unto them, I am God,
 and ye shall be fruitful, and shall increase,
 and shall be gathered together into Canaan,
 and shall dwell there for ever.

And Jacob loved Joseph more than all
 his children, because he begot him in his
 old age; he made him a coat of many colors.

When his brethren saw that their father
 loved Joseph more than all his brethren, they
 hated him, and could not for their sake love
 him. And Joseph's brethren envied him,
 because he was the firstborn of his father.
 And his brethren hated him, because he was
 the firstborn of his father.

in Genesis
 Joseph
 104.

And his brethren hated him, because he
 was the firstborn of his father. And his
 brethren hated him, because he was the
 firstborn of his father. And his brethren
 hated him, because he was the firstborn
 of his father.

C

And his brethren hated him, because he
 was the firstborn of his father. And his
 brethren hated him, because he was the
 firstborn of his father. And his brethren
 hated him, because he was the firstborn
 of his father.

in Genesis
 104.

And his brethren hated him, because he
 was the firstborn of his father. And his
 brethren hated him, because he was the
 firstborn of his father. And his brethren
 hated him, because he was the firstborn
 of his father.

D

And his brethren hated him, because he
 was the firstborn of his father. And his
 brethren hated him, because he was the
 firstborn of his father. And his brethren
 hated him, because he was the firstborn
 of his father.

in Genesis
 104.

And his brethren hated him, because he
 was the firstborn of his father. And his
 brethren hated him, because he was the
 firstborn of his father. And his brethren
 hated him, because he was the firstborn
 of his father.

C

paire of Simaelims come Silears, and three came in with Simeon, and came and were gavage into into Egypte.

¶ Gen. xlv

¶ When Ioseph Iudn to his brethren, what asurely it is not for they are brethren, and hope his brother Greer: come on, let be. ¶ I tell him to the Simaelims, and let not see hande be desired upon Ioseph: for he is out of the world, and out of sight. And his brethren were contrit. ¶ He se the Canaanite merchant men passed by, they bethe Ioseph out of the pye: and tolde him unto the Simaelims for xx. peeces of silver. And they bought him into Egypte.

¶ And when Ioseph came againe into the pye and founde not Ioseph there, he was his clothes, and to eni agayne unto his brethren sayinge: the lad is not here, and where shall I go: And they tolde Iosephs case and he was in a good, and bypasse the case to the bloude. And they sent a man called Reu to be soughte unto their father, and sayde: Thou hast the sonne of fa: whether it be thy sonne or not, as no. And he wrote it sayinge: it is my sonne a care, a which beest hath worshoured him, and Ioseph is com in peace. And Jacob read his clothes, and purchased shou about his lynes and sent word to his sonne a longe tialde. ¶ He came all the wayes, and all his brethren to cummone him. And he to chide not his brethren but sayd: ¶ I will go before into the grave into my sonne, mourninge. And thus his father wept for Ioseph. And the Canaanites: ¶ tolde him in Egypte that Pharaoh a lorde of Pharaoh: and was the first man.

¶ Gen. xlvii

¶ Gen. xlviii

¶ Gen. xlviii

¶ Gen. xlviii

¶ And in pource of tyme. the daughter of Aua, Iudna to be, dyed. ¶ When Iudna was dyed he had left a mynnyge, to mee unto his three wyves to Elymahath, with his sinder Ioseph of Dothaim. And one tolde Ioseph, sayinge: be holde thy father in late good by to Elymahath, ¶ where his wyve and the put her wyves garments from her, and caused her to be a childe, and buried her with. And let her be buried at the entree of Egypte. Ioseph is by the wyve Ioseph to Elymahath, because he tolde that she was greuous, and she was a not greuous to Ioseph.

¶ When Iudna tolde her, he thought it hadde bene an house, because she tolde caused her face. And Ioseph to be but a the wyve Ioseph. ¶ I saye I praye the, let me lye with the, let be. And he not that it was his daughter in lawe. And he sayde to her: what thy name is, to lye with me: ¶ When Ioseph to: ¶ I will take the a hyde from the Roche. And he answered, ¶ When thou me a pledge till thou sende it. ¶ Then he sayde, what pledge wilt thou take: ¶ I will take the thy ringe, thy bracelet, and thy staffe that is in thy hande. And he gave it her, and lye of her, and she was with child by him. And she gat her by, and went, and put her man child, ¶ I put on her: ¶ I will be thy name agayne. And Iudna tolde the by by her in pource of dothaim, for to chide out his pledge agayne from the wyve him. And he founde her not. ¶ When tolde her the men of the same place, sayinge: where is the wyve that set as a pledge in the wyve: ¶ And they sayde: there was a wyve here. And he came to Iudna agayne, sayinge: ¶ I am not thy wyve, and also the men of the place sayde: that thou was a wyve there. And Iudna sayde: because it is to be left to be chanced: for I sent the wyve, and also he could not fynde her.

¶ And it came to passe that after the moneth this, one Ioseph Iudn, sayinge: ¶ The daughter in lawe had played the wyve, and he had played the wyve to become great with child. And Iudna sayde: sayinge the best, and let her be buried. ¶ And when they thought her dead, ¶ I went to her face in late, sayinge: ¶ by the man here: I woulde have thy ringe a pledge, and I woulde have. And she sayde: I woulde have the face, bracelet, and staffe. ¶ And Iudna tolde them, sayinge: ¶ We is more worthy than I, because I gave her not to my selfe my sonne. ¶ And he lye with her as now.

¶ When Ioseph was come out of the double he departed, he tolde Ioseph that the wyve in her womb. And as she travailed, she one pucule her hande, a the wyve toke a hounde a red thred about it sayinge: this will come out of me. ¶ And he pierced his hande about it, and she bore a sonne. And she sayde: wherefore hast thou thus a red upon the child: ¶ I called him Pharaoh. And she tolde Ioseph that he bore the red thred about his hande, which was called Zarah.

¶ ¶ Ioseph tolde Ioseph, ¶ I will be thy name agayne, and I will be thy name agayne, and I will be thy name agayne.

¶ ¶ Ioseph tolde Ioseph, ¶ I will be thy name agayne, and I will be thy name agayne, and I will be thy name agayne.

¶ ¶ Ioseph tolde Ioseph, ¶ I will be thy name agayne, and I will be thy name agayne, and I will be thy name agayne.

¶ ¶ Ioseph tolde Ioseph, ¶ I will be thy name agayne, and I will be thy name agayne, and I will be thy name agayne.

¶ ¶ Ioseph tolde Ioseph, ¶ I will be thy name agayne, and I will be thy name agayne, and I will be thy name agayne.

¶ ¶ Ioseph tolde Ioseph, ¶ I will be thy name agayne, and I will be thy name agayne, and I will be thy name agayne.

Ioseph was brought into Egypt, and Pharaoh was a little of Pharaoh: and his chief minister bought him of the Egyptians, which brought him thither. And the King was with Joseph, and he prospered and continued in the house of his master the Egyptian. And his master said that the King was bought by him, and that the King made all that he would do in his house: and he made him ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

And he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

CAPI. XL.

And he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

And he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

D Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also. Joseph's house was the best of all the houses of Egypt, and he was ruler over his house, and over all that he had, the King's children also.

And unto all the servants, And he lifted up his hand unto them, and said, Thus saith the Lord God of my fathers, I have made you a nation in Egypt. Now therefore I have called you out of Egypt, and have said unto you, I will send you out of Egypt into a good land, and I will say unto you, Ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

CHAPTER.

XLT.

Pharaoh dreamed

And I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞ Pharaoh dreamed again, and he said, Behold I have dreamed another dream, and I have dreamed that I have been brought out of Egypt, and I have said unto my brethren, Come ye out with me, and ye shall dwell in a good land, and ye shall be a nation in Canaan.

☞

☞

☞

☞

H. 5066
A. 21. 11.
L. 1. 11.

Joseph said unto his brethren, I am Pharaoh's servant, and also the servant of the land of Egypt. And he said unto his brethren, Fear not, for I will be for you as a father in law. And he said unto his brethren, I will bury you in Egypt, and will come up also, and ye shall be buried in the land of Egypt. And he said unto his brethren, I will give you a sign, that ye may know that I have done you truthfully: if I have done you truthfully, ye shall be buried in the land of Egypt.

And in the tenth year of the reign of Pharaoh, Joseph said unto his brethren, Gather ye up your silver unto me, for the year is now come, when we shall be bound to Pharaoh, because the silver shall be consumed. And if ye have silver, ye shall come unto me, and I will give you leave to live: but if ye have no silver, ye shall be bound to Pharaoh, and ye shall be his servants. And Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh. For the Egyptians are sold unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day. And he said unto his brethren, I will buy you, and your brethren, and all the land of Egypt, unto Pharaoh. For the Egyptians are sold unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

When Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day. And he said unto his brethren, I will buy you, and your brethren, and all the land of Egypt, unto Pharaoh. For the Egyptians are sold unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

CAPIT. XLII.

When Jacob came there these things were done unto him in Egypt, he said unto his son Joseph, I have done thee wrong: for I have deceived thee, saying, I have a wife, and she bore thee: and I have been with her, and she bore thee. And he said unto his son Joseph, I have done thee wrong: for I have deceived thee, saying, I have a wife, and she bore thee: and I have been with her, and she bore thee. And he said unto his son Joseph, I have done thee wrong: for I have deceived thee, saying, I have a wife, and she bore thee: and I have been with her, and she bore thee.

Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day. And he said unto his brethren, I will buy you, and your brethren, and all the land of Egypt, unto Pharaoh. For the Egyptians are sold unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

When Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

Joseph said unto his brethren, I will buy you and your brethren, and all the land of Egypt, unto Pharaoh, because the year of famine is now come. And Joseph said unto his brethren, I will buy you this day.

177
178
179

177
178
179

177
178
179

and the lord saith hym: the meane truly and see no speere. And he shal be brethren sonne of me that is: one is a wyfe, and the other is a son both our father in the land of Canaan. Then the lord of the countrey sayd unto he: by the name of the lord I praye meane truly: for one of youe brethren here hath me, and take some merchandise for your household, and get youe wyfe, and buye youe other brethren into me. And he sayd that I knowe that ye are no speere, but meane truly. And sayd I will buye youe power diether agayne/and ye shall escape in the lande.

And as they came they lacked, wherof one of my mans dieth of money to as his lacke, and to buye both they and thei brethren in the hande of me, they were asprede.

And Jacob their father said unto them, haue ye robbed me of my brethren: Joseph is dead, and Symeon is a wyfe: and ye shall take them. Ye will more me. All thei sayings fall by my man, and I will buye him not to the agayne. They were by the countrey unto my hande, and I will buye hym to the agayne: What he sayd my sonne that not goe doothere with youe for his brother is dead, and he is left alone. Wherof one of my brethren myghte happen upon him by the waye wherof ye goe. And so towaite ye by waye my grete woe shall requyte doo to thei greue.

When then Jacob was brought they returned with grete ghaunce is disguised out of Egypt, Joseph had thei interprete. They read to the

CAP. XLII.

And the breth heard sore in the lande, and when they had eaten by the hande whiche they brought out of the lande of Egypt, they said they had eaten: go agayne and buye us a little feate. When said Judah unto him: the man that selleth unto us sayng, w take ye for my face, on which power diether is come unto youe. Wherof ye shooe saye I finde oute brother with me, the waye and by the dooer. If the wyfe not sende hym, the wyll not goe: for the man sayd unto us: take ye for my face. excepte power diether be with youe. And Jacob sayd: wherofe dele ye so ready with me, so tell the men ye had ye an other brother. They sayde: The man which is of our kynned, sayng: Is your father yet alivie: have ye not an other brother? And the tothe hym answering to thei wordes: Howe could the lord that he brother by he bring oute brother dooing with us? When sayd Judah unto Jacob the father: And the lord hath me, and he will rest and goe, that the men live and not dye: both we, shooe also our brethren. I will be surety for hym, and if my hande require hym. If I bringe him not to the, and he hym bringe (I praye for) I let me have the blame for ever. For on this we have made the thus sayng, by this he had his brether whiche and some brethren.

When they father Joseph said unto them. If I muste die be so no. then so thus. One of the old froes of the tents in your dwelling, and saye youe an offering, a quart of wheat for

and a quart of barley, (I praye and saye, takee and of money. And take as much money more with youe. And the money that was brought agayne in your lacke, take it agayne with youe, peradventure it maye some surelyght.

Take thei youe brother with youe, and saye and goe agayne to the man. And shooe bringe thei grete joye merry in the sight of the man and sende youe your other brother a also when I am and I will be as a man and he of live countrey. So when they thei present a they to more money money with the man, and when I am, and take by, went downe to Egypt, and purchased thei brethren to Joseph. When Joseph said to Benjamin with them, he sayd to the carle of his house: bringe these men home, and they shall make ready for they thei dyne with me at noon, And the men did as Joseph bad, and brought them unto Joseph house.

When they were brought to Joseph house, and they were asprede and sayd, by what of the manny? howe in our lacke moneths at the first time: and the byought that they mighte by the a quartell with us, and take some thinge to our charge, to bringe us in bondage and our alle also. Howe came they to the men that was the ruler over Joseph house, and spake with them at the doore and sayd.

Howe the same by the of the first time to buye take, and as we take to an Inne, and opened our in chace, brought every man as muche more in the lande with full measure. Howe the same brought us agayne with us, and other money more the byought also our hande, so by the face but we can not tell what put our money in our hande. And he sayd: be of good cheere, feere not: power God, and the God of your fathers shall pay that treasure in power chace. And I will buye your manny. And he byought them on out to chace, I led them to Joseph house, I gave them thei power to walde they sell, a quart every man power chace: And they made ready theyi power, agayne Joseph house et more: for they becom say that they were by the face. The Joseph that home, they brought thei silver in to the house to hym, whiche they led in their hande, and sell that in the ground by their land. And he met them by the countrey, saying, as your father tolde me: wherof ye sayng me, of in good with: and he by thei cheere? I praye me whiche: they sayng our father is yet alive and he is yet alivie. And they dooed them felice and fell to the ground.

And he by the bye even and beheld he brethren when Jacob in the morning sonne and sayd: + Is this your brother diether of whom ye saye: howe onto me? And sayd: Whoe are youe? Unto the my sonne. And Joseph made him to goe by the waye with upon his brother: a southe whiche to wepe, and embraced in his chaine, for to wepe there. And he washed his face and came oute as a clepynge hym self, and he by the by thei cheere.

And they prepared for him by his cheere, as to: cheere by the my house, and by the Egyptian whiche are with him by their felice, because the Egyptian maner is to receyve to with thei chere: for that is on: a by the my hande

Joseph me
to my brother
in chace
177 vnu.

Gen. xlii. b

Gen. xlii. b

Gen. xlii. b

Gen.

Gen.

Gen.

Gen.

Gen.

the Egyptians. And they set before them: the eldest according to his age, and the youngest according unto his youth. And they were amazed among themselves. And they brought themselves down from them: but when Joseph came near them to receive an ample of them. And they are and bow, and to set their heads down.

¶ Joseph stretched his hands at their heads because they bow down.

C A P I. X L I I I.

AND he commanded the ruler of his house saying: let the men which thou hast bought, as though they can carry, but carry more money in his bagge month, and put my silver cup in the sackes mouth of the youngest and his some money also. And he dyd as Joseph had sayd. And in the morning so soone as it was light, the men were set on their horses. And when they were out at the city and not yett farre past, Joseph sayd unto the ruler of his house: there are pursues after the men, and overtake them, and saye unto them: Wherfore have ye excused euell for good: is that not the cuppe, of which the my lord dyed, and which he nor I shall buye? for ye have sought here, that ye had here.

And he answered them and sayd the same words unto them. And they answered him: Wherfore sayd my lord these words? God hath so ordered the servants should be so, wherholde, the money which he bought to our fathers mouths, he bought againe unto the out of the land of Egypt: wherfore should he strake out of his loines silver, wher he should give it to buye to us? wherfore should he be sought for by him? wherfore do also he my lord be bounden. And he sayd: I also observed according unto your words he which whom it is found, shall be my servant: but ye shall be free.

And Josephs replye than told unto him his father to the ground, and every man opened his sack, and he searched some the eldest, as the youngest. And the cup was found in Bens Janses sacke. When they were checked these, and each carry men his ass, and went againe unto the city. And Judah his brother came to Josephs house, for he was yett there, and they still bring him on the ground. And Joseph sayd unto them: what have ye done? ye have done: will ye not that which a man as I, can purchase?

Then sayd Judah: what shall the saye man saye to us? what shall he saye, of wher we are as the man? And he said: I will be founde oute the wickednesse of the servants. Wherholde, hath he and he, which whom the cuppe is founde, are the servants. And he answered: God hath so ordered that I should be so, the men which whom the cuppe is founde, he shall be my servants: but ye go in free home to your houses.

Then Judah went unto him and sayd: my my lord, let the servants beare a burden on my loines neck, and be not thought with the servants: for thou art cure on thy face. And

Joseph asked his servants saying: have ye a father or a brother? and the answerd my lord: we have a father that is alive, and a young laborer which be began in his age: and the brother of the my lord is dead, and he is all that is left of the mother. And his brother sought him. When sayd my lord unto his servants: bring ye him unto me, that I may see his face even though I die. And the answerd my lord: that the man is with us from his father, but he would be leave his father, his father were but a dead man. When sayd he thou unto the servants: and ones your younger brother in the which you, take that ye be in our house.

And when he came unto the servants and father, the words were, wher my lord be good labor. And he said: and father sayd unto us: we agayne, and yett we a lyce labor: the we go, that we can not go. And he said: I will not purchase before ye go with us, when will the we go, for the we are not the man: and we are young laborer: wherfore we shall be. When sayd the servants unto father: we shall be. And he said: I will not purchase before ye go with us, when will the we go, for the we are not the man: and we are young laborer: wherfore we shall be. When sayd the servants unto father: we shall be. And he said: I will not purchase before ye go with us, when will the we go, for the we are not the man: and we are young laborer: wherfore we shall be.

And he said: I will not purchase before ye go with us, when will the we go, for the we are not the man: and we are young laborer: wherfore we shall be. When sayd the servants unto father: we shall be. And he said: I will not purchase before ye go with us, when will the we go, for the we are not the man: and we are young laborer: wherfore we shall be. When sayd the servants unto father: we shall be. And he said: I will not purchase before ye go with us, when will the we go, for the we are not the man: and we are young laborer: wherfore we shall be.

¶ Joseph made him his name into his brethren and to his father.

C A P I. X L I V.

AND Joseph could no longer repress before all this in the Gods abundance, but he commended that they should go all our friend him, and that they should be no man would buy, wher he desired him sell unto his brethren. And he wept alone, as that the Egyptians, and the house of Pharaoh heard it. And he spoke unto his brethren: I am Joseph, wher my father yett live? But his brethren could not answer him, for they were amazed at his speech. And Joseph sayd unto his brethren: come near to me, and I will saye unto you. And he sayd: I am Joseph, wher my father yett live? But his brethren could not answer him, for they were amazed at his speech. And Joseph sayd unto his brethren: come near to me, and I will saye unto you. And he sayd: I am Joseph, wher my father yett live? But his brethren could not answer him, for they were amazed at his speech.

¶ Joseph stretched his hands at their heads because they bow down.

¶ Joseph said unto the ruler of his house: there are pursues after the men, and overtake them, and saye unto them: Wherfore have ye excused euell for good: is that not the cuppe, of which the my lord dyed, and which he nor I shall buye? for ye have sought here, that ye had here.

¶ Joseph said unto them: what have ye done? ye have done: will ye not that which a man as I, can purchase?

¶ Joseph said unto them: what have ye done? ye have done: will ye not that which a man as I, can purchase?

¶ Joseph said unto them: what have ye done? ye have done: will ye not that which a man as I, can purchase?

¶ Joseph said unto them: what have ye done? ye have done: will ye not that which a man as I, can purchase?

¶ Verse. xlii.

¶ Verse. xliii.

lands part of herit in the lande, and true mo-
re be thine, in whiche these shall inherit by
covenant not beued.

Wherefor God sent the adve to make the pro-
vision, that he might continue in the land, &
to save our lives by a great delivraunce.

And now, it was not so that thit his wife,
but she: and he hath made me as a father
unto pharao, and lord over all his house,

as ruler in all the lande of Egypte. And thou
shalt sit upon my father, and call him,
thus saith the Lord Joseph: God hath made
me lord over all Egypte. Some donne unto
me and large part. And thou shalt dwell in the
lande of Gosen, and he by me: both thou, &
thy children, and thy childrens children: and
they there, and thence, and all that thou had.

There will I make thee a nation: & thou shalt
remaine yet five yeeres of bread, & after
that, and thy household, and all that thou
hast gathered.

Where, y our eyes ha be, and the eyes also
of my brother Ben Jamin, that I speake to
you by mouth: Therefore I tell thy father of all
my power, whiche I have in Egypte, and
of all that ye have sent, and make you my
father pharao.

And he fell on his brother Ben Jamins neck,
and wept: and Ben Jamin wept on his neck.
And pharao he asked all his servants, a word
upon them. And after that, his servants said
unto him, Thus saith the pharao: Wee
thought it pharao should, that Joseph was
dead: in mee come, it pleased pharao well, and
all his servants.

And pharao saith unto Joseph: Saye unto
thy brother, this he saith: Let your beares, &
your oxen, and to them ye are come unto the
lande of Canaan, take your father, and your
household, and come unto me, and I will
give you the best of the lande of Egypte, and
ye shall see the face of the lande. And com-
mended also. And he by me: take thine
wife, out of the lande of Egypte, for your
children, and lay out thy wife: and bringe your
father, and mine. Also, regard not your
face, for the goodes of all the lande of Egypte shall
be yours.

And the children of Israel by his words,
and Joseph gave them sheweth: as the coun-
sel and ment of pharao, and sent them by
his wife also, to send by the way. And he gave
unto eche of them change ofayment: but
unto Ben Jamin, he gave five hundred pieces
of silver, and five change ofayment. And
unto his father he sent silver to seee silver
to buye wheat, and all the lande of Egypte,
for the silver they count, and all went: to
buye wheat, and they departed. And he
saide unto pharao: it shall not come by
the way.

And they departed from Egypte: and re-
turned into the lande of Canaan, and came to
Jacob their father, and tolde him, sayinge. Joseph
is yet a living, and gouernoure over all the land
of Egypte. And Jacobs heart was troubled,

but he belme them not. And they tolde him
all the wordes of Joseph, whiche he had done
unto them. And when he sawe the stars
whiche Joseph had sent to saye him, then his
spirit was rayved. And Joseph saye: I have pur-
sought, if Joseph my sonne yet alive: I
will saye as he saith, in that I saye.

¶ Jacob with all his household goeth to Joseph in
Egypte. The generatione of Jacob. Joseph maneth
by his brother.

CAPIT. XLVI.

Israel toke this journey, with all his fami-
ly, and came into Mesoseta, and offered sacrific-
es unto the God of his father Isaac. And
God saye unto Isaac in a vision by night,
and called unto him: Jacob Jacob. And he an-
swered: here am I. And he saye: I am that
angieles God of thy father, have said to go
downe into Egypte. For I will make of thee
a great people. I will goe downe with thee
into Egypte, and I will also bringe thee out
againe: and Joseph shall put his hande upon thy
eyes.

And Jacobs rods by frame Mesoseta, and
the Loures of Isaac layed Jacob there forth,
and their brethren and their wives in the
chariots, whiche pharao had sent to saye him,
and they toke their wives, & the children with
the they had had in the lande of Canaan, &
came into Egypte: both Jacob and all his seed
with him, his wives, and his sonnes. Lemae
holde thren, his daughters, & his sonnes sou-
teens, and all his seed brought he with him
into Egypte.

These are the names of the children of Is-
rael, whiche came into Egypte, doctre Jacob
and his Loures: 4 Ruben Jacobs first borne.
The children of Ruben: Hanoch, phalo,
Karon, and Chern. The children of Simeon:
Jemuel, Jamin, Jaden, Nephthali,
and also the Loures of a Canaan woman.
The children of 4 Levi: Gerson, Shanon,
and Ghehar.

The children of 4 Juda: Er, Onan, She-
le, Phary, and Zerub, but Er, and Onan,
byd in the lande of Canaan. The children
of pharao, Rezon, and Hamal. The children
of pharao: Reu, phua, Jud and therman.
The children of Issachar: Jaser, Sama and
Jahel. These be the children of Lea, whiche
she bare unto Jacob in Mesopotamia,
with his daughter Dinah. All these Loures
of his women and daughters, make thery and
thrye.

The children of Gad: Zaphion, Haggi,
Shuni, Sydon, Eri, Aran, and Aris. The
children of 4 Asher: Imma, Zebul, Trilul,
Wyn, and Sradah eche of thrye. And the
children of Zephar: Issachar, and Gilyad.

These are the children of Leah, whiche
Leah bare unto Jacob, for she bare thrye
children.

The children of Rachel: Joseph, and
Benu, Sydon, Eri, Aran, and Aris. The
children of 4 Asher: Imma, Zebul, Trilul,
Wyn, and Sradah eche of thrye. And the
children of Zephar: Issachar, and Gilyad.

These are the children of Leah, whiche
Leah bare unto Jacob, for she bare thrye
children.

The children of Rachel: Joseph, and
Benu. These be the children of Rachel, whiche
she bare unto Jacob, for she bare thrye
children.

J
a
c
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J
a
c
o
b
B
e
n
J
a
m
i
n

J the lande. And of the increase, ye shall give 1/5
 of it for me unto Pharaon, and the 4/5 parts that
 be your owne for seed to sowe the lande: and
 for you, and them of your householdes, and for
 your children, to eat. And they answered:
 Thou hast said all true. Let do thyne grace
 in the sight of my lord, and let us be
 Pharaons servants. And Joseph made it a lawe
 unto the land of Egypte unto this daye: that
 when muste give Pharaon the fyfte parte, except
 the lande of the priests only, which was not
 bounde unto Pharaon.

And Israel dwelleth in Egypte: then in the
 countrey of Gosen. And they had there posses-
 sions: then they, and they grewe and multi-
 plied exceedingly. Wherof Jacob pur-
 chaeth the lande of Egypte. And after that the
 daye of Jacob, was an hundred, and
 thirtie yere.

When the tyme cometh nye, that Israel shall
 saye: ye send for me to my sonne Joseph, and saye
 unto him: I have found grace in the sight,
 put thy hande under my thet, and deale true-
 ly with me: for I have found grace in the sight
 of my lord. And he sayeth: I have done
 as thou sayest. And he sayeth: I have done
 as thou sayest. And he sayeth: I have done
 as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

CAP. XLVIII.

After these thyngs, were brought
 unto Joseph, that his father was sick,
 and he went with him to his fathers house,
 wherof he dwelleth. And when Isaac was
 sick, and he was in the laste breath,
 he called for Joseph, and he went with him
 unto his fathers house. And he said unto
 Joseph: I have found grace in the sight
 of my lord. And he sayeth: I have done
 as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.
 And he sayeth: I have done as thou sayest.

K

L

M

N

O

P

Q

R

S

T

U

V

W

X

Gen. xlii. i.
 Gen. xliii. i.
 Gen. xliv. i.
 Gen. xlv. i.
 Gen. xlvi. i.
 Gen. xlvii. i.
 Gen. xlviii. i.
 Gen. xlix. i.

K

L

M

N

O

P

Q

R

S

T

U

V

W

X

¶ Moses to come, and bringe with him the Gogye, in case they will obayne his word. He whiche the Egyptianes, he hath and taketh a wife. The Jewallike come unto the Egypte.

CAP. II.

¶ And there was a man of the house of Levi. And there was a daughter of Levi. And he was the first borne of his father. And he was a man of great stature. And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

the thought: Wherof he is: why have ye led the man: also call him: that he maye take care, and also call him: that he maye take care, and also call him: that he maye take care.

¶ And it came to passe in the dayes of the bondage of the children of Israel, and the children of Israel, and the children of Israel, and the children of Israel.

¶ And he was a man of great stature. And he was a man of great stature.

CAP. I.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

father of ye: also call him: that he maye take care, and also call him: that he maye take care, and also call him: that he maye take care.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature. And he was a man of great stature.

¶ And he was a man of great stature.

¶ And he was a man of great stature.

¶ And he was a man of great stature.

¶ And he was a man of great stature.

¶ And he was a man of great stature.

¶ And he was a man of great stature.

Lambe unto them: go unto the hills in the wilderness. And he took and set them in the count of Sinai, and blessed them. And Moses tolde them all the words of the Lord, whiche he hadde sent by him, and all the tokens whiche he had shewed him with all. And the Lord spake unto Aaron, and gathered all the elders of the children of Israel. And Aaron tolde all the words whiche the Lord had spoken unto Moses, and by the inspiration in the spirit of the people, all the people blessed. And when they brake that the Lord had spoken to the children of Israel. and because that upon them rained manna, they were all them glad and they sungen.

¶ When also Aaron go with Pharaon. The people of Israel are opprest & made and more; and they crye out vnto God and Aaron therrfor.

CAPI. V.

Then Moses and Aaron went and tolde Pharaon, thus sayeth the Lord God of Israel. Let my people go, that they may hope holte here: thin me in the wilderness. And Pharaon answered: Wherfore tellest thou the Lord, that I should heare his voice for to let Israel go? I know not the Lord, ne wher thou toldest Israel go. And they saye: the God of the Egyptians hath sent me to say: let my people go: (the more they) thus theye cometh into the desert, and he maye becomen into the Rabye snow: and he will be thynge by cyther to his pestilence, or to his death. Then sayeth the kynge of Egypt unto them: Wherfore is it, Moyses and Aaron, let the people come abow thesye, get you into your labour. And Pharaon sayd thus therrmost: wherfore there is thise people in the lande, and ye make therron plene, and let them therron becomen.

¶ And Pharaon commaunded the same hope the sathanesque ouer the people, and the sathanesque sayeth: is that ye greut the people no more than to make byrde bred, as ye byd in therr prayer: let them go and gather straw to them selfe, and the nombre of byrde, which they therr to out to make in therr pastur, leste they therr to therrage aile, and they therr to therrage therrout. And they be glad, and therrone saye, sayeth: Let us go and in therrage it be no more. And they shall have more byrde laye upon them, that they maye labour therron, and then will they not labour therron in toun to take therron.

¶ Then went the rulersmarders of the people and the officers out, and tolde the people sayng: Thus sayeth Pharaon: I will geue you no more labour, but go your selves, and gather you straw wher ye can fynde it, get the nombre of your labour be answered. When the people heareth whiche therron out all the land of Egypt, the sathanesque therron to be to the land of therrage.

¶ And the rulersmarders be led them forth out, sayng: You will your marche days be long, and as therron there was geuen you. And the officers of the children of Israel, whiche Pharaon commaunded be let out them, went becomen. And it was laye unto them: Wherfore have

ye not fulfilled your labour in making byrde, wherfore therrone and to have, as well as in therron pastur.

¶ Then went the officers of the children of Israel, and complained unto Pharaon, sayng: Wherfore heareth thou thus unto thy seruantes: forer is no straw geuen unto thy seruantes, and yet they laye down to be made byrde. And he, thy seruantes are beaten, and thy people is made therrone. And he answered: You shall see, and therrone ye shall: let us be no and to therrone becomen the Rabye. And they went and toide, for therr shall no straw be geuen you, and yet ye be to be byrde wher the hole tale of byrde.

¶ Then the officers of the children of Israel tolde therron selves in therrone case (in that he saye, ye shall byrde the multitude of your daye to makinge of byrde) then they met Moses and Aaron, therrone in the waye, and they came out to me Pharaon, and saye unto them: The Lord telleth unto you a wage for ye have made the labour of the byrde in the land of Pharaon, and of his seruantes, and therron put a curse into therron hands to trye a.

¶ Moses returned unto the Rabye, and sayeth: Rabye, wherfore be thou cursing with this people: and wherfore be thou sent me? for thus I came to Pharaon to speke in thy name, but he hath lathen with thise folk, and yet thou dald not cursest thise people at all. And the Rabye laye unto Moses: thus he saith: thus he tolde I shall to therron Pharaon, for with a wagege paynt, shall he be therron go, with a paynter paynt, shall he byrde therron hole of his lande.

¶ And Pharaon therrone of the children, and the labour of Israel. ¶ The servantes of the land of Israel and of Israel.

CAPI. VI.

And Moses tolde unto Moses: I am the Lord, that appeared unto Abraham, Isaac and Jacob, an almighty God: but in my name I appeared, and I was not known unto them. Wherfore I made an appoyntment with them, to geue them the land of Canaan: the land of therr pilgrimage wher so they were therrone. And I was aile therron the presence of the children of Israel, because I sawe therron bent therron in bondage, I have therrone myd therron.

¶ Wherfore laye unto the children of Israel: I am the Lord, and I will byrde you from the burdens of the Egyptians, and I will ryd you out of therr bondage, and I will byrde you to a grete and our arms, and with greut iudgements. And I will take you for my people, as will be to you a God. And ye shall knowe I am the Lord your God, wher ye byrde you from the burdens of the Egyptians. And I will byrde you to the land of our therron. And I will geue to you: wher ye becomen to geue: unto Israel, and I will geue it unto you for a possession: such is the word. And Moses tolde the children of Israel thus: wher ye be therron out unto therron for any paynt of therron, and for therron bondage.

¶ Therron is the name of god.

¶ Wher ye be to any paynt of therron.

¶ Wher ye be to any paynt of therron.

And the Lord spake unto Moses saying:
Go and tell Pharaoh saying of Egypt, I
thee be let the children of Israel go out of
thy land.
And Moses said before the Lord, saying:
Behold, the children of Israel be not out
unto me, for he hath said Pharaoh unto me:
I have said I have a dreamy thing upon
me.

o interpretat
ed that in
the text in
which it
was
written.

o Gen. xli. 4.
Gen. xlvi. 1.
Gen. xli. 5.

o Gen. xli. 5.
o Gen. xli. 5.

And the Lord spake unto Moses and Aaron
and said unto them charge the children of
Israel, and tell Pharaoh, saying of Egypt:
I have said the children of Israel, out of the
land of Egypt.
And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.
o Gen. xli. 5.

And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.
o Gen. xli. 5.

And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

And Aaron took the daughter of Am-
nahab and sister of Zibahon, to wife: which
were born Gad, Reuben, and Zibahon.
The children of Gad: Gad, Zebulun,
and Dan: these are the noblest of
the Gadites.
And Aaron took the daughter of
Zibahon, to wife: which were born
Gad, Reuben, and Zibahon.
The children of Gad: Gad, Zebulun,
and Dan: these are the noblest of
the Gadites.

And he said unto Pharaoh saying:
I have said the children of Israel, out of
thy land.
And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.
o Gen. xli. 5.

CAPIT. VII.

And the Lord spake unto Moses and
Aaron saying:
I have said the children of Israel, out of
thy land.
And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.
o Gen. xli. 5.

And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.

And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.

And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.

And he shall be the burden of their
severer bondage.
The * children of Gad were the
first born of Israel, and their: Gad,
Dan, Nephthali, Asher, these are the
noblest of Gad, these are the noblest of
Dan, Gad, Asher, and Nephthali.

o Gen. xli. 5.

o Gen. xli. 5.
o Gen. xli. 5.

C the reason of his fall. The place of bondage and labor. The people he brought out and brought in.

C A P I. X.

AND the Lord spoke unto Moses, saying, Thou shalt say unto Aaron and unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan. And ye shall say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan. And ye shall say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

the first part.

20 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

21 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

the first part.

22 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

23 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

the first part.

24 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

books: and they that regard not the words of the Lord, shall have their souls made barren in the day.

25 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

26 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

27 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

28 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

29 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

the first part.

30 And the Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

C A P I. X.

The Lord spake unto Moses, saying, Thou shalt say unto the children of Israel, Behold, I have brought you out of the land of Egypt, and have brought you into this land of Canaan.

the first part.

¶ The pasture is eaten. ¶ The flocks dyed. ¶ They may make theyr flocks what the pasture is left. ¶ The destruction of the land because of Egypt. ¶ The robbery of the Egyptians. ¶ They goe out of the land of Egypt.

CAPIT.

XII.

¶ The offering of the first fruits was pasture. ¶ The offering of the first fruits was pasture. ¶ The offering of the first fruits was pasture. ¶ The offering of the first fruits was pasture.

AND the Lord spake unto Aaron and Moses in the land of Egypt, saying: This month shall be for thee to begin, and the month of the first month of the year shall be the month of the first fruits of the land of Egypt. ¶ The offering of the first fruits of the land of Egypt shall be the first fruits of the land of Egypt. ¶ The offering of the first fruits of the land of Egypt shall be the first fruits of the land of Egypt.

And ye shall be to me a holy people. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

¶ And this month shall be unto you a memorial of your going out of the land of Egypt. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

¶ And this day shall be unto you a memorial of your going out of the land of Egypt. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

the first day of the month at even. ¶ ye shall eat unleavened bread the first day of the month at even again. ¶ In that day shall be the first day of the month at even. ¶ ye shall eat unleavened bread the first day of the month at even.

And the first day shall be the day of the first fruits of the land of Egypt. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

And when ye shall come in to the land which I will give unto you, ye shall be to me a holy people. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

And at even ye shall eat unleavened bread the first day of the month at even. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

And he called unto Moses and Aaron by night, saying: Rise up, and get you hence with your people, and say unto the Egyptians, The Lord hath said unto me, saying: Let my people go, that they may serve me. ¶ I will be to you a Father, and ye shall be to me a people.

And the people for the dough which they had kneaded with their hands, they had in their hands. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

¶ When the people shall be gone out of the land of Egypt, ye shall be to me a holy people. ¶ I will be to you a Father, and ye shall be to me a people. ¶ I will be to you a Father, and ye shall be to me a people.

D

D

C

C

F

S

S

¶ The offering of the first fruits was pasture.

¶ The offering of the first fruits was pasture.

¶ The offering of the first fruits was pasture.

¶ The offering of the first fruits was pasture.

¶ The offering of the first fruits was pasture.

¶ The offering of the first fruits was pasture.

might remane of it till the morninge. But
toward morninge they eatten not thereof: but
fores of them left of it till morninge, and it
was full of worms and stinke: and the
filth was angry vnto them.

And they gathered it all morninge: euen
men as muche as sufficed for his eatinge: for
* Exo. xvi. 17. as for as the * the deare of the same name
it moult. And the * say they gathered it
for sixe dayes, that is to saye, from thence
for our man: and the waters of the multitude
came and told Moses. And he said vnto them,
thus is that which the * saye beyn saye: to
morowe the * shall eate of the holy rest of the
* the * haue that ye will haue, and scrise
that ye will see, and that remaneth lape of
for you, a here it till the morninge. And they
lape it till the morninge so Moses had,
and it stank not, neither was there any
worme therein. And Moses said: are thus to
saye: to saye it to the * the * haue: to haue
ye shall haue more in the feild. And haue ye
shall gather: for the. vi. is the * the
shall be done.

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

water, and murmured against Moses. and
sayer: wherfore hast thou brought us out
of Egypte, to be seene our thirtene and
catell with thus?

So Moses saye to the * saye saye, what
that I do oute this people: they be almost
reue to deue me. When the * saye to
the: go before the people, and take tyme
of the children of * saye, a they be
the more the more the more the more
the more: so will I saye the more the
the more: and thus shall come the

So Moses saye to the * saye saye, what
that I do oute this people: they be almost
reue to deue me. When the * saye to
the: go before the people, and take tyme
of the children of * saye, a they be
the more the more the more the more
the more: so will I saye the more the
the more: and thus shall come the

So Moses saye to the * saye saye, what
that I do oute this people: they be almost
reue to deue me. When the * saye to
the: go before the people, and take tyme
of the children of * saye, a they be
the more the more the more the more
the more: so will I saye the more the
the more: and thus shall come the

So Moses saye to the * saye saye, what
that I do oute this people: they be almost
reue to deue me. When the * saye to
the: go before the people, and take tyme
of the children of * saye, a they be
the more the more the more the more
the more: so will I saye the more the
the more: and thus shall come the

So Moses saye to the * saye saye, what
that I do oute this people: they be almost
reue to deue me. When the * saye to
the: go before the people, and take tyme
of the children of * saye, a they be
the more the more the more the more
the more: so will I saye the more the
the more: and thus shall come the

CHAPTER XVIII.

So they gathered it three tent out of the peo-
ple: in the. iij. daye to gather, our they
founde none. Then the * saye to Moses: how
long shall it be so? ye haue put some
meaten and sate it? he. iij. daye, beyn the
* the * haue: by the grace
ye the daye for the two dayes. Ahye
they will euen men at home, and let us
go out of his place the. be. And the people
reue the curiositye. And the house of
* the * the
* the * the
* the * the
* the * the
* the * the

* Exo. xvii. 1.

* Exo. xviii. 1.

* Exo. xix. 1.

* Exo. xxi. 1.

by obsequies and by his hymn / and they fe-
 lect in the other and came in to the tent. And
 Moses called his sisters to love all that the
 Kaysar had been unto Pharaon, and to the
 Egyptians in Jherusalem: and all the counsels
 that had happened them by the waye, & how
 the Kaysar hadde destroyed them. And Jherusa-
 lem was all the more to hate the Kaysar
 that he had done to Jherusalem: and that he had destroyed
 them out of the house of the Egyptians. And
 Jherusalem was all the more to hate the Kaysar
 that he had done to Jherusalem: and that he had destroyed
 them out of the house of the Egyptians. And
 Jherusalem was all the more to hate the Kaysar
 that he had done to Jherusalem: and that he had destroyed
 them out of the house of the Egyptians.

And he let his father in law depart, and he
 went in to his own land.

¶ The children of Israel came to the mount
 Sinai: and he people of God are holy and most precious.
 he that touches the hill thereof shall appoint to
 stripes on the mounte in the day of visitation.

CAP. I. X. I.

The first month after the departure of
 Israel out of the land of Egypt the same
 day they came in to the wilderness of
 Sinai. And they were departed from Raphai-
 oim, and were come to the desert of Sinai, and
 had pitched their tent in the wilderness. And
 there Moses pitched his tent before the mounte.
 And Moses went up to God. And the Kaysar called
 to him out of the mounte, saying, I have
 seen thee, and have come to the desert of Sinai,
 and have pitched their tent in the wilderness.
 And there Moses pitched his tent before the
 mounte. And Moses went up to God. And the
 Kaysar called to him out of the mounte, saying,
 I have seen thee, and have come to the desert
 of Sinai, and have pitched their tent in the
 wilderness. And there Moses pitched his tent
 before the mounte. And Moses went up to
 God. And the Kaysar called to him out of
 the mounte, saying, I have seen thee, and
 have come to the desert of Sinai, and have
 pitched their tent in the wilderness. And
 there Moses pitched his tent before the
 mounte.

¶ The people

¶ The people

And it came to pass on the morning that
 Moses came to visit the people: and the
 people had abouted themselves with
 golden images. When he saw this he
 was wroth, and he stood in the
 waye to the people, and he said
 unto them, What is this that ye
 have done? for ye have despised
 the commandment of the Lord your
 God, and have made you golden
 calves, and have said, These are
 our gods, which have brought us
 out of the land of Egypt. I know
 that ye have done this, because ye
 have seen that I have stood in
 the waye to the people, and ye
 have despised my word, saying, We
 will not hearken unto Moses.
 And the Lord said unto Moses,
 I have seen that ye have despised
 my word, and ye have made you
 golden calves, and ye have said,
 These are our gods, which have
 brought us out of the land of
 Egypt. I know that ye have done
 this, because ye have seen that I
 have stood in the waye to the
 people, and ye have despised my
 word, saying, We will not hearken
 unto Moses.

¶ The people

¶ The people

¶ The people

¶ The people

And he said unto Moses, I have
 seen that ye have despised my
 word, and ye have made you
 golden calves, and ye have said,
 These are our gods, which have
 brought us out of the land of
 Egypt. I know that ye have done
 this, because ye have seen that I
 have stood in the waye to the
 people, and ye have despised my
 word, saying, We will not hearken
 unto Moses. And the Lord said
 unto Moses, I have seen that ye
 have despised my word, and ye
 have made you golden calves, and
 ye have said, These are our gods,
 which have brought us out of the
 land of Egypt. I know that ye
 have done this, because ye have
 seen that I have stood in the
 waye to the people, and ye have
 despised my word, saying, We
 will not hearken unto Moses.

And the Kaysar said unto Moses,
 I have seen that ye have despised
 my word, and ye have made you
 golden calves, and ye have said,
 These are our gods, which have
 brought us out of the land of
 Egypt. I know that ye have done
 this, because ye have seen that I
 have stood in the waye to the
 people, and ye have despised my
 word, saying, We will not hearken
 unto Moses.

¶ The people

¶ The people

And the Kaysar said unto Moses,
 I have seen that ye have despised
 my word, and ye have made you
 golden calves, and ye have said,
 These are our gods, which have
 brought us out of the land of
 Egypt. I know that ye have done
 this, because ye have seen that I
 have stood in the waye to the
 people, and ye have despised my
 word, saying, We will not hearken
 unto Moses.

And the Kaysar said unto Moses,
 I have seen that ye have despised
 my word, and ye have made you
 golden calves, and ye have said,
 These are our gods, which have
 brought us out of the land of
 Egypt. I know that ye have done
 this, because ye have seen that I
 have stood in the waye to the
 people, and ye have despised my
 word, saying, We will not hearken
 unto Moses.

¶ The people

And the Kaysar said unto Moses,
 I have seen that ye have despised
 my word, and ye have made you
 golden calves, and ye have said,
 These are our gods, which have
 brought us out of the land of
 Egypt. I know that ye have done
 this, because ye have seen that I
 have stood in the waye to the
 people, and ye have despised my
 word, saying, We will not hearken
 unto Moses.

money, if he that counterfeit a man that he bye
 shall be layen for it. If a man lay out money
 but the buyer buy in to his hande, then if
 he buye the place together he shall for.
 If a man come perpetually upon his
 neighbour and shall him buye. then shall
 he buye him from hence after that he bye. And he
 shall be as he were of his mother that he
 buye for it.

If a man buye a man and sell him (if
 it be bought by him) he shall be layen for it.
 If a man buye a man and sell him to another,
 shall he not be buye for it. If a man buye a
 man, and sell him to another with a home of
 words by him, so that he bye not, but yet he
 buye it: he shall be layen for it. And he shall
 be as he were of his mother that he buye for
 it, save only he that buye his change by him
 he shall be layen for it.

If a man buye his neighbour as his man
 he shall be as he were of his mother that he
 buye for it. If a man buye a man and sell
 him to another, shall he not be buye for it.
 If a man buye a man, and sell him to another
 with a home of words by him, so that he
 bye not, but yet he buye it: he shall be
 layen for it. And he shall be as he were
 of his mother that he buye for it, save only
 he that buye his change by him he shall be
 layen for it.

If a man buye his neighbour as his man
 he shall be as he were of his mother that he
 buye for it. If a man buye a man and sell
 him to another, shall he not be buye for it.
 If a man buye a man, and sell him to another
 with a home of words by him, so that he
 bye not, but yet he buye it: he shall be
 layen for it. And he shall be as he were
 of his mother that he buye for it, save only
 he that buye his change by him he shall be
 layen for it.

If a man buye his neighbour as his man
 he shall be as he were of his mother that he
 buye for it. If a man buye a man and sell
 him to another, shall he not be buye for it.
 If a man buye a man, and sell him to another
 with a home of words by him, so that he
 bye not, but yet he buye it: he shall be
 layen for it. And he shall be as he were
 of his mother that he buye for it, save only
 he that buye his change by him he shall be
 layen for it.

If a man buye his neighbour as his man
 he shall be as he were of his mother that he
 buye for it. If a man buye a man and sell
 him to another, shall he not be buye for it.
 If a man buye a man, and sell him to another
 with a home of words by him, so that he
 bye not, but yet he buye it: he shall be
 layen for it. And he shall be as he were
 of his mother that he buye for it, save only
 he that buye his change by him he shall be
 layen for it.

¶ The first lesson as was in the chapter above.

C A P I. X X I I.

Yf a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

If a man be stole an ox or a shepe and by
 it be founde, he shall be layen for it. If a
 man be stole an ox or a shepe, and he be
 founde, he shall be layen for it. If a man
 be stole an ox or a shepe, and he be founde,
 he shall be layen for it. If a man be stole
 an ox or a shepe, and he be founde, he shall
 be layen for it.

¶

¶

¶

¶

¶

¶

¶

¶

margin notes on the left side of the page, including '170', '171', '172', '173', '174', '175', '176', '177', '178', '179', '180', '181', '182', '183', '184', '185', '186', '187', '188', '189', '190', '191', '192', '193', '194', '195', '196', '197', '198', '199', '200'.

to port out withall, of fyne golde. And thou shalt set vpon the table Spectacles before me alway.

And thou shalt make a candlesticke of pure fyne golde with thy Chalce, hyacinthe, bolus, knoppes, and flowers, and set vpon the top of it. And thou shalt make a candlesticke of the same fyne, and the set of the same.

And thou shalt make a candlesticke of pure fyne golde with thy Chalce, hyacinthe, bolus, knoppes, and flowers, and set vpon the top of it. And thou shalt make a candlesticke of the same fyne, and the set of the same.

And thou shalt make a candlesticke of pure fyne golde with thy Chalce, hyacinthe, bolus, knoppes, and flowers, and set vpon the top of it.

And thou shalt make a candlesticke of pure fyne golde with thy Chalce, hyacinthe, bolus, knoppes, and flowers, and set vpon the top of it.

And thou shalt make a candlesticke of pure fyne golde with thy Chalce, hyacinthe, bolus, knoppes, and flowers, and set vpon the top of it.

CAPIT. XXVI.

And thou shalt make an habitation with fyne golde, and purple, and scarlet, and blue, and white, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

And thou shalt make a covering of the same, and thou shalt make a covering of the same.

by name.

And he sayde: I beseeche thee, O Lord, my glory: And he sayd: I will make all my glory to be before thee, & I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

And the Lord sayde: Beholde, there is a place by me, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

The tables are round. The mercy of God. He hath written with the great sea in substance, and they are always alive. He is in all things. The spirit breathes. The Sabbath. The fruits of the earth. The spirit of the Lord. The spirit of the Lord.

And the Lord sayde unto Moses: Beholde, I have called by thy name, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

And Moses bowed his face to the earth, & he sayde: Beholde, thou shalt be called by my name, & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

And he sayd: Beholde, I have called by thy name, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

A And the Lord sayde unto Moses: Beholde, I have called by thy name, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

17

And the Lord sayde unto Moses: Beholde, I have called by thy name, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

And Moses take the tabernacle & pitched it without the camp, as hee hath commanded thee, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion.

And the Lord sayde unto Moses: Beholde, I have called by thy name, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

18

And he sayd: Beholde, I have called by thy name, & thou shalt stand upon a rock, and I will pass by thee: & I will put the stone of the altar, and thou shalt be called by my name: & thou shalt have compassion on whom I have compassion. And he sayde: I will be called in thine name throughout all the land: And thou shalt have compassion on whom I have compassion.

19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

all of brass.

And he made a basen greggion of set-work into the altar round about about beneath water the compass of the altar: so that it reached unto half the altar, and had four pygones of brass, the four corners of the greggion to four dunnis in. And he made shuirs of shethun wood, and covered thym with brass, and put the shuirs in the greggion a lunge by the altar yke to be set in, and made the shuirs holles with nygges. And he made the fence of brass, and the fote of the fote of brass in the sight of thym that hie made before the wyke of the tabernacle of wyntide.

And he made the count both hangyngs of thym by the, of an hundred cubites longe, upon the fourthin, and the rovy pygys with twenty locketes of brass: but the hangyngs of the pylers, and the hoopes were brass. And so the shethun the hangyngs were an hundred cubites longe with twenty pylers, and twenty locketes of brass, but the hangyngs and the hoopes of the pylers were of silver. And on the west syde, twer hangyngs of syty lockets longe, and 4 pylers with thirtie six locketes, and the hangyngs and the hoopes of the pylers were silver. And on the east syde were the same thym, twer hangyngs of syty cubites: the hangyngs of the one syde of the gate were thirtie cubites the, and then pylers thre with thre stes locketes, and of the other syde of the counte gate twer hangyngs six of, 20 cubites longe, and thre pylers that with thre locketes.

Also all the hangyngs of the counte round about, were of shethun by the, and the locketes of the pylers were brass: but 4 hoopes and the hoopes of the pylers were silver and the better were overlaid with siluer, & all the pylers of the counte were hangyd wth siluer. And the hangyngs of the gate of the counte was overlaid wth of Jazyrus, sheslet, purple, and thym by the sheslet, longe and five in the bredth, as the hangyngs of the counte. And the pylers were four with thre locketes of brass, and the hoopes of siluer, and the better overlaid with siluer and hoopes about with siluer, and all the pygones of the tabernacle and of the counte round about were brass.

This is the summe of the haberdish to be set up, which were countyd of the countenance of shethun: and was the wyke of the wyke by the hand of Shethun some to the greggion. And sheslet some of the, some to that of the towre of Tuba, wth all that the heylt commeth sheslet, and twer bym sheslet some of shethun of the robe of Deu, a counte grauce, and a wyke of shethun in Jazyrus, sheslet, purple and by the.

And the heylt the was occupied upon all the wyght of the heylt place: to the heylt the golde of the tabernacle wth the robe. And twer bym, and seven hundred and thre pygones, as the wyke of the golde by the. And the

summe of thym that came of the tabernacle, was five cubites twer bym wyght, and a thowmlyng seven hundred and xxv. Pygones of the heylt by the. Every man offered him a pyle of the heylt of the holy by the among them: thei were to be made of silver: thre by the pygones of silver and about, about; six hundred thowmlyng and thre shethun, and five hundred and thre by the.

And the five first hundred wyght of silver was to be occupied of the locketes of the tabernacle and the shethun of the better: an hundred locketes of the tabernacle wyght, an hundred wyght to every thowmlyng. And the thowmlyng seven hundred and xxv. by the, made to be upon the pylers, and overlaid the better and hangyd com.

And the better of the tabernacle was, 120. twer bym wyght and two thowmlyng, and four hundred by the. And thertwye by the locketes to the wyke of the tabernacle of thym, and the basen altar, and the basen greggion that longth by the, and all the better of the altars, and the locketes of the counte round about, and the locketes of the counte gate, and all the pygones of the counte round about.

¶ The makyng of Deu and his Counte apperill. And that the heylt commeth wth silver.

C A P L XXXIX.

¶ And of the Jazyrus, sheslet, purple, and thym by the, they were made the tabernacle: and made the heylt commeth that was to be upon the pylers, as the heylt commeth sheslet.

And they made the cyphar of golde, the cyphar, sheslet, purple, and thym by the. And they were made the golde into cyphar pygones, and made it into wyke: to be made in the Jazyrus, sheslet, purple, and the by the, with dyshun to the. And they were made the by the came together, and cloid them by the cyphar. And the hangyngs of the cyphar the heylt was upon it, was of the same dunn and enter the same wyke of Golde, Jazyrus, sheslet, purple and thym by the, as the heylt commeth sheslet.

And they wrought sheslet some, cloth in 20 cyphar of golde and grauce as figures are grauce to the name of the cyphar of sheslet, a pygones of the sheslet of sheslet: that they were to be a remembrance of the cyphar of sheslet, as the heylt commeth sheslet.

And they made the by the cyphar of counte wyke, sheslet some of the cyphar: some of Golde, Jazyrus, sheslet, purple and thym by the. And they made it four some about wyght, and twer overlaid with an hundred thowmlyng. And they were by the four some of Golde, the heylt some sheslet, a sheslet, and a sheslet: the heylt some, a sheslet, a purple, and a sheslet: the heylt some, a sheslet, a purple, a sheslet, a purple, and a sheslet, all sheslet: an Amalthe: the heylt

found value, a Purpur, an Amet and a Jade
stone) shall in robes of gold in their incho-
les. And the 14. Stones were graven on
Sappires with the names of the children of Is-
rael, every stone with his name, according to
the 14. tribes.

¶ And they made upon the breastplate, two
fastenings charynes of wyrtine wyche a pure
gold. And they made two beades of gold and
two fine gold cynges, and put the two cynges
upon the two corners of the breastplate. And
they put the two speeres of gold to the two
cynges, in the cynges of the wyrtwyche. And
they made a chain of the two charynes they faste-
ned to the two beades, and put cynges on the
beadens of the saphy by one the sayntest
of it.

¶ And they made two other cynges of gold
and put cynges on the two other corners of
the breastplate a longe upon the edge, toward
the insyde of the saphy that is next agenside
it. And they made yet two other golden cynges,
and put them on the two sides of the
saphy, beath on the sayntest of it, such to be
the cynges so together, and set upon the two
corners of the saphy, and they fastened the
breastplate by his cynges unto the wynges of
the saphy, with laces of Jacynth, that it
myghte ly faste upon the wynges of the
saphy, and shoulde not be loosed froome of
the saphy, as the Lorde commaunded Mo-
yses.

¶ And he made the Tunicle unto the saphy
of women wyche, and all together of Jacynth,
and he made of the Tunicle two in the mych-
el of it as the other of a perell, with a boold
nether about the waist, that it shoulde not
stret. And they made breast upon the hem of
the Tunicle, Pearmeginars of Jacynth,
Scalet, purple and crystall wyche. And they
made lyre bellis of pure gold, and put the
same on the Pearmeginars round about
the edge of the tunicle a bell a Pearm-
eginar, a bell and a Pearmeginar round
about the brims of the Tunicle, in every
mychel as / on the Lorde commaunded Mo-
yses.

¶ And they made coates of byrd of women
wyche for Aaron and his sonnes, and a my-
trich of wyche. and goodly beades of wyche,
and laces of wyche of crystall wyche, and a
crown of wyche wyche, Jacynth, Scalet and
purple / such of nobyltye, as the Lorde co-
mmaunded Moyses.

¶ And they made the piere of the holy ce-
renter of fine gold, and wyche upon it wyche
graven was, the chaynes of the Lorde; and wyche
to a lace of Jacynth to fasten it an byrd
upon the mytrich, as the Lorde commaunded
Moyses.

¶ Thus have all the wyche of the habitaco-
n of the tabernacle of wyrtwyche of wyrt.
And the tabernacle of Jacynth by accordance
to all that the Lorde hadde commaunded Mo-
yses.

¶ And they brought the habitacion unto Mo-
yses: and the tent and all the furnaces thereof: the

burns, beades, beades, piere and Archite-
cture; and the covering of skins of rhymses;
and the covering of skins of rhymses;
and the baggage baple, and the seker of wyrtwyche
unto the taure thereof, and the myrtwyche
the table and all the ornaments thereof, and
the charyne, and the pure tunicle wyche, and
the laces prepared therunto, and all the
bellis charyne, and the cynges by wyche, and
the golden cynges, and the accompanying cynges
and the three tunicles, and the baggage of
the tabernacle wyche, and the byrd of laces;
and the garteryng a tunicle longynge therunto
with his beades and all his bellis, and the
laces with his fast, and the baggage of it
which was by his laces and locketes, and the
baggage of the coate gait, the beades and
pynges, and all the ornaments that were
in the tabernacle of the tabernacle of wyrt-
wyche, and the myrtwyche befallenness in front
in the holy piere, and the holy befallenness of
Aaron the pyard and his sonnes garments
to myrtwyche, in wyrtwyche to all the Lorde
recommended Moyses; such to the children of
Israel made all the wyche, and Moyses be-
held all the wyche; and he, they habda-
ced as come on the Lorde commaunded; and then
Moyses blessed them.

¶ ¶ ¶ He is tabernacle in tent by. The glory of the
Lorde appeared in a cloudy covering the taber-
nacle.

CAP. XL.

¶ And the Lorde spake unto Moyses, say-
ing, Thou shalt make the table of the table
nether that thou set up the habitacion
of the tabernacle of wyrtwyche, and put there-
on the acche of wyrtwyche, and cover the acche
with the byrd, and byrd on the table and
opposit it, and byrd on the rambles and
put on the laces, and set the acche a lace of
gold, before the acche of wyrtwyche, and put
the byrd of the byrd with the habitacion.
And by the beades of wyrtwyche a lace before
the byrd of the tabernacle of wyrtwyche, and set
the laces before the tabernacle of wyrtwyche
and the laces, and put to set them, and make
it must round about, and set up the baggage
of the coast gate.

¶ And set a accompanying byrd and myrtwyche
the habitacion, and all the byrd in the
beade of it, and all the byrd in the byrd
is made by laces. And accompany the acche of
the byrd of wyrtwyche, and all the bellis, and
lances by the laces that it may be made by
lades. And accompany also the laces and the
byrd and sanctify it.

¶ Then byrd Aaron and his sonnes with
the lace of the tabernacle of wyrtwyche, and
beade byrd with byrd. And put byrd
of the holy befallenness, and accompany byrd
and sanctify byrd that the more myrtwyche
to me, that the accompanying may be a
resembling byrd with byrd and byrd
out the accompanying. ¶ And Moyses
did.

¶ ¶ ¶ ¶
¶ ¶ ¶ ¶
¶ ¶ ¶ ¶

accompanye to all that the Lord commanded him.

Then was the tabernacle reared by the first daye, in the sixth month, in the fourth yeere. And shewes created by the tabernacle, and fastned by charities, and set by the boyles, and put in the six boores, and reared by the pillars, and fastned aboide the tent over the habitation, and put the carnyages of the tent on by the aboide it: as the Lord commanded Moyses.

And he made and put the testimony in the arke, and set the names to the arke, and put chym expiation on by the upon the arke, and brought to the arke into the habitation, and brought up the boyles and covered the arke of testimony, as the Lord commanded Moyses.

And he put the table in the Tabernacle of testimony in the right hand of the habitation, without the vail, and set the bread of shewbread before the Lord, such as the Lord had commanded Moyses.

And he put the candlesticks in the Tabernacle of testimony over against the table in the right hand of the habitation, and set by the same before the Lord: as the Lord commanded Moyses.

And he put the golden sters to the tabernacle of testimony before the vail, and went thence thence thence as the Lord commanded Moyses.

And he set up the hangings in the mount of the habitation, and set the boord of shewbread before the face of the tabernacle of testimony, and covered the boord of shewbread and the candlesticks thence: as the Lord commanded Moyses.

And he set the laver betweene the tabernacle of testimony and the sters, and poured

water therein to wash the feet. And both Moyses, Aaron and his sons washed their hands and their feet thence: both when they went into the tabernacle of testimony, and when they came to the sters, as the Lord commanded Moyses.

And he reared up the court round about the habitation and the sters, and set by the hangings of the court gate: and he shewes created the vail.

And the sters covered the tabernacle of testimony, and the glory of the Lord filled the habitation, so that Moyses could not enter into the tabernacle of testimony, because the sters shone therein, and the glory of the Lord filled the habitation.

When the sters were taken up from the habitation, the children of Israel took their journeyes as one as they had sayd never. And if the sters were stretched out, they journeyed not, till it was packed, in the sters of the Lord to as upon the habitation.

by
daye, and by night, in the sight
of all the house of Israel
in all their journeyes.
I * I
I

¶ The ends of the seuerall booke
of shewbread.

CEREMONIES LEVITICVS. XXXIII.
THE THYRDE BOKE OF MOSES,
CALLD LEVITICVS.

¶ The order of burnt offerings, whether it be of small or great count of lambs.

CAP. I.



And the Lorde call-
eth spores, and the
same ben out of the
burne of bullockes say-
ing: A spore to the calf
of an yere, and the
same spore: to be for
me of you shall bringe
a spore like the Lorde
shall bringe it of the calf: one of the
ewe and of the shepe.

¶ And he bringe a burnt offering of the ewe,
he shall bringe a male without blemish, and
shall bringe hym to the house of the tabernacle
of witness, that he maye be accepted a burnt
offering to the Lorde. And let hym put his hand upon the
head of the burnt sacrifice, and sacrifice shall
be given him to make an atonement for hym,
and let hym kill the ewe before the Lorde. And
let the pyrie shovell come being the altar
and let hym spredde it round aboute upon
the altar, that is before the base of the
table of witness. And let the burnt offering
be dryed and hewed to peeces. And then let
the fawces of a secon the pyrie put fyre upon
the altar, and put wood upon the fyre, and let
them laye the peeces with the herb and the fat
upon the wood that is on the fyre in the altar.
And the incense and the legges they shall
make as incense, and the pyrie shall have al
incense upon the altar, that it be a burnt
offering to the Lorde.

¶ And he offer a burnt sacrifice of the
goat, whether it be of lambs or of the water
he shall offer a male without blemish, and
let hym kill it in the northe side of the
altar before the Lorde. And let the pyrie, shov-
ell come upon the blood of the same
aboute upon the altar. And let it be cut in
peeces: even with his hand and his fawces,
and let the pyrie put them upon the wood
that is upon the fyre in the altar. And
let hym wash the incense and the leg-
ges with water, and then bringe all together
and burner it upon the altar: that is a
burnt offering, and a sacrifice of sweete savour
unto the Lorde.

¶ And he will offer a burnt offering of the
turtle, he shall offer either of the turtle
doves, or of the passeg pyrons. And the
pyrie shall bringe it unto the altar, and
bringe the crake alondre, and burner it on
the altar, and let the bloud runne out
before the foot of the altar, and it shall be
as there be mappes and his legges, and ebe
them with the water on the skin put upon
the becke of the ewe, and wash his wynges,
and plucke them not of tender. And then lette
the pyrie burner it upon the altar: sur-

round upon the wood that is upon the fyre. A
burnt sacrifice, and an offering of a sweete
savour unto the Lorde.

¶ The order of burnt offerings, of three calves, of
three to be, of frankincense, without incense, and
without wood, but not without fat.

CAP. II.

Yf any soule will offer a meat offering
unto the Lorde, his offering shall be
of fyre flour, and he shall powre there
oyle, and put frankincense there, and shall
bringe it unto the house of the witness.
And one of them shall take thereof his hand-
full of the flour, and of the oyle with all the
frankincense, and burner it for an atonement
upon the altar: an offering of a sweete
savour unto the Lorde. And the remnant of the
meat offering shall be darome and his dunnage,
as a thyng most holy of the sacrifices of the
Lorde.

¶ If any man bringe a meate offering
that is bakyn in the oven, lette him bringe
finest cake of fyre flour mingled with oyle,
and unleavened with a smother with oyle.
If the meate offering be bakyn in the
fryinge panne, then it shall be of finest flour
mingled with oyle. And then shall he
bringe it small, and poure oyle thereon: and so
it is a meate offering.

¶ If the meate offering be a thyng dryed
upon the fire, then, of finest mingled with
oyle it shall be. And then shall he bringe the
meate offering upon a table of fine silver
unto the Lorde, and there he praye it in
the year, and he shall bringe it with the
incense, and shall be up parte of the meate offering
for a memoriall, and shall burner it upon the
altar: an offering of a sweete savour unto
the Lorde. And that is left of the meate
offering shall be darome, as his dunnage, as a
thyng that is most holy of the offerings
of the Lorde.

¶ All the meate offerings which shall bringe
unto the Lorde, shall be washed without incense.
Joseph shall respect burner them: no man
in any offering of the Lorde: for the offering
ye shall bringe the firste frutes of them unto
the Lorde: but they shall not come upon the
altar, to make a burnt offering.

¶ All the meate offerings that shall be left with
left: neither shall they suffice the fait of the
courtment of the God to be larkyn from the
meate offering: but upon all theyre offerings
upon their drynge fat.

¶ If thou offer a meate offering of the firste
frutes unto the Lorde, then take that which
is left of them, and drye it by the fyre, and drak
it small, and so offer the meate offering of the firste
frutes. And then poure oyle thereon, and
put frankincense thereon: and so it is a meate
offering. And the pyrie shall burner parte of
the beateyn incense, and parte of that oyle with
all the

CEREMONIES LEVITICVS.

all the members thereof, for a memoriall, that
to an offering unto the Lord.

¶ The offering made by Moses before of some
particular.

CAPL IIIII.

¶ The order of peace-offerings, which were offered
for the keeping of year, made of oxen, sheep, lambs
and goats.

CAPL IIII.

Yf any man bringe a year offering of
the oxen: whether it be male or female,
he shall bringe thereto an ewe withoute
blemish before the Lord: and let him put
his hande upon the head of his offering, and
kill it betwixt the butt of the tabernacle of witness-
ment. And Moses commaundeth the Priests shall
sprinkle the bloude upon the altar, as com-
maundeth. And they shall offer of the peace offer-
ing to be a sacrifice unto the Lord: the fatte
that covereth the intestines and all the
liver is upon the intestines: and the two kid-
neys, with the fatte that lyeth upon the kid-
neys: and the half that is on the liver they
shall take awaye with the kidneys. And Mo-
ses commaundeth them upon the altar
to lay the burnt sacrifice which is upon the
head of the fat: that is a sacrifice of the peace
offerings unto the Lord.

¶ If a man bringe a peace offering unto
the Lord from the flocke, whether it be
male or female, it shall be withoute blemish.

¶ If he offer a lamb, he shall bringe it before
the Lord, and put his hande upon his offer-
ing, and kill it in the butt of the ta-
bernacle of witnessment, and Moses commaundeth
that they sprinkle the bloude thereof upon
the altar.

¶ And the order of offering sheep shall bringe
a sacrifice unto the Lord: the fatte thereof
and the rumpe all together, whiche they shall
cut off, beside by the backe bone: and the fat
that covereth the intestines, and all the fat
that is upon the intestines, and the two kid-
neys with the fatte that lyeth upon them,
and upon the livers, and the half that
is upon the liver, he shall take awaye with
the kidneys. And the Priests shall burne
them upon the altar, to be the Lordes of-
fering with.

¶ If the offering be a goat, he shall bringe
it: for the Lord, and put his hande upon
his offer, and kill it before the taber-
nacle of witnessment, and the Priests shall
sprinkle the bloude thereof upon the altar
as comendeth. And he shall bringe the fat
of the offering unto the Lord sacrifice: the fatte
that covereth the intestines, and all the fatte
that is upon the intestines, and the two kid-
neys, and the fat that lyeth upon them, and
upon the livers. And upon the half that is upon
the liver, he shall take awaye with the kid-
neys. And the Priests shall come upon
the altar, to lay the Lordes sacrifice there,
and to make a sweet savour. And thus shall all
the fatte be the Lordes, and it shall be a sacrifice
for ever amonge your generations after you
in your dwelling places: that ye take any
of it for your bloude.

And the Lord speaketh unto Moses, say-
ing he speaketh to the children of Is-
rael and saye: when a soule shall
bringe an offering, and shall bringe any of these
offerings whiche the Lord hath commaunded
in his commandmentes to be brought. ¶ If the
priest that is appointed, bringe and make the
people to be as simple, he shall bringe for his
offering whiche he hath done: an ox withoute
blemish unto the Lord for a peace offering.
And he shall bringe the ox unto the butt of
the tabernacle of witnessment before the Lord,
and shall put his hande upon the ox head, &
kill him before the Lord.

¶ And the priest that is appointed shall take
of the ox bloude, and bringe it in to the ta-
bernacle of witnessment, and shall wipe the fat-
tore in the bloude and sprinkle thereof four
times before the Lord: even beside the ban-
ger of the holy place. And he shall put some
of the bloude upon the joyntes of the annter
of thee in meat before the Lord, which is in the
tabernacle of witnessment, and shall pour all
the bloude of the ox upon the bottomes of the
anles of burnt offerings, which is by the
house of the tabernacle of witnessment. And he
shall take awaye all the fatte of the ox that
is the peace offering: the fatte that covereth
the intestines, and all the fatte that is above
them, and the two kidneys with the fat that
lyeth upon them and upon the livers, and the
half upon the liver: for these things shall
lyeth the kidneys: and it shall be taken from
the ox of the peace offering, and let the Priests
burne them upon the annter of burnt offer-
ings. And the rumpe of the ox, and the fat
that is by the backe bone, the livers, the intes-
tines with his bowels, shall be carry all together
out of the doore into a steepe place: where
the steepe are poured out, and burne upon
the wood which is by: into upon the heape of
offerings.

¶ If the holie commandment of the children of
Israel for thoroough ignorance, and the thing
be done from ignorance: so that they have com-
mitted any of these things which the Lord
hath commaunded to be done in his command-
mentes, and have a heart, and the priest whiche
they have chosen be adverseris hearted,
then shall they offer an ox for a peace offer-
ing, and shall bringe him before the taber-
nacle of witnessment, and the eithers of the annter:
and shall put their handes upon his head be-
fore the Lord.

¶ And the Priests that is appointed, shall
bringe this bloude in to the tabernacle of
witnessment, and shall wipe the fattore in to the
bloude, and sprinkle it four times before
the Lord, even beside the baner. And shall put
of the bloude upon the joyntes of the annter
whiche is by the house of the Lord in the taber-
nacle of witnessment, and shall pour in the bloude
upon the bottomes of the annter of burnt offer-
ings, which is by the doore of the tabernacle.

of hyacinth, and shall take all his fat from
 him, and burn it upon the altar, and shall
 he wash his eye as he hath with the hyacinth
 offering. And the hyacinth shall make an of-
 ferment for him, and so it shall be for ever
 and them. And he shall bring the one with-
 out the horns, and burne him as he burneth
 the bullock: so is this the hyacinth offering of the
 commonalty.

When a Lamb is offered, and consecrated
 for the hyacinth offering, the hyacinth shall
 be for him as he hath said: and when he
 comes to the commonalty, and hath so
 offered: when his hyacinth is offered unto him
 he shall bringe it, he shall bringe it
 the offering as he giveth: and he shall
 and lay the hand upon the head of it, and
 then is in the place where the burnt offering
 was taken before the Lamb: then is a hyacinth
 offering. When let the priest in the mouth
 of the hyacinth offering with his finger, and
 put it upon the bottom of the burnt offering
 altar, and pour the blood upon the bot-
 tom of the burnt offering altar, and burne
 all the fat upon the altar, as he hath
 the fat of the great offerings. And the priest
 shall make an atonement for him so con-
 secrated his hyacinth, and so it shall be for ever
 and them.

Of one of the common people of the lambe
 if some thynge is done, and some-
 thing is done for the Lamb: he shall
 be done as he hath said, when his hyacinth
 be taken: when he comes to his knowledge, he
 shall bringe his hyacinth as the gods with-
 out the horns: for his hyacinth he shall
 bringe, and lay his hand upon the head of
 the burnt offering, and then is in the place of
 the burnt offering. And the priest shall take
 of the blood with his finger, and put it upon
 the bottom of the burnt offering altar, and
 pour all the blood upon the bottom of the
 altar, and shall take away all his fat as the
 fat of the great offerings is taken away. And
 the priest shall burne it upon the altar, so
 as the burnt offering is the Lamb, and the priest
 shall make an atonement for him, and it shall
 be for ever and them.

When a man is offered, and offer it for a hyacinth
 offering, he shall bringe a female without
 blemish, and lay his hand upon the head
 of the hyacinth offering, and then is in the place
 where the burnt offerings are taken. And the
 priest shall take of the blood of the hyacinth
 offering with his finger, and put it upon the
 bottom of the burnt offering altar, and shall
 pour all the blood upon the bottom of
 the altar. And he shall take away all
 the fat thereof, and the fat of the great
 offerings is taken away. And the priest shall
 burne it upon the altar of the
 hyacinth offering, and the priest shall make
 an atonement for his hyacinth, and it shall
 be for ever and them.

When a man is offered, and offer it for a hyacinth
 offering, he shall bringe a female without
 blemish, and lay his hand upon the head
 of the hyacinth offering, and then is in the place
 where the burnt offerings are taken. And the
 priest shall take of the blood of the hyacinth
 offering with his finger, and put it upon the
 bottom of the burnt offering altar, and shall
 pour all the blood upon the bottom of
 the altar. And he shall take away all
 the fat thereof, and the fat of the great
 offerings is taken away. And the priest shall
 burne it upon the altar of the
 hyacinth offering, and the priest shall make
 an atonement for his hyacinth, and it shall
 be for ever and them.

When the Lamb hath offered, and been the
 offering of hyacinth, and is a hyacinth, he shall
 be taken with one of his horns of it, so he
 shall not take it, he shall bringe his hyacinth
 offering: when a man offereth any burnt
 offering: the hyacinth is the hyacinth of an
 offering, and so it shall be for ever and
 them. And he shall bringe the one with-
 out the horns, and burne him as he burneth
 the bullock: so is this the hyacinth offering of the
 commonalty.

When a Lamb is offered, and consecrated
 for the hyacinth offering, the hyacinth shall
 be for him as he hath said: and when he
 comes to the commonalty, and hath so
 offered: when his hyacinth is offered unto him
 he shall bringe it, he shall bringe it
 the offering as he giveth: and he shall
 and lay the hand upon the head of it, and
 then is in the place where the burnt offering
 was taken before the Lamb: then is a hyacinth
 offering. When let the priest in the mouth
 of the hyacinth offering with his finger, and
 put it upon the bottom of the burnt offering
 altar, and pour the blood upon the bot-
 tom of the burnt offering altar, and burne
 all the fat upon the altar, as he hath
 the fat of the great offerings. And the priest
 shall make an atonement for him so con-
 secrated his hyacinth, and so it shall be for ever
 and them.

When a man is offered, and offer it for a hyacinth
 offering, he shall bringe a female without
 blemish, and lay his hand upon the head
 of the hyacinth offering, and then is in the place
 where the burnt offerings are taken. And the
 priest shall take of the blood of the hyacinth
 offering with his finger, and put it upon the
 bottom of the burnt offering altar, and shall
 pour all the blood upon the bottom of
 the altar. And he shall take away all
 the fat thereof, and the fat of the great
 offerings is taken away. And the priest shall
 burne it upon the altar of the
 hyacinth offering, and the priest shall make
 an atonement for his hyacinth, and it shall
 be for ever and them.

When a man is offered, and offer it for a hyacinth
 offering, he shall bringe a female without
 blemish, and lay his hand upon the head
 of the hyacinth offering, and then is in the place
 where the burnt offerings are taken. And the
 priest shall take of the blood of the hyacinth
 offering with his finger, and put it upon the
 bottom of the burnt offering altar, and shall
 pour all the blood upon the bottom of
 the altar. And he shall take away all
 the fat thereof, and the fat of the great
 offerings is taken away. And the priest shall
 burne it upon the altar of the
 hyacinth offering, and the priest shall make
 an atonement for his hyacinth, and it shall
 be for ever and them.

1

2

3

4

5

6

CAP. VII.

VII.

This is the law of the trespass offering which is made holy. In the place to be sacrificed the burnt offering to be slain, the trespass offering that he hath slain also: a bull whose blood he hath poured about upon the altar. And all the fat that covereth the kidneys and the two kidneys which are the fat that is upon the loins and upon the liver, and the gall on the liver shall be taken away with the kidneys: and the great fat which is upon the spleen, to be an offering unto the Lord, this is the trespass offering.

All the marrow among the yowels that is set upon in the holy place, for it is made holy. On the burnt offering it is, in the same place of the yowels, and is made holy for oil. And it shall be the portion that is taken out thereof, and compared that offering is made burnt offering shall have the favour of the burnt offering which is burnt offered. And all the meat offerings that are taken in the oven, or all that is baked upon the hearth and in the furnace, shall be the portions that offering is burnt offered. And the meat offerings that are mingled with oil or wine, shall be taken out to all the houses of Israel, and one shall have as much as an other.

This is the law of the peace offerings which shall be offered unto the Lord. It is to be eaten as grain of wheat, as shall be brought into his table offering: it is to be eaten mingled with oil or with wine, as shall be brought into his table offering: it is to be eaten mingled with oil, and shall be brought into his table offering upon cakes made of wheat bread, and the fat which is upon the peace offerings, and of them all, it shall also be to be an offering unto the Lord, and it shall be the portion that is taken out thereof, and shall be eaten the same day that it is offered: and there shall none of it be laid up until the morning.

It shall be a sin if he offereth that which is burnt which shall be offered it shall be eaten, and that which is burnt shall be eaten as a trespass offering: but an offering of the oil shall be eaten, and that which is burnt shall be eaten with wine. For if any of the fat of the peace offerings be eaten in the third day, then shall be that offering to be eaten as an offering, because it shall be eaten as an offering, and it shall be eaten as an offering, and it shall be eaten as an offering, and it shall be eaten as an offering.

The fat which is offered any offering shall not be eaten, but burnt with fire: and if that be clear in the third day, may be eaten. It is an offering unto the Lord, and it shall be eaten as an offering. The fat which is offered any offering shall not be eaten, but burnt with fire: and if that be clear in the third day, may be eaten. It is an offering unto the Lord, and it shall be eaten as an offering. The fat which is offered any offering shall not be eaten, but burnt with fire: and if that be clear in the third day, may be eaten. It is an offering unto the Lord, and it shall be eaten as an offering.

of the peace offerings, which is offered unto the Lord, that shall be eaten as an offering, and it shall be eaten as an offering.

And the Lord shall speak unto Moses, saying: I have heard the voice of Israel, and I have said: I will send an angel before thee, and I will bring thee into the land which I have sworn unto thy fathers, saying: I will give it unto thee. And I will be thy Father, and thou shalt be my People. And I will be thy Father, and thou shalt be my People. And I will be thy Father, and thou shalt be my People.

And the Lord shall speak unto Moses, saying: I have heard the voice of Israel, and I have said: I will send an angel before thee, and I will bring thee into the land which I have sworn unto thy fathers, saying: I will give it unto thee. And I will be thy Father, and thou shalt be my People. And I will be thy Father, and thou shalt be my People.

And the Lord shall speak unto Moses, saying: I have heard the voice of Israel, and I have said: I will send an angel before thee, and I will bring thee into the land which I have sworn unto thy fathers, saying: I will give it unto thee. And I will be thy Father, and thou shalt be my People. And I will be thy Father, and thou shalt be my People. And I will be thy Father, and thou shalt be my People.

This is the manner of the peace offerings, and of the fat thereof, which shall be eaten the same day that it is offered: and there shall none of it be laid up until the morning. It shall be a sin if he offereth that which is burnt which shall be offered it shall be eaten, and that which is burnt shall be eaten as a trespass offering: but an offering of the oil shall be eaten, and that which is burnt shall be eaten with wine. For if any of the fat of the peace offerings be eaten in the third day, then shall be that offering to be eaten as an offering, because it shall be eaten as an offering, and it shall be eaten as an offering, and it shall be eaten as an offering.

And the offering and consecration of Israel and his house.

CAP. VIII.

VIII.

And the Lord shall speak unto Moses, saying: I have heard the voice of Israel, and I have said: I will send an angel before thee, and I will bring thee into the land which I have sworn unto thy fathers, saying: I will give it unto thee. And I will be thy Father, and thou shalt be my People. And I will be thy Father, and thou shalt be my People.

Ex. 16. 10. 11.

applied to an eastern vessel with burning incense. And the priest shall take the purple and blue and the scarlet and the purple and the gold, and shall sprinkle them on the burning incense in the blood of the sacrifice, and in the incense of sweet incense which is upon him that shall be cleansed of his leproisy from the time that he is clean, and shall let the living incense go a smoke in the tent.

And he shall be clean, and shall wash his clothes, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish, and a ewe lamb of a year old without blemish, and the tenth part of an ephah of fine flour, and a log of oil. And let the priest take the man that is to be cleansed, and shall take him to the laver, and shall wash him with water, and shall be clean. And when he shall come in to the house, he shall wash his feet with water, and then he shall be clean.

that they have taken a vase the silver, and played the house, and after that the house is cleansed another: If the vessel come and be it, and if then be perceived that the plague had entered further in the house, it is a strange temple that is in the house, and it is unclean. When that shall be made known the house: let the owner, symbol, and all the master of the house, and carry it outside of the camp to a single place. Moreover be that shall be in the house all the things that are upon it, shall be unclean till night. And what depend in the house shall wash the six clothes, and be also that stand in the house, shall wash the six clothes.

26 If it be the priest who come and be that the plague hath spread no further in the house, as it is in the priests, then let them make it clean, for the plague is healed. And let it be made to clean the house with: two hyacinth, cedar wood, and purple cloth and soap. And let him spill one of the hyacinth in an earthen vessel with running water, and take the cedar wood, the soap, the purple and the hyacinth by his, and bring them in the blood of the hyacinth, and in the running water, and sprinkle upon the house from the sea, and strike the house with the blood of the hyacinth, and with the running water, and with the hyacinth by his, and with the cedar wood, and the soap, and the purple cloth, and be that shall let the hyacinth bring the fourth of the silver in the house, and to make by an atonement for the house, and it shall be clean, And in the later shall be the place of the silver and the hyacinth water, and of the hyacinth and the cedar wood, and of the hyacinth, cedar, and purple cloth, as a sacrifice to avenge in violence of silver. And in the later of leprosy.

¶ Chapter of purifying the violence both of man and woman.

CAPL. XV.

27 **A**nd the words of the Lord unto Moses and Aaron, saying: When a man shall be unclean of Israel, and let him be clean: every man that hath a running ulcer in his flesh, or an ulcer by reason of his sin. And whosoever shall be unclean when he is unclean. If his flesh run, or if his flesh begeth by the reason of his sin, then he is unclean. Every touch he shall be unclean, and every thing that he toucheth shall be unclean, and he shall wash himself with water, and be unclean till the cure.

And when he shall be unclean, and he shall wash his clothes, and he shall wash himself with water, and he shall be unclean until the cure. And he that shall touch his flesh, shall wash his clothes, and he shall wash himself in water, and he shall be unclean until the cure. If any such thing be upon him that is unclean, he shall wash his clothes, and he shall wash himself in water, and he shall be unclean until the cure.

28 And what he toucheth shall be unclean upon

shall be unclean. And when he shall touch any thing that he toucheth him, shall be unclean until the cure. And he shall wash himself with water, and he shall wash his clothes, and he shall wash himself in water, and he shall be unclean until the cure: and what he shall touch shall be unclean until the cure. And what he shall touch shall be unclean until the cure. And what he shall touch shall be unclean until the cure. And what he shall touch shall be unclean until the cure.

26a

29 And when he shall touch any thing that he toucheth him, shall be unclean until the cure. And he shall wash himself with water, and he shall wash his clothes, and he shall wash himself in water, and he shall be unclean until the cure: and what he shall touch shall be unclean until the cure. And what he shall touch shall be unclean until the cure. And what he shall touch shall be unclean until the cure.

30 If any man shall be unclean from him in his flesh, he shall wash his clothes, and he shall be unclean until the cure. And all the things that he shall touch shall be unclean until the cure. And what he shall touch shall be unclean until the cure.

31 And when a woman shall be unclean of blood, she shall be unclean from her husband, and she shall be unclean until the cure. And what she shall touch shall be unclean until the cure. And what she shall touch shall be unclean until the cure. And what she shall touch shall be unclean until the cure.

32 And when a woman shall be unclean of blood, she shall be unclean from her husband, and she shall be unclean until the cure. And what she shall touch shall be unclean until the cure. And what she shall touch shall be unclean until the cure.

33 And when she shall be unclean of blood, she shall be unclean from her husband, and she shall be unclean until the cure. And what she shall touch shall be unclean until the cure.

26b

The yokes unto the base of the tabernacle of testimony. And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law.

C A P I. X V I.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law. And he shall offer it after the ordinance of the law.

And he shall offer it after the ordinance of the law.

the father's brother: that is, thou shalt not go in, to be his wife, for he is thy son's uncle.

Thou shalt not discover for secrets of thy daughter in later, she is thy sister: whosoever speaketh uncovereth her secrets. Thou shalt not have for the concubine of thy daughter's uncle, for that is thy aunt's daughter: when thou dost not discover the nakedness of the wife and her daughter also, neither shalt thou take her father's daughter or her daughter's daughter to be mine: they are mine, they are not mine to thee, it were therefore wickedness. Thou shalt not take a wife and her sister together, to be one: for that thou wouldst open her structure as long as she liveth. Thou shalt not go into a woman to uncover her nakedness, so long as she is put aside for her husband. Thou shalt not lie with thy wife's neighbour's wife, to defile thy wife with her: Thou shalt not give of thy seed to eat of the wife of thy brother, for thou wilt not the name of the God, thy God, I am the Lord.

MAR 17

Thou shalt not lie with mankind, as with womankind, for that is abomination.

When thou liest with any man to uncover his nakedness, whether thou be his wife or his sister, or his brother's wife, or his sister's wife, for that is abomination.

Whosoever putteth his hand to any of these things, he shall be cut off from his people: he shall be cut off from his people, and he shall be cut off from his people, and he shall be cut off from his people.

MAR 18

Thou shalt not give of thy seed to eat of the wife of thy brother, for thou wilt not the name of the God, thy God, I am the Lord. Thou shalt not lie with mankind, as with womankind, for that is abomination. When thou liest with any man to uncover his nakedness, whether thou be his wife or his sister, or his brother's wife, or his sister's wife, for that is abomination. Whosoever putteth his hand to any of these things, he shall be cut off from his people: he shall be cut off from his people, and he shall be cut off from his people.

Whosoever putteth his hand to any of these things, he shall be cut off from his people: he shall be cut off from his people, and he shall be cut off from his people.

CAPL XIX.

As for the Levite's wife, thou shalt not have her for thy wife, for she is thy sister: thou shalt not have her for thy wife, for she is thy sister. Thou shalt not have her for thy wife, for she is thy sister. Thou shalt not have her for thy wife, for she is thy sister.

MAR 19

Thou shalt not have her for thy wife, for she is thy sister: thou shalt not have her for thy wife, for she is thy sister.

capt. And if she be eaten the same days ye offer it and on the morrow, but to eat for it to lette on the third daye shall be burnt in the fire. It is to be eaten the third daye, if the woman eat not accepten. And he that eateth it shall be burnt in the fire, because he hath defiled the tabernacle of the Lord, & that he hath done the same as hee doeth.

YER 22

When ye scape away the crime of your leader, ye shall not receive neither the blessing nor the curse of your fathers, neither shall ye be gathered that is lefte behind in the daye of wrath. Thou shalt not plow all daye thy year, nor sow all daye thy year, thou shalt leave thy field for the poor and thine oxen. I am the Lord your God.

YER 23

Ye shall not swear neither by, neither shall ye swear by my name falsely, for that name is my name, I am the Lord. Thou shalt not swear by thy neighbour's name, neither shalt thou swear by the name of the Lord, neither shalt thou swear by the name of the Lord, neither shalt thou swear by the name of the Lord, neither shalt thou swear by the name of the Lord.

YER 24

Thou shalt not go up and downe a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord. Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

YER 25

Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

YER 26

Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

YER 27

Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

YER 28

Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

YER 29

Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

YER 30

Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

YER 31

Thou shalt not have a plowshare amonge thy people, neither shalt thou be a divider of the land of thy neighbour: I am the Lord.

whether shall thou make any offering of bullocke of the herd: but shall leue them vnto the priest and the slaughte. I am the Lord your God.

And the Lord spake vnto Moyses saying: Speake vnto the children of Israel, and saye: The first daye of the seventh month shall be a daye of obseruance vnto you, to observe it as a holy feaste as it shalbe, and ye shall haue labourious worke therein, and ye shall offer a sacrifice vnto the Lord.

And the Lord spake vnto Moyses saying: Also the eighth daye of the seuen month obseruance, as a daye of obseruance, and shall be an holy feaste vnto you, and ye shall obseruance it as it shalbe, and ye shall haue labourious worke therein, and ye shall offer a sacrifice vnto the Lord. The first daye of the eighth month shall be a daye of obseruance to make an obseruance for you before the Lord your God. Ye shall be sure: for it is that I haue brought you into the land which I haue sworn vnto your fathers to geue you, and ye shall haue labourious worke therein, and ye shall obseruance it as it shalbe, and ye shall haue labourious worke therein.

And the Lord spake vnto Moyses saying: Speake vnto the children of Israel, and saye: The thirde daye of the seuen month shall be the feaste of tabernacles. It shall be seuen dayes. And ye shall dwell in booths seuen dayes: for it is that I haue brought you into the land which I haue sworn vnto your fathers to geue you, and ye shall haue labourious worke therein.

And the Lord spake vnto Moyses saying: Also the fourth daye of the seuen month shall be the feaste of tabernacles. It shall be seuen dayes. And ye shall dwell in booths seuen dayes: for it is that I haue brought you into the land which I haue sworn vnto your fathers to geue you, and ye shall haue labourious worke therein.

And the Lord spake vnto Moyses saying: Also the fifth daye of the seuen month shall be the feaste of tabernacles. It shall be seuen dayes. And ye shall dwell in booths seuen dayes: for it is that I haue brought you into the land which I haue sworn vnto your fathers to geue you, and ye shall haue labourious worke therein.

whether, when I brought them out of the land of Egypt: for I am the Lord your God. And Moyses tolde all the feastes of the Lord vnto the children of Israel.

¶ The office for the lamps and of the golden table in the sanctuary of the tabernacle.

CAPIT. XLIII.

And the Lord spake vnto Moyses saying: Commande the children of Israel that they bringe vnto the sanctuary bullocke one of the best of the herd, and sheepe seven of the best of the flocke, and kidde one of the best of the flocke, and two ephors of fine flour, and two ephors of oil of olive, for a sacrifice of sweete smell before the Lord.

And thou shalt take the sheepe haire and better, and better thereof, two erub sheepe shalt thou take of it. And make two cubits of gold, like as a table upon the feet: and thou shalt take the sheepe, and thou shalt take the kidde, and thou shalt take the bullocke, and thou shalt take the flour, and thou shalt take the oil, and thou shalt take the sheepe, and thou shalt take the kidde, and thou shalt take the bullocke, and thou shalt take the flour, and thou shalt take the oil.

And the son of an Israelite wife to whose father to be an Egyptian, to be out amongst the children of Israel. And the sonne of the Israelite wife and a man of Israel, to be amongst in the tribe, and the Israelite woman, to be amongst in the tribe, and the Israelite woman, to be amongst in the tribe, and the Israelite woman, to be amongst in the tribe, and the Israelite woman, to be amongst in the tribe.

And the Lord spake vnto Moyses saying: Bringe him that hath sinned without the tabernacle, and let all the multitude stone him. And thou shalt bringe vnto the children of Israel, saying: Who so ever curseth his God, shall die by him: and he that blasphemeth the name of the Lord, shall die by him: and he that blasphemeth the name of the Lord, shall die by him: and he that blasphemeth the name of the Lord, shall die by him.

And he that blasphemeth any man, shall die by him, and he that blasphemeth any man, shall die by him, and he that blasphemeth any man, shall die by him, and he that blasphemeth any man, shall die by him, and he that blasphemeth any man, shall die by him.

¶

¶

¶

¶

¶

not be bought: for they are they possessions for ever.

¶ If thy brother be a stranger or a Hebrew, and he have sold thee, thou shalt not use him as a servant: as a servant, thou shalt use him who is bought with money: and thou shalt not use him as a servant, because he is thy brother, who is one of thy brethren, who is one of thy kindred, who is one of thy people, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ If thy brother be a stranger, or a Hebrew, and he have sold thee, thou shalt not use him as a servant: as a servant, thou shalt use him who is bought with money: and thou shalt not use him as a servant, because he is thy brother, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ When thou shalt buy a Hebrew slave, or a Hebrew slave, thou shalt not use him as a servant, because he is thy brother, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ When thou shalt buy a Hebrew slave, or a Hebrew slave, thou shalt not use him as a servant, because he is thy brother, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ When thou shalt buy a Hebrew slave, or a Hebrew slave, thou shalt not use him as a servant, because he is thy brother, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ When thou shalt buy a Hebrew slave, or a Hebrew slave, thou shalt not use him as a servant, because he is thy brother, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ When thou shalt buy a Hebrew slave, or a Hebrew slave, thou shalt not use him as a servant, because he is thy brother, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

of Iubilee and his children wish himself the children of Israel and my servants who will be brought out of the land of Egypt.

¶ Whom are forbidden, whosoever they are, who are in the land of Egypt, and who are in the land of Egypt, and who are in the land of Egypt.

CAP. XLV.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶ The Lord God of Israel, who is one of thy brethren, who is one of thy kindred, who is one of thy people.

¶
¶

¶

¶

¶

¶

¶

¶

¶

¶

great value of God, whether it be good or bad as the great creature, so shall it use. And yet he will buy it againe, let him give the price more to that it was first at.

If any man dedicate his house, it shall be holy unto the Lord. And the price shall first be, whether it be good or bad, and as þe shall say first, so it shall be. If he then sanctified it, will refuse his house, let him give the full price of the money that it was valued at thereto, and it shall be his.

If a man dedicate a peere of his euerlastyng land unto the Lord, it shall be set ascorpore to that it beareth. If it beare an homer of barley, it shall be set in fyfety shekes of silver. If he have his land fortyeth from the year of Jubile, it shall be bought ascorpore as it is valued. And if he desire how farre aduice the temple of peere, the price shall reach the price that he ascorpore to the peere þe same year, and the next year, and therefore, it shall be thence first.

If he then sanctifye the field till returne it againe, let him put the price parts of the price that it was first at thereto, and it shall be his, if he will not, it shall be redeemed as maner. And when the price goeth out in þe year of Jubile, it shall be holy unto the Lord, as maner as a thing dedicated, and it shall be the peoples possession.

If a man sanctifie unto þe Lord a field, which he be hath bought and is not of his euerlastyng land, then the price shall reach with him what it is worth unto the year of Jubile, and he shall give the price that it is first at þe same daye, and if that he buy into the Lord. But in the year of Jubile, the field shall returne unto him of whom he bought it, to þe use the ordinance of land as to be.

And all scripse shall be ascorpore to the holy price. And yet maketh. xx. Verses.

And the first borne of the heares that be reape unto the Lord, may no man sanctifye: whether it be one of shepe, for they are þe Lords shep sheep. If it be an unclean beaste, then let him receive it as it is first at, and give the price more moze thereto. If it be a clean beaste then let it be sold as it is first at.

And all dishonestyng no dedicated thinge þe man dedicated unto the Lord, of all his good, whether it be man or beest or thinge of his euerlastyng, shall be sold as euerlastyng all dishonestynges are made holy unto the Lord. No dedicate thinge I saye that to be value of man, may be redeemed, but man nedeth bye.

All these things of the temple, whether it be of the same of the like of part of the same, shall be holy unto the Lord. If any man will make any of his things, let him add the price parts more thereto. And the things of gold and shepe and of all that goeth unto the Lord, shall be holy unto the Lord. When they shall be good or bad, shall change it. If any man change it then both if not that it was changed with all, shall be holy and may not be redeemed.

And if any man sanctifye unto the Lord any thinge of the things of the temple, shall be holy and may not be redeemed.

¶
And in maons þe
nat.

¶ The ende of the thyrde booke
of Exodus.

tyes hundred and fifty. And yet the Levites were not numbered among the chyldren of Israel on the Mount Sinaie. And the chyldren of Israel sayd to Moyses in all that the Lorde commaunded Moyses, and prayd unto the Lorde saying, Why have we comyn here in this Mount, and in the Mount Synay of the wastie.

The Levites are not numbered yet in Mount Sinaie, but in Synay, as the holy place of Synay. There were all a myght thyng written upon the Tabernacle.

CAP. III.

Thou art the generacon of Aaron and Moyses, when the Lorde spake unto Moyses in mount Sinaie. And these are the names of the sonnes of Aaron: Nadab the eldest borne, and Abihu, Eleazar, and Ithamar. These are the names of the sonnes of Aaron, whiche were gyven synayth, and they had no synayth to multiplye, but Eleazar and Abihu were borne to Moyses, as they broughte synayth oute before the Lorde in the wilderness of Sinaie, and had no chyldren, and Eleazar and Ithamar multiplied in the land of Canaan their father.

Exod. 6.
Num. 26. 6.

And the Lorde spake unto Moyses, sayinge: Whiche of the wyves of Levi, and of the wyves of Aaron thou wyldest have to multiplye thyne, and all the multitude before the Tabernacle of witness, to be the flower of the unburthened. And they that were born all the generacion of the Tabernacle of witness, and wyves the chyldren of Israel, so be the fructifye of the Tabernacle. And thou shalt give the Levites unto Moyses and his sonnes, for they are given unto Moyses of the chyldren of Israel. And thou shalt appoint Aaron and his sonnes to have on their breaste girdle; and the charyge that cometh upon the Tabernacle.

And the Lorde spake unto Moyses, sayinge: Remember that thou hast taken a sumpson of the chyldren of Israel by all the synayth that apperth oute the maner amonge the chyldren of Israel, so that the Levites shall be gyven: for semeth all the synayth that was myght, for the same waye that I have all the synayth borne in the land of Egypte. I beheld downe me all the synayth borne in Israel, but in man and best, and mayest thou shall be: for I am the Lorde.

Exod. 28. 3.
Num. 1. 6.

And the Lorde spake unto Moyses in the wilderness of Sinaie, sayinge: Whiche of the chyldren of Levi in the houses of thyne father and thyne, all that are males from a moneth olde and above. And Moyses numbered them all the number of the Lorde, as he was commaunded. And these are the names of the chyldren of Levi: Gerson, Cahath, and Merari. And these are the names of the chyldren of Gerson in their wyves: Libbi and Shoni. And the sonnes of Cahath were: Amram, Jehier, Moson, and Miriam. And the sonnes of Merari in their wyves were: Gadiel and Gadit. These are

the wyves of Levi in the house of thyne father.

And Merari came the husband of the Libbi and the Miriam, whiche are the wyves of the Merari. And the sum of them (which all the males were old) from a moneth olde and above were seven thousand and three hundred. And the wyves of the Merari were Gadiel by the habitation in Gadiel. And the captivyte of the most number was amonge the Merari, was Gadit by the son of Gad.

And the offyce of the chyldren of Gerson in the Tabernacle of witness was to have the burden, and the tent which concerneth the offyce, and the hangynges of the boxe of the tabernacle of witness, and the hangynges of the counte, & the counte of the base of the counte: whiche counte were rounde rounde the dwelling, and the table, and the traybe they set upon upon all the tapynges thereof.

And of Cahath came the husband of the Shoni and the husband of the Miriam, and of the Miriam. And these are the wyves of the Cahath. And the number of all the males from a moneth olde and above, was three thousand, and three hundred: which were on the holy place.

And the husband of the chyldren of Abihu in the Tabernacle of witness was the charyge in the most number: whiche of the wyves of the Abihu, was a Siphon, which the sonne of David, and they were that to have the ark, the table, the tabernacle, and the altar, and the holy vessels which were with, and the table with all that were therein. And these are the sonnes of Aaron the wyves, was a Siphon by all the captivyte of the Levites, and had the charyge of them that were upon the holy place.

And of Eleazar came the husband of the Gadiel, and of the Gadit: and they are the wyves of the Eleazar. And the number of them (which all the males from a moneth olde and above were) were: by the son of the Siphon, and the son of the Siphon. And the captivyte of the most number was amonge the wyves of the Eleazar, was Gadit by the sonne of Gadit: whiche was upon the holy place of the dwelling.

And the offyce of the sonnes of Eleazar was to have the bodies of the dwelling, and the bases, plates with the instruments thereof, and all the instruments thereof, and all the vessels thereof: and the offyce of the counte rounde aboute, and they were with their wyves and with. And of the husband of the Siphon, was by the sonne of the Siphon, and by the sonne of the Siphon. And these are the names of the chyldren of Israel. And the number of the most was by the Siphon, and by the Siphon. And the most number was by the Siphon, and by the Siphon. And the most number was by the Siphon, and by the Siphon.

The Lorde make his face shyne upon the
and be mercifull unto the.

The 2. Lorde speake to the countenance upon
the. and give the pear saye shall put my
name upon the christen of Israel, that I may
blisse them.

C A P I, V I I.

And when Moses had full care by the
habitation and numbered it and counted
it and all the bellies thereof, and
had numbered and searched the silver also
and all the bellies thereof: then the peo-
ple of Israel, before our the heads of thry
elders, which were the names of the deynes
that were with him, silver and brought
them off to before the Lord for covered
cherites and .xxv. men: thus and two a cherite
and an ore every man, and they brought them
before the habitation.

And the Lord speake unto Moses, sayinge,
take it of them and let them be in do the
service of the tabernacle of testimonye, and give
them into the Levites every man after his
office. And Moses toke the cherites and the
ore, and gave them unto the Levites, the
cherites and the ore, because he was the
sonne of Aaron: and he gave unto the
Levites. And four cherites and eight ore
he gave unto the sonne of Aaron: and he
gave unto the Levites, under the hand
of Aaron the sonne of Aaron the father.
And he gave the sonne of Aaron, he gave
none, for the office that pertained to them
was holy, and therefore they must beate upon
the bells.

And the thynnes offered unto the de-
parture of the justice in the day that it was
enjoyed, and brought they silver before
the altar. And the Lorde saye unto Moses:
let the silver be thyng the offeringe, every
one have one thynne, into the habitation
of the justice.

And that offered the offeringe the first daye
was Aaron the sonne of Aminadab of the
tribe of Judah. And his offeringe was a silver
cheate of an hundred and thrye silver
weight, and a silver booke of the same and
ten spiles of fine silver booke of them full
of the weight: thus weighed with silver
a metal offeringe: and a spone of ten spiles of
gold full of incense: and a bullocke, a ramme
and a lambe of a year olde for burnt offeringe
and he gave for a synn offeringe: and for
peace offeringe two oxen, thus offeringe, thus
he gave, and four lambe of a year olde. And
this was the gift of Aaron the sonne of
Aminadab.

The second daye was Nathanael of the
sonne of Zabai. and he gave four cherites. And
his offeringe was the weight was a silver
cheate of an hundred and thrye silver weight
and a silver booke of the same and ten spiles of
the holy spiles: both full of fine flour
graine

with oyle for a meat offeringe: and a
golden spone of ten spiles, full of incense, thus
a offeringe, a ramme and a booke of a year olde
for burnt offeringe, and for peace offeringe
two oxen thus offeringe, thus he gave, and
four lambe of one year olde. And this was
the offeringe of Nathanael the sonne
of Zabai.

The thyrde daye, which the sonne of Bealon
the thyrde amonge the thyrde of Aaron
brought his offeringe. And his offeringe
was, a silver cheate of an hundred and thrye
silver weight, and a silver booke of the same
and ten spiles of the holy spiles, and both
full of fine flour weighed with silver was
a meat offeringe: and a golden spone of ten spiles
full of incense: and an ox, and a ramme,
and a lambe of a year olde for burnt offeringe:
and he gave for a synn offeringe: and for
peace offeringe two oxen, thus offeringe. And
this was the offeringe of Bealon the sonne
of Bealon.

The fourth daye, which the sonne of the
fourth, the thyrde amonge the thyrde of the
fourth, brought his offeringe, and his gift
was: a silver cheate of an hundred and thrye
silver weight, and a silver booke of the same
and ten spiles of the holy spiles, and both full
of fine flour weighed with silver was a meat
offeringe: and a golden spone of ten spiles
full of incense: and a lambe of a year olde
for burnt offeringe, and he gave for a synn
offeringe two oxen thus offeringe, thus
he gave, and four lambe of one year olde.
And this was the offeringe of Bealon the sonne
of Bealon.

The fifth daye, which the sonne of Zachary
the fifth, which he brought the thyrde of the
fifth, which he brought his offeringe was a silver
cheate of an hundred and thrye silver weight
and a silver booke of the same and ten spiles
of the holy spiles: and both full of fine flour
weighed with silver for a meat offeringe: and a
golden spone of ten spiles full of incense. And
a bullocke, a ram, and a lambe of a year olde
for burnt offeringe, and he gave for a synn
offeringe: and for peace offeringe two oxen
thus offeringe, thus he gave, and four lambe of one
year olde. And this was the offeringe of Zachary
the sonne of Zachary.

The sixth daye, which the sonne of the
sixth, which he brought the thyrde of the
sixth, which he brought his offeringe was a silver
cheate of an hundred and thrye silver weight,
and a silver booke of the same and ten spiles of
the holy spiles: and both full of fine flour
weighed with silver for a meat offeringe: and a
golden spone of ten spiles full of incense. And an
ox, a ramme, and a lambe of a year olde
for burnt offeringe, and he gave for a synn
offeringe. And for peace offeringe two oxen, thus
offeringe, thus he gave, and four lambe of one
year olde, and this was the offeringe of the
sixth the sonne of Dagalet.

The seventh daye, which the sonne of the
seventh, which he brought the thyrde of the
seventh

The offeringe
of Zachary.

The offeringe
of Zachary.

the

the

the

the

the

offer, and his gyfte was a silver charge of an hundred and thyrty syles wrought: and a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ramme, and a lambe of a yere olde by burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of a yere olde. And this was the offryng of Abimelech the sonne of Hani.

And the gyfte he gave, offered Camaiel the sonne of Epherai, the chiefe boier of the chylde of Abimelech. And his gyfte was a silver charge of an hundred and thyrty syles wrought: and a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ramme, and a lambe of a yere olde by burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of a yere olde. And this was the offryng of Camaiel the sonne of Epherai.

The tenth day shewed the sonne of Chetura, the chiefe boier amonge the chyldren of Dan offer. And his gyfte was a silver charge of an hundred and thyrty syles wrought: and a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ram, and a lambe of one yere olde for burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of one yere olde. And this was the offryng of Chetura the sonne of Chetura.

The eleventh day shewed the sonne of Hani the boier, the chiefe boier amonge the chyldren of Dan offer. And his gyfte was a silver charge of an hundred and thyrty syles wrought: a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ramme and a lambe of a yere olde by burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of a yere olde. And this was the offryng of Hani the sonne of Hani the boier.

The twelfth day, showed the sonne of Gera, the chiefe boier amonge the chyldren of Aser offer. And his gyfte was a silver charge of an hundred and thyrty syles wrought: a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ram and a lambe of one yere olde for burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of one yere olde. And this was the offryng of Gera,

the sonne of Gera.
The thirteenth day, shewed the sonne of Gera, the chiefe boier amonge the chyldren of Aser offer. And his gyfte was a silver charge of an hundred and thyrty syles wrought: a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ramme and a lambe of one yere olde for burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of one yere olde. And this was the offryng of Gera the sonne of Gera.

The fourteenth day shewed the sonne of Gera, the chiefe boier amonge the chyldren of Aser offer. And his gyfte was a silver charge of an hundred and thyrty syles wrought: a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ramme and a lambe of one yere olde for burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of one yere olde. And this was the offryng of Gera the sonne of Gera.

All the oxen that were brought for the burnt offrynges were boiue, and the same oxen, and the lambe thereof of a yere olde a pece, with the meateoffrynges: with he goates for burnt offrynges. And all the oxen of the burnt offrynges were killed, the lamme, in the hore side, and lambe of a yere olde a pece, in the hore side: and the dedication of the altar, for that it was anointed.

And when the oxen were gone to the launces because of the multitude of the oxen, he burnt the oxen of one fleshing with the meate of the burnt offrynges: and he burnt the oxen of the multitude: and he burnt the oxen of the multitude: and he burnt the oxen of the multitude.

CAP. VIII.

And the thirteenth day shewed the sonne of Gera, the chiefe boier amonge the chyldren of Aser offer. And his gyfte was a silver charge of an hundred and thyrty syles wrought: a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ramme and a lambe of a yere olde by burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of one yere olde. And this was the offryng of Gera the sonne of Gera.

And the thirteenth day shewed the sonne of Gera, the chiefe boier amonge the chyldren of Aser offer. And his gyfte was a silver charge of an hundred and thyrty syles wrought: a silver boyle of the hore and ten syles of the hore side, and bothe full of fine flour wrought with oyle for a meateoffryng: and a golden charge of ten syles full of incense: and a bullocke, a ramme and a lambe of a yere olde by burnt offrynges: and an he goat for a synnoffryng: and ten peawoffrynges: two oxen, two lammes, two he goates, and two lammes of one yere olde. And this was the offryng of Gera the sonne of Gera.

Chetura
of Aser.

Chetura

toepryng tyms.

and let them weathe theyr clothes, and then theyr shall be cleane. And let them take aduice and bus creatiohyng frus flour munged to wch of it: and as othre bullocks shall thou take to be a spoyntingye.

And charge the Egyptians before the tabernacle of wyrcorde, and gather the holc multitude of the chyldren of Israel together, and charge the Egyptians before the Layde, and let the chyldren of Israel see theyr handes upon the Layde. And when Aaron heare the Egyptians before the Layde for an heare offeringe giuen of the chyldren of Israel, and then let them be appoynted to waire vpon the scales of the Layde.

And let the Egyptians see theyr handes upon the scales of the bullocks, and then offer the one for a spoyntingye, and the other for a counteroffringe before the Layde, to make aduantage heare Aaron and his sones, and bidde them to be an heareoffringe betwixt the Layde. And thou shalt separat for Layde from amonge the chyldren of Israel, theyr chyldren, and othen that let them goo and bidde the seruice of the tabernacle of wyrcorde. And thou shalt offer, and halow them, for theyr aequiurment same as for the chyldren of Israel for 43 daies taken them vnto me for all the dayes that open the maner amonge the chyldren of Israel.

¶ Num. 11. 2.

¶ Exod. 31. 14.

¶ For all the synnisme amonge the chyldren of Israel see vnto darke man and head, becaise the same synne that I haue the synnisme in the scale of Copper, I haue scribed them for my self: and I haue abated the Layde for all the synnisme amonge the chyldren of Israel, and haue yegon them vnto Aaron and his sones for the synnisme of Israel, for the seruyce of the tabernacle of Israel in the tabernacle of wyrcorde, and so make an aduowment for the chyldren of Israel, that there be no plague amonge the chyldren of Israel, if they come nye into the tabernacle.

¶ And Moses and Aaron and all the congregacion of the chyldren of Israel byd harken to the Egyptians accordinge to all that the Layde commaunded spake. And the Egyptians clemd them selfe, and washed theyr clothes. And Aaron offered them before the Layde, and make an aduowment for them to cleare them. and after that, they went in to doo theyr seruyce in the tabernacle of wyrcorde, before Aaron and his sones. And accordinge as the Layde haue commaunded shouldest concerninge the Layde, came so theyr doo vnto them.

¶ Num. 11. 11.

¶ And the Layde spake vnto Moses, sayinge: This shal be the maner of the Layde: thou shalt see the maner, theyr doo in, to waire vpon the scales in the tabernacle of wyrcorde, and as lity theyr shal scale waging upon the scales of the stone, and shall labour no more, but shall minister vnto theyr doo in the tabernacle of wyrcorde, and there were but shall do no more seruyce. And it shouldest after this maner vnto the Egyptians, in the

¶ And after his peccatorie offeringe of the scale and bullocks. I shouldest counsaile the tabernacle vnto the Layde.

C A P I. I X.

¶ And the Layde spake vnto Moses in the tabernacle of Israel in the first month of the seventh yere after theyr aequiurment come out of the lande of Egypt, sayinge: Let the chyldren of Israel offer before me in his season, on the first daye of this month of euen, theyr shall hepe it to his season, accordinge to the commaundes and maner thereof. And Moses had the chylde of Israel that theyr doo in the season, and theyr doo in the first month of the first month of euen in the tabernacle of Israel: and theyr aequiurment to all that the Layde commaunded spake:

¶ And it chaunced that ceterne was lighthe in the scale with a horn corne, so that theyr doo not othen the same daies, came before Moses and Aaron the same time and spake: We see which vpon a bech cow, therefore are we beche daies that we may not offer an offeringe vnto the Layde in the same season, amonge the chyldren of Israel in the scales before them: we see. And I haue beche that the Layde vnto commannded you. And the Layde spake vnto Moses, sayinge: Spoke vnto the chyldren of Israel, and saye: If any man amonge you shouldest offer a cow, as in the waye scale of, then let him offer before me in the first month of euen, and eate it with his wife and his doo, and let them take some of it with the morninge, but theyr any beche of it. And accordinge to all the appoyntment of the tabernacle let them offer it.

¶ And if a man be cleane and not lette in a counter, and yet was negligent in othen the counter: the same scale shall pryde the same by people, becaise he was negligent not an offeringe vnto the Layde in his own season: and he shal beache his synne. And when a stranger dwelleth amonge you, and he shall offer a counter vnto the Layde, accordinge to the ordinance of wyrcorde and maner thereof shall be offer it. And he shall haue one into both for the season, and for othen that was borne as borne in the scales.

¶ And the same daies that the dedication were shouldest by a cleare counter, and as by vpon the tabernacle of wyrcorde: and as seen them was upon the dedication, as it were the iheruyce of frak with the morninge. And so it was as theyr, that the cleare counter it by othen the iheruyce of frak by night. And when the cleare was taken up from the tabernacle, then the chyldren of Israel shall beache: and when the cleare abode, there the chyldren of Israel pryde theyr sones. ¶ And the maner of the Layde for the chyldren of Israel was,

lyste. Wylt þu Lybe, and let thyne cunne be scattered, and let them that be the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the.

The cunne wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the.

CAPL XI.

And the people complained, and he displeasid the eere of the Lo. And when the Lo. he wold teach, and the de of the Lo. he wold amange them, and he wold the wylde of the bo. And the people cryd unto Moles. and he made but unto the Lo. and the de quenched. And he wold the name of the place. And he wold the de of the Lo. he wold amange them.

And the common tale of people that was among them fell a luffenge. And the coal of Israel also wold to, and wold and wold; wold that wold be wold to eate? We remember the de. Wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the.

The de wold to as it wold be. And wold to as it wold be.

And when Moles wold the people wepe in theyr bodmbra. every man in the dooc of his tente, then the wylde of the Lo. he wold wold to eate? We remember the de. Wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the.

And the Lo. he wold to as it wold be. And wold to as it wold be.

wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the. And wylt þu wher e the, be before the.

And he wold to as it wold be. And wold to as it wold be.

And Moles wold to as it wold be. And wold to as it wold be.

And wold to as it wold be. And wold to as it wold be. And wold to as it wold be. And wold to as it wold be. And wold to as it wold be. And wold to as it wold be. And wold to as it wold be.

And there was a pange man and wold to as it wold be. And wold to as it wold be.

And there wold to as it wold be. And wold to as it wold be.

a

b

c

d

d

d

d

d

Yomra

¶ The office of the Levites. The Levites and their families shall be given them. *Numbers xxxviii.*

C A P I. X V I I I.

And the Lord sayd unto Aaron. Thou and thy soures and the fathers house with thee, shall bear the sinis of that holocauste in some maner in the holy place. And thou and thy soures with thee, shall bear the sinis of that holocauste in some maner in your habitacion. And the Levites also the tribe of Levi, the tribe of thy fathers I take with thee, I set them be thyne house and minister unto thee. And thou a thy soures with thee, shall minister before the tabernacle of testimony. And the Levites were upon the and upon all synocrificalls wherby they were not sin thyne holy habitacion and the altar, that buthe they be also thyne. And let thyne be by thee, and minister at the tabernacle of testimony, and on all the service of the tabernacle, and led on offerings come thyne unto me.

¶ And he spake upon the holy place a byd the altar, that these sayd no more wold they do the chyllyen of Israel I beholde. I have taken youe Levites the Levites only of the chyllyen of Israel, to be yours, an offyce given have I comen to the Levites of the tabernacle of testimony. And if that hath thou and thy soures with thee can be do one your synocrificalls, in all thynges that praye unto the altar and within the holye. And ye ye Levites, I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be.

¶ And the Lord spake unto Moses I beholde I have given you the wynges of myne benediction in all the holye chyllyen of Israel, to be yours. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

¶ And the Lord sayd to Moses the benediction of the chyllyen of Israel, theye are all the synocrificalls of the chyllyen of Israel, for I have given youe them, and thy soures, and thy wynges with thee to be yours for ever: in all that are eaten in thy house, shall eat of it, all the fat of the oxle, of the shepe and of the goat: that all frutes wherby they give unto the Lord, I have given unto the. It be the best of all that is in this house, wherby they wynges unto the Lord, shall be the best of all that are eaten in thyne house, shall eat of it.

¶ All voluntary thynges in Israel, shall be thyne. All that speaketh the matter of all synocrificalls shall be thyne, both of man and beast, shall be thyne. For wherby the tribe of Levi shall be redeemed, and the tribe of Levi shall be redeemed, and the tribe of Levi shall be redeemed. And thou a thy soures with thee, shall be yours.

¶ And the Lord sayd unto Moses, of the holye place, I have made it thyne. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

¶ And the Lord sayd unto Moses, of the holye place, I have made it thyne. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

¶ And the Lord sayd unto Moses, of the holye place, I have made it thyne. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

¶ And the Lord sayd unto Moses, of the holye place, I have made it thyne. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

¶ And the Lord sayd unto Moses, of the holye place, I have made it thyne. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

¶ And the Lord sayd unto Moses, of the holye place, I have made it thyne. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

¶ And the Lord sayd unto Moses, of the holye place, I have made it thyne. And thou a thy soures with thee, shall be yours. And I have given youe yeres other wold you say a yere in two seasons; and the Levites that comen wold, shall be. And ye shall eat it in the holye place. All that are eaters shall eat of it, as of the holye house.

that he will be to the people of Israel. And Balaam says he will be to the people of Israel, and he will be to the people of Israel, and he will be to the people of Israel.

Of whom prophesied of the prophets of Israel that of the conspiracy of Balaam, Balaam says and Balaam. The rebellion of the Amalekites and of the Amalekites.

CAP. XXIII.

When Balaam says that it pleases the Lord that he should be to the people of Israel, he says that he will be to the people of Israel, and he will be to the people of Israel, and he will be to the people of Israel.

And he says that he will be to the people of Israel, and he will be to the people of Israel, and he will be to the people of Israel, and he will be to the people of Israel.

And Balaam says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

CAP. XXV.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

b

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

b

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

And he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel, and he says to the people of Israel.

a

124

c

attainment for the children of Israel.

20 **B**eniamin of the Thirteenth tribe was Goy for unto the wilderness to fly, was Zamb in the form of Shail, a tribe of an ancient bond among the Amosim. And the name of the Wilderness tribe, was Tobi's thought for of Zeb a great sort for people of an ancient house to Beniam.

And the Kish (Kish was Kishon, (strong) here the Gileadites a simple way, as they have enabled you with their wives to which they bear very rich you, (strong) Pray a those who they Koy in the daughters of a tribe in Benjamin, which was laid in the hands of the plague for a tribe take.

21 The children of Israel are none other of course take they quite come to the land of Kanaan.

C A P I. XXXV.

22 **A**nd after the plague, the Kish (Kish) was in Gilead and unto Gilead the tribe of Beniam the spear, lay upon: take the number of the holy company of the children of Israel to the year and about the order of the fathers houses, all that are to be to go in to waste Israel. And Gilead and after the plague was taken to the fathers of Shimon, by Judah was by Gilead, some of years and about, as the Koy he remanded Gilead. And the children of Israel that came out of Egypt, were:

When the eldest sons of Israel. The children of Ruben were eleven of whom counted the hynd of the Gadites; and of Shail, counted the hynd of the Gadites; and of Shimon, counted the hynd of the Gadites; and of Zebulon, counted the hynd of the Gadites; and of Dan, counted the hynd of the Gadites. There are the brethren of the Gadites, which were in number: six hundred and thirty and seven. And the brethren of Shimon were: Heruel, Dathan and Abram.

23 This is the nation and their count: in the congregation, unto a house of men and women and children of the company of Kanaan, when they came against the Koy. And the earth opened her mouth and swallowed them and their wives and children also. And the manna ceased, which was the first of the second two hundred and thirty seven, and they became a sign: for with a staff, the children of Koy were not.

24 And the children of Simeon in their hynd were: Heruel, of whom counted the hynd of the Gadites: Beniam, of whom counted the hynd of the Gadites; Beniam, of whom counted the hynd of the Gadites; Zarah, of whom counted the hynd of the Gadites: and, of whom counted the hynd of the Gadites. There are the brethren of the Gadites. In number: xxxi. thousand and ii. hundred.

25 And the children of Gad in their hynd were: Zaphon, of whom counted the hynd of the Gadites; and of Bagg, of whom counted the hynd of the Gadites: and of Shimon, of whom counted the hynd of the Gadites:

and of Beni, counted the hynd of the Gadites; and of Beni counted the hynd of the Gadites; and of Beni counted the hynd of the Gadites; and of Beni counted the hynd of the Gadites. There are the brethren of the Gadites. In number: 41. thousand and ii. hundred.

26 The children of Zebulon: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites. There are the brethren of the Gadites. In number: 41. thousand and ii. hundred.

27 And the children of Zebulon in their hynd were: Zebulon, of whom counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites. There are the brethren of the Gadites. In number: 41. thousand and ii. hundred.

28 The children of Joseph in their hynd were: Zebulon, of whom counted the hynd of the Gadites; and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites. There are the brethren of the Gadites. In number: 41. thousand and ii. hundred.

29 There are the children of Ephraim in their hynd: Zebulon, of whom counted the hynd of the Gadites; and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites. There are the brethren of the Gadites. In number: 41. thousand and ii. hundred.

30 There are the children of Benjamin in their hynd: Zebulon, of whom counted the hynd of the Gadites; and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites: and of Zebulon, counted the hynd of the Gadites. There are the brethren of the Gadites. In number: 41. thousand and ii. hundred.

The hynd of Gadites

of Gadites

of Gadites

The hynd of Gadites

The hynd of Gadites

The hynd of Gadites

of

and set before them, and in leaſe them in a
out that the Congregation of the Lords be not
a horke of ſeaſe to your ſeruant. And
the Lords ſay unto theſe: Take ye the
ſonne of him to whom there is a ſhewe, &
put him on his feet and before all the con-
gregation and give him a charge in their ſight.
And put the people upon him, that all the ob-
ſequy of the ſonnes of the Lord may be done. And
by the Lord ſay unto theſe: Take ye the
ſonne of him to whom there is a ſhewe, and
put him on his feet and before all the con-
gregation of the Lord: And in the
mourning of theſe ſonne ſhall be all the
children of the Lord with him and all the
congregation, go in and out.

Deut. 14

And after that the Lord ſay unto theſe:
And be before the Lord and let him beſore
the Lord and beſore all the congregation,
and put the hand upon him and give
him a charge, as the Lord commandeth the
ſonne of him to whom there is a ſhewe.

¶ What ſhall be offered on every feaſt daye.

C A P I, X X V I I.

¶ And the Lord ſayeth unto theſe, ſay-
ing: When the children of Iſrael ſhall
charge and ſay unto you, that they
ſhall be before you in the offering of the
ſonne of him to whom there is a ſhewe, in the
mourning of theſe ſonne ſhall be all the
children of the Lord with him and all the
congregation, go in and out.

¶ And after that the Lord ſay unto theſe:
And be before the Lord and let him beſore
the Lord and beſore all the congregation,
and put the hand upon him and give
him a charge, as the Lord commandeth the
ſonne of him to whom there is a ſhewe.

¶ And after that the Lord ſay unto theſe:
And be before the Lord and let him beſore
the Lord and beſore all the congregation,
and put the hand upon him and give
him a charge, as the Lord commandeth the
ſonne of him to whom there is a ſhewe.

¶ And after that the Lord ſay unto theſe:
And be before the Lord and let him beſore
the Lord and beſore all the congregation,
and put the hand upon him and give
him a charge, as the Lord commandeth the
ſonne of him to whom there is a ſhewe.

¶ And after that the Lord ſay unto theſe:
And be before the Lord and let him beſore
the Lord and beſore all the congregation,
and put the hand upon him and give
him a charge, as the Lord commandeth the
ſonne of him to whom there is a ſhewe.

Deut. 14

¶ And after that the Lord ſay unto theſe:
And be before the Lord and let him beſore
the Lord and beſore all the congregation,
and put the hand upon him and give
him a charge, as the Lord commandeth the
ſonne of him to whom there is a ſhewe.

¶ What ſhall be offered the feaſt daye of
the ſonne of him to whom there is a ſhewe.

C A P I, X X I X.

¶ And after that the Lord ſay unto theſe:
And be before the Lord and let him beſore
the Lord and beſore all the congregation,
and put the hand upon him and give
him a charge, as the Lord commandeth the
ſonne of him to whom there is a ſhewe.

Deut. 14

her soule, shall sende. But if her husbande
 saye shee hath done as shee saith, then
 shall hee be made her witness, and hee shall
 be borne witness, and shee also shall be
 pronounced with her, wherewith she
 hath done her soule, and shee shall
 be burnt.

C The house of a whore, and of her that
 is defiled, and all other theye have com-
 manded theye shall be burnt.

E Yet the house of a whore, and of her that
 is defiled, and all other theye have com-
 manded theye shall be burnt, and shee
 shall be burnt with her, wherewith she
 hath done her soule, and shee shall
 be burnt.

B All women and others that bynde to
 burne the soule, maye her husbande testifye
 by her. But if her husbande holde his
 peace from one tyme unto another, then
 shall hee be held for a witness, and hee
 shall be burnt with her, wherewith she
 hath done her soule, and shee shall
 be burnt.

E These are the ordinances whiche the
 Lord commaunded Moyses, by whiche
 the man and his wife, and by whiche
 the father and his daughter, wherewith
 she hath done her soule, shall be burnt.

¶ The Tabernacle and the Altar are cleane, as
 the Lord commaunded Moyses, and hee
 shall be kept cleane, as the Lord
 commaunded Moyses.

C A P I. XXXI.

And the Lord spake unto Moyses, say-
 inge: * I will purge the children of
 Israel, as I have purged the children of
 Moyses, and hee shall be kept cleane,
 as the Lord commaunded Moyses.

¶ Moyses shall be kept cleane, as the
 Lord commaunded Moyses, and hee
 shall be kept cleane, as the Lord
 commaunded Moyses.

¶ Moyses shall be kept cleane, as the
 Lord commaunded Moyses, and hee
 shall be kept cleane, as the Lord
 commaunded Moyses.

the children of Israel, as I have purged
 the children of Moyses, and hee shall
 be kept cleane, as the Lord commaunded
 Moyses.

¶ Moyses shall be kept cleane, as the
 Lord commaunded Moyses, and hee
 shall be kept cleane, as the Lord
 commaunded Moyses.

¶ Moyses shall be kept cleane, as the
 Lord commaunded Moyses, and hee
 shall be kept cleane, as the Lord
 commaunded Moyses.

¶ Moyses shall be kept cleane, as the
 Lord commaunded Moyses, and hee
 shall be kept cleane, as the Lord
 commaunded Moyses.

¶ Moyses shall be kept cleane, as the
 Lord commaunded Moyses, and hee
 shall be kept cleane, as the Lord
 commaunded Moyses.

¶ 10. 17. 24.

¶ 10. 17. 24.

¶ 10. 17. 24.

the Rupture which attend upon the habitacion of the Rupture.

And upon the 17th day of the month of the Rupture was discovered to the Rupture... that was the Rupture... and the Rupture... and the Rupture...

And upon the 18th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 19th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 20th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 21st day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 22nd day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 23rd day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 24th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

The children of Rupture, and the children of Gad... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 25th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 26th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 27th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 28th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

And upon the 29th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

**Rupture*

**Rupture*

**Rupture*

And upon the 30th day... that was the Rupture... and the Rupture... and the Rupture... and the Rupture...

of the tribe of Simeon. And let ye be like me the lande wher ye are in / For I haue be-
 lieved the lande. And the lande can none
 otherwise be cleued of the bloud that is
 shed thereon, but by the blood of them that
 be shed it. Be like me therefore the lande wher
 ye inhabit, and in the tribes of Iuda
 and I also haue managed the tribes of Ju-
 dah.

If ye will do the marriage of the daughters of
 Simeon. One of the tribe to marry one woman with
 in which they carry one male and one wife of
 his own tribe.

CAPL XXXV

AND the brethren of the tribes of Simeon
 and the tribe of Iuda the tribe of
 Simeon, shall be like me the tribe of
 Simeon, and the tribes which were a sister
 were among the tribes of Israel, and Iuda
 and the tribe of Simeon shall be like to you
 the lande is inherited by letters in the tribes
 of Israel. And then my tribe commeth in
 the name of the tribe, to give the inheritance
 of Zelaphead son of Bithai unto his
 daughters.

When any of the names of the tri-
 bes of Israel take them to women, then shall
 they inheritance be taken from the inheri-
 tance of our fathers, and shall be put into
 the inheritance of the tribe in whiche
 they are, and shall be taken from the inheritance
 of our fathers. And when the men of
 Iuda marry with the tribes of Israel,
 then shall they inheritance be put into
 the inheritance of the tribe wher they are
 and it shall they inheritance be taken away
 from the inheritance of the tribe of our
 fathers.

And Moses commanded the tribes of
 Israel at the mouth of the Lord saying: the
 tribe of the tribes of Simeon shall be
 like me the tribe of Simeon, and the tribes
 which were a sister were among the tribes
 of Israel, and Iuda and the tribe of Simeon
 shall be like to you the lande is inherited
 by letters in the tribes of Israel. And then
 my tribe commeth in the name of the tribe,
 to give the inheritance of Zelaphead son
 of Bithai unto his daughters.

Exod. xlii. 13

And every daughter that possesse it buy
 inheritance, among the tribes of the tribes
 of Israel, shall be like unto one of the
 names of the tribe of her father, that the
 tribes of Israel may receive every man the
 inheritance of his father, and that the
 inheritance goe not from our tribe to an-
 other: but that the tribes of the tribes of
 Israel may observe every man in his own
 inheritance.

And so the tribe commeth in the name
 of the daughters of Zelaphead: Simeon,
 Iuda, Simeon, Iuda, Simeon, and so on
 three words unto thy fathers which
 names, of the names of the tribes of Israel
 for the name of Joseph, and to thy tribe
 they inheritance in the tribe of the
 name of Simeon. And so
 the inheritance shall be
 taken from the inheritance
 of our fathers and shall
 be put into the inheritance
 of the tribe in whiche
 they are, and shall be
 taken from the inheritance
 of our fathers.

The end of the fourth booke
 of Moses.

30000 men to the lande whiche the Lord our God hath given us.

And the Lord thy God hath said unto thee, saying, Thou shalt not be afraid of the multitude of the Egyptians, for they shall be thy prey, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

C 30
C 31
C 32
C 33

And the Lord thy God hath said unto thee, saying, Thou shalt not be afraid of the multitude of the Egyptians, for they shall be thy prey, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites. And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

CAP. III.

C 34
C 35
C 36

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

And thou shalt take all the cities of the lande, and thou shalt tread upon their neckes, as thou hast done to the Amorites.

defeat the Egyptians, the Assyrians, the Amorites, the Canaanites, the Philistines, the Hivites, and the Jebusites. All nations are more numerous than these: and yet thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. But thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. But thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

Exod. xiii. 10.

Deut. xiii. 10.

But thou shalt not say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. For thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. But thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

Remember that thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. For thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

Thou shalt not say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. For thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

Exod. xiii. 10.

Deut. xiii. 10.

Thou shalt not say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. For thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

I call them out? I fear them not, but command, that thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

Remember that thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. For thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

Remember that thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

CAP. VII.

All the commandments which I command thee in this day, shall be to thee, that thou mayest love and keep them, and so thou shalt prosper. For thou shalt love the Lord thy God, and shalt love him with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself. These are the commandments which I command thee, that thou mayest prosper, and that thou mayest love and keep them.

Remember that thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites. For thou shalt say, I will be like the Egyptians, and I will be like the Assyrians, and I will be like the Amorites, and I will be like the Philistines, and I will be like the Hivites, and I will be like the Jebusites.

and the ends of the land unto the other: if thou shalt not have him, say hearken unto him: or, let him thy eye gaze him, or have compassion on him, may hope him heart, but must him to be thy eye. Wherefore shall he that hee upon him on his life: and from the hands of all þe people. And he that shall be the cause of his death, shall have gone about to slay him: he shall be executed by the sword of the Lord, and shall be no more any from within the land as thou is, according to them.

If thou be not a stranger of any of thy people, thou shalt be as one of them, because he that shall be about to slay him, shall be executed by the sword of the Lord, and shall be no more any from within the land as thou is, according to them. If thou be not a stranger of any of thy people, thou shalt be as one of them, because he that shall be about to slay him, shall be executed by the sword of the Lord, and shall be no more any from within the land as thou is, according to them.

Wherefore shall he that hee upon him on his life: and from the hands of all þe people.

And he that shall be the cause of his death, shall have gone about to slay him: he shall be executed by the sword of the Lord, and shall be no more any from within the land as thou is, according to them. If thou be not a stranger of any of thy people, thou shalt be as one of them, because he that shall be about to slay him, shall be executed by the sword of the Lord, and shall be no more any from within the land as thou is, according to them.

If thou be not a stranger of any of thy people, thou shalt be as one of them, because he that shall be about to slay him, shall be executed by the sword of the Lord, and shall be no more any from within the land as thou is, according to them.

If thou be not a stranger of any of thy people, thou shalt be as one of them, because he that shall be about to slay him, shall be executed by the sword of the Lord, and shall be no more any from within the land as thou is, according to them.

Ex. xxi. 2. & c.

Deut. xx.

&

Deut. xx. 13.

Deut. xx.

Deut. xx.

Of the manner of the gentils men set to sell: what heere are to be read and kept out.

CAP. XLIII.

Ye are the children of the Lord your God, but not your fathers, nor make you any balance between the free for any mans death. For thou art an holy people unto the Lord thy God, and the Lord thy God shall be a fatherly people unto him, as he is a fatherly people unto him: as he is a fatherly people unto him, as he is a fatherly people unto him.

CAP. XLV.

At the end of seven years thou shalt make a large free. And this is the manner of the free, who is made free: he shall be as one of thy brethren, and he shall be as one of thy brethren, and he shall be as one of thy brethren.

Deut. xv.

Deut. xv.

Deut. xv.

If the lord comes of debts in the fourth year, if the freeman shall be free, and he shall be free, and he shall be free.

CAP. XLVII.

At the end of seven years thou shalt make a large free. And this is the manner of the free, who is made free: he shall be as one of thy brethren, and he shall be as one of thy brethren, and he shall be as one of thy brethren.

Deut. xv.

Deut. xv.

Deut. xv.

18 And thou in the year shall oil thy face
 appear before the Lord thy God in the place
 whither he shall choose: In the feast of weeks
 and in the feast of tabernacles, and in the feast of
 consecration. And thy shall not appear before
 the Lord empty: but carry unto him
 gifts of thy home, according to the blessing
 of the Lord thy God, to wit, he shall be the great
 thy.

19 Judges and officers thou shalt make the in
 all the gates through the Land thy God giveth
 thee, those out thy tribes: a let them
 judge the people equitably. Whom not the
 Law of the Lord shall be the great
 firm: for ye shall be the eyes and
 witnesses of the righteous. But in
 all things follow the judgments, that thou
 shalt give: and whosoever shall be contrary to
 the Law of the Lord thy God shall be
 cut off: he shall be cut off from the
 people of the Lord thy God, and shall be
 cut off from the Land thy God.
 And thou shalt be the eyes and
 witnesses of the righteous.

20 The Law and the testimony shall be the great
 firm: for ye shall be the eyes and
 witnesses of the righteous. But in
 all things follow the judgments, that thou
 shalt give: and whosoever shall be contrary to
 the Law of the Lord thy God shall be
 cut off: he shall be cut off from the
 people of the Lord thy God, and shall be
 cut off from the Land thy God.

CAP. XVII.

1 And shall enter into the Land thy God
 as an inheritance: and thou shalt be
 the eyes and witnesses of the righteous.
 But in all things follow the judgments,
 that thou shalt give: and whosoever shall
 be contrary to the Law of the Lord thy
 God shall be cut off: he shall be cut off
 from the people of the Lord thy God, and
 shall be cut off from the Land thy God.

2 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

3 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

4 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

according to that which they of that place
 (which thy Law shall choose) before thee, & if
 thou shalt be to according to all that thy
 Law shall choose: according to the Law which
 they shall give, and whosoever shall be
 contrary to the Law which they shall give,
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

5 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

6 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

7 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

8 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

9 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

CAP. XVIII.

1 Thou shalt be the eyes and witnesses of
 the righteous. But in all things follow
 the judgments, that thou shalt give:
 and whosoever shall be contrary to the
 Law of the Lord thy God shall be cut off:
 he shall be cut off from the people of the
 Lord thy God, and shall be cut off from
 the Land thy God.

Deuter. 17

of the night in your hearts. The names of these are among the names. The names are written in the law.

not the same thing, that they shall be the same in any way of them. For they may care of the law and therefore be the same. For the law of the fathers are women, that they might come against the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers.

CAPL XX.

U When thou goest out to battle against thine enemies, and thou dost see a chariot and people on the other side, do not be afraid of them. For the Lord thy God is with thee, and when he seeth the army of the enemy, he shall break down the chariot and shall overthrow the horse and shall smite down the people and shall give thee victory. For the Lord thy God is with thee, and when he seeth the army of the enemy, he shall break down the chariot and shall overthrow the horse and shall smite down the people and shall give thee victory.

The purgation of them shall be made both in the law and in the name. For the law is written in the law and in the name. For the law is written in the law and in the name. For the law is written in the law and in the name.

CAPL XXII.

Y When he shall be the law of the fathers, shall he be the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers.

Deuteronomy

And let the captives speak unto the people. For the Lord thy God is with thee, and when he seeth the army of the enemy, he shall break down the chariot and shall overthrow the horse and shall smite down the people and shall give thee victory.

And let the captives speak unto the people. For the Lord thy God is with thee, and when he seeth the army of the enemy, he shall break down the chariot and shall overthrow the horse and shall smite down the people and shall give thee victory.

And let the captives speak unto the people. For the Lord thy God is with thee, and when he seeth the army of the enemy, he shall break down the chariot and shall overthrow the horse and shall smite down the people and shall give thee victory.

And let the captives speak unto the people. For the Lord thy God is with thee, and when he seeth the army of the enemy, he shall break down the chariot and shall overthrow the horse and shall smite down the people and shall give thee victory.

When he shall be the law of the fathers, shall he be the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers.

When thou goest to wage against the heathen, and thou shalt be the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers.

Deuteronomy

Deuteronomy

When thou goest to wage against the heathen, and thou shalt be the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers.

When thou goest to wage against the heathen, and thou shalt be the law of the fathers. For the law of the fathers are women, that they might come against the law of the fathers.

lye bracte: and with fruite of the murraine of: the stone, and with rye fruite of the murraine, and with the copper of wounds murraine that come from the beginning, and with the dayes of: of lilies that lisse sweet, and with goodly fruite of the earth, and all the things that are good.

And the good will of him that dwelleth in the world, shall come upon the heart of Joseph, and upon the copper of the seed of him that was separated from his brethren, his daughter is as a silver mine ore, and his daughter is the tower of an highway. And with them shall I guide the nations together, when I will be the ender of the wayes. There set the marriage of Ephraim, and the tower of Ephraim.

And unto Zabulon he sayde: Blessed Zabulon in thy wayes mate, and thou shalt be in thy rest. They shall eat the plenty of the world, and they shall give other offerings of righteousness. For they shall suck of the fountain of the well, and of secret springs in the land.

And he to Gad he sayde: Blessed is the lot of him that makes Gad. He dwelleth as a lion and caughte the same and also the copper of the herd. He takes his dominion that in his gate there was a watcher, and came with the heart of the people, and executed the judgments of the Lord, and his judgments unto Israel.

And unto Dan he sayde: Dan is a lion that shall be shall come from the south. Dan shall be the fountain of pleasure, and shall be the fountain of the blessing of the Lord, and shall have his possessions in the southward.

And of Aser he sayde: Aser shall be blessed with the people: he shall be acceptable both his brethren, and that by his side to him: I will not be his shall hang on the cheek, and some age shall be as the right hand.

There is one that hath the name of Israel that I have set upon them, that on their help shall be in the cloud, that on the day I will give them of God from above, and under the arms of the wayes: he shall be our hope and our strength before the Lord and the Lord. And Israel shall dwell in safety alone. And the eyes of Jacob shall not be upon a land of strangers and tents. Because he hath dwelt by the wayes of the world. I saype unto thee Israel, when I shall be into thee: I except that art sent by the Lord,

thy Spirit and hispe, and a member of thy people. And thou shalt be the Lord thy God, and thou shalt be the Lord thy God, and thou shalt be the Lord thy God, and thou shalt be the Lord thy God.

¶ Moses said, Israel my people. I have been in the world.

CAPIT. XXXIIII.

And Moses came from the field of Moab by, in a mountain, where he was in the top of Pisgah, surveying the land of Israel. And the Lord showed him all the land of Gilead, unto the Dan, and all the land of Ephraim and Manasse, and all the land of Judah: turn unto the desert, and all the land of the plain of Jordan the edge of palm trees, even unto Zoar. And the Lord said unto him: This is the land which I have sworn unto Abraham, Isaac, and Jacob saying: I will give it unto thee. I have sworn in the day that thou wert four years old unto thee.

And Moses the remnant of the Lord, who were in the land of Moab, at the commandment of the Lord. And he bowed himself before the Lord, and he worshipped the Lord, and he said unto the Lord: My eyes have seen thy glory from heaven, and thou hast brought us out of Egypt into this good land. But thou hast brought us out of Egypt into this wilderness, and thou hast brought us out of the wilderness into this good land. And thou hast brought us out of the wilderness into this good land. And thou hast brought us out of the wilderness into this good land. And thou hast brought us out of the wilderness into this good land.

And Moses the remnant of the Lord, who were in the land of Moab, at the commandment of the Lord. And he bowed himself before the Lord, and he worshipped the Lord, and he said unto the Lord: My eyes have seen thy glory from heaven, and thou hast brought us out of Egypt into this good land. But thou hast brought us out of the wilderness into this wilderness, and thou hast brought us out of the wilderness into this good land. And thou hast brought us out of the wilderness into this good land. And thou hast brought us out of the wilderness into this good land.

¶ The end of the prophetic books of Moses.

THE BOOK OF IOSVA.

¶ The Lord cometh to take the land of Canaan, and commandeth you continually to take possession of it.

your possession and enjoy it, whiche things the Lord commandeth you on this day to do. And when ye shall have taken possession of the land, ye shall dwell therein in peace and quietness. And when ye shall have taken possession of the land, ye shall dwell therein in peace and quietness. And when ye shall have taken possession of the land, ye shall dwell therein in peace and quietness.

¶ The Lord cometh to take the land of Canaan, and commandeth you continually to take possession of it.

CAPL. L.

¶ After the death of Moses the Lord spake unto Joshua the son of Nun, who was standing before him, saying: After my death, thou shalt lead the children of Israel into the land which I have sworn to give unto thy fathers.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

CAPL. II.

¶ Joshua the son of Nun sent out spies to spy upon the land of Canaan. And when they were returned, they brought him the fruit of the land, which was very good.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

¶ And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness. And when thou shalt have taken possession of the land, thou shalt dwell therein in peace and quietness.

Marginal notes on the left side of the page, including '¶' and '¶' symbols.

Marginal notes on the right side of the page, including '¶' and '¶' symbols.

And take ye the stones wherewith you shall smite the place whereto you go: yet the four courses are the way. And Joshua called both the one and the other to be prepared at the evening of the day: and they were made of the stones of the Jordan: and they were made of the stones of the Jordan: and they were made of the stones of the Jordan.

And the captain of Israel had an horn of brass, and he blew upon it every day at the evening of the day: and the children of Israel were made of the stones of the Jordan.

And three days they were in the camp: and they were made of the stones of the Jordan: and they were made of the stones of the Jordan.

And the Lord spoke unto Joshua, saying: I command thee the people that they may be in the way of the stones of the Jordan.

And when they were in the camp, the Lord spoke unto Joshua, saying: I command thee the people that they may be in the way of the stones of the Jordan.

The twelve stones, which were made of the stones of the Jordan: and they were made of the stones of the Jordan.

The stones of the Jordan, which were made of the stones of the Jordan.

C A P I. V.

And when all the kings of the Amorites were gathered together to fight against Joshua, he was at the head of the Lord's army, and he was at the head of the Lord's army.

Joia 17. 6

Commentarie
to Chap 17

Joia 17. 6
Joia 17. 6
Joia 17. 6

Joia 17. 6
Joia 17. 6

Joia 17. 6
Joia 17. 6

in his hands. And Josua sent messengers and
 said thus unto Achan: How comest thou here?
 and why hast thou done thus? for thou hast
 taken of the things which I have forbidden thee
 to do. And Achan answered Josua, and said
 unto him: Yes, I have done it: for I have
 taken of the things which I have forbidden
 thee to do: and I have hid them in my tent,
 and therein is the silver, and the gold, and
 the purple, and the blue, and the crimson,
 and the fine linen, and the goat's hair,
 and the camels' hair, and the skins of
 sheep, and of goats, and the wine, and
 the oil, and the figs, and the pomegranates.

4. 2. 1. 1. 1.
 1. 1. 1. 1. 1.

¶ The walls of Jericho fall, and Iria taken.

CAPL VI.

AND Jericho was shut up because of the
 counsel of Achan, so that no man went
 out of the city: and Josua sent messengers
 unto the people, and said unto them: Whoso
 hath taken any thing of the things which I
 have forbidden you, shall be put to death,
 and his goods shall be burnt with him: for
 ye know that I have commanded you, saying,
 Ye shall not take any thing of the things
 which I have forbidden you. And the people
 answered Josua, and said: We have kept
 the commandment which thou hast given us:
 we have taken nothing of the things which
 thou hast forbidden us: we have taken
 nothing of the things which thou hast
 forbidden us: we have taken nothing of
 the things which thou hast forbidden us:
 we have taken nothing of the things which
 thou hast forbidden us: we have taken
 nothing of the things which thou hast
 forbidden us: we have taken nothing of
 the things which thou hast forbidden us:

1. 1. 1. 1. 1.
 1. 1. 1. 1. 1.

returned again in to the day, and so they lay
 for seven days.

And the seventh day they came early: and
 Josua said unto the people, saying: This day
 shall be the day of Jericho: for the stones
 shall be cast against the city, and the
 walls shall fall, and the city shall be
 burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

And Josua said unto the people, saying:
 This day shall be the day of Jericho: for
 the stones shall be cast against the city,
 and the walls shall fall, and the city shall
 be burnt.

CAPL VII.

BUT the children of Israel were
 in the midst of the Jordan: for
 the Jordan was risen up, because
 the Lord had made the Jordan
 to rise up, and the children of
 Israel were in the midst of the
 Jordan.

Then Joshua said unto them from Jericho to Ai, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And he said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

the servants of Juba, and founde the way of the Zabebar spire. And he brought the servants of the Zabebar by southward, and Zabebar was sought. And he brought the servants of the Zabebar by southward, and Zabebar was sought.

And Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And then Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

And Joshua said unto them, why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said? why are ye so slow to depart from here, as the LORD hath said?

C A P I. V I I I.

And the LORD spake unto Joshua: fear not, as thou hast said: for I have given thee into the hands of the LORD. And he said unto the LORD, I have given thee into the hands of the LORD.

And he said unto the LORD, I have given thee into the hands of the LORD. And he said unto the LORD, I have given thee into the hands of the LORD. And he said unto the LORD, I have given thee into the hands of the LORD.

And he said unto the LORD, I have given thee into the hands of the LORD. And he said unto the LORD, I have given thee into the hands of the LORD. And he said unto the LORD, I have given thee into the hands of the LORD.

D

And he said

Joshua 10
and 11

Ether way that goeth up to Bethoyd and Bethel, as if they came to Saba and Bethel. And as they came to Bethel, into the gorge between Bethoyd, and Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell. And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

2 Kings 23: 16-18
 And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

2 Kings 23: 20-21
 And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

2 Kings 23: 29-30
 And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

they had them slain, and they great flock of asses, and the people of Bethel were there to buy and sell.

And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

And as they came to Bethel, there came a great flock of asses, and the people of Bethel were there to buy and sell.

D And the fourth lot fell to the tribe of the children of Man by their husbands. And the names of these inheritance was Ladan, Gathai, and Jafame, Shababim, Hatan, and Hethab: Aglan, Yvemanab, and Hlamo: Ziboh, Zimthou, and Hethair: Jitub, Samemim, and Yvemanab, and the names of Gerson and Yveman. And the names that were before Gerson, and after it was as followeth: And the children of Man were by and fought against Achan and took it, and smote it with the edge of the sword, and conquered it, and burnt it down, and called it Man, after the name of Man their father.

E And the inheritance of the tribe of the children of Man in their husbands: their cities were forty walled. And when they had made an end of the conqueste, the tribe of the children of Man, then the children of Israel gave an inheritance unto the tribe of Man among them: as the number of the tribes they gave him the cities which he chose. And the names of the cities were: Hatan, Hethab, Gathai, and Ladan, after the name of Man their father.

F And the inheritance by the children of Man was as the name of Man, and the names of the cities of the children of Man by lot in the hands of Israel by the lot in the hands of the children of the tribe, and he made an end of conqueste the country.

¶ The names of cities of inheritance,

CAPI. XLII.

I Then the tribe of Man was given to the tribe of Man by lot in the hands of Israel. And the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

G And when the number of the cities of the tribe of Man was given to the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

H And he shall dwell in the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

I And they appointed Hatan in Gathai, in the inheritance of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

Man in the mountains of Juda. And on the other side Jordan were a part of the tribes of Man, they gave Hatan in the inheritance, from the plains to the mountains, and the plains of Hatan and Gathai in Hatan out of the tribe of Man, and Hatan in Hatan out of the tribe of Hatan.

K And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

¶ The names of cities of inheritance, in number forty and eight. And the names of the cities of inheritance are as followeth. The names are as followeth.

CAPI. XLIII.

A And then came the principal part of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

B And the children of Man were given to the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

C And the names of the cities of the tribe of Man were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

D And the children of Man were given to the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

E And they gave out of the tribe of the children of Man, and out of the cities of the tribe of Man by lot in the hands of Israel. And the names of the cities were: Hatan, Gathai, Jafame, and the cities of the tribe of Man by lot in the hands of Israel.

Exodus. 24. 2.

Exodus. 24. 2.

20

Exodus. 24. 2.

6. After this was heard, Jude was confidant
that once the city when Jerusalem was beleagred.
For people that were not lawfull were made
lawfull.

CAPL. 11



After this the death of
Judas, the captain of
the Jews, after the same
captivity: who had gone
up to Jerusalem the same
winter to fight against
them: and he was slain:
and he was buried in
Jerusalem.

And he was buried in
the same in his tomb. And when Jude came
to Jerusalem his brother: some went with
him to fight against the Canaanites.
And he was slain: and he was buried in
Jerusalem.

And Jude was by, and he was slain with
the Canaanites and the Ishmaelites in
the same place. And they drove them to
Jerusalem the same year.

And they fought against
the Canaanites and the Ishmaelites
at the city of Jericho. And they were
slain: and he was buried in
Jerusalem.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.
And they fought against the
Canaanites and the Ishmaelites
at the city of Jericho.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.
And they fought against the
Canaanites and the Ishmaelites
at the city of Jericho.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.
And they fought against the
Canaanites and the Ishmaelites
at the city of Jericho.

the death of Judah, and dwelle among the
people.

And Jude went and Simon went
they slay the Canaanites that dwelled in
Jericho, and they were slain: and he was
buried in Jerusalem. And he was slain
with the Canaanites and the Ishmaelites
in the same place. And they drove them
to Jerusalem the same year.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.

And he was slain with
the Canaanites and the Ishmaelites
in the same place. And they drove
them to Jerusalem the same year.

1. After this was heard, Jude was confidant
that once the city when Jerusalem was beleagred.
For people that were not lawfull were made
lawfull.

2. After this was heard, Jude was confidant
that once the city when Jerusalem was beleagred.
For people that were not lawfull were made
lawfull.

3. After this was heard, Jude was confidant
that once the city when Jerusalem was beleagred.
For people that were not lawfull were made
lawfull.

4. After this was heard, Jude was confidant
that once the city when Jerusalem was beleagred.
For people that were not lawfull were made
lawfull.

5. After this was heard, Jude was confidant
that once the city when Jerusalem was beleagred.
For people that were not lawfull were made
lawfull.

And thru the chyfdom of Jifrael cryed he to the Loyde. And the Loyde ftrick them by a fawre, and fawed them: and Deborah the fomme of Jennes, and Kilege pangre brothe. And the fpyche of the Loyde came upon Jhem, and he woyde Jifrael, and wretts ours to waret. And the Loyde: folde Kilege Kefer them pangre of Jhem in to his hand. And that he made was mygdyre oure Jhulan Kafafiam, and the name hadd calls hwyre pyce. And Deborah the fomme of Jhena fpyc. And thru the chyfdom of Jifrael wretts to agayre, and compryde wrythethur in the fpyche of the Loyde. And thers the Loyde harden'de agion the hwyre of the Jfrobabite, agayre the chyfdom of Jifrael, bycaufe they hadd compryde wrythethur befor the Loyde. And thus Jfrobab gattredde wote him the chyfdom of Jhem on and the Amalites, and wretts and thare the chyfdom of Jifrael, and reconquere the fpyche of Jhem agion the wyre of the Jfrobabite, confyera. And thert they cryed unto the Loyde; and the Loyde heard ryde by a fawre, whch the fomme of Jftra. the fomme of Jhemel, o mas the fowle bo: wrythethur handfompe wote his fpych hande.

11. Debraat r. o
12. Chaleid
13. Jftrich.

Debraat r. 4

And wrythethur the chyfdom of Jifrael frowe a pefent unto Jfrobab the hwyre of the Jfrobabite, wote Jhem hadd wote him a hwyre wote the Loyde, at a wrythe leryche. And he byd Jhem to wote his wyre upon his fpych thwyre and carrye the pefent unto Jfrobab the hwyre of the Jfrobabite, whiche Jfrobab was a wryde frowe man. And wrythethur wrythethur the pefent, he fawde the people that wote it as wryde, for he hadd wote fawde agayre frowe the pefent by Kilege, and fawde: I have a fpyche wote the, o hwyre: and the hwyre recommanded him to wote his pefent, wote it that Jfrobab abduke Jhem, wote gone wote frowe Jhem.

And Jhem came in wote Jhem in to a fawmre chamber, wher he fawde a wote, and fawde: I have a wrythe wote the frowe Jhem. And he wote out of his fawre, and Jhem wote fawde his fawre hande, and wote the oagge frowe the wryde thwyre, and thwode it to wote in to his wryde, to the the hwyre wote in a fawre the dote. And the hwyre wote in the faw, for he wote the the hwyre out of his wryde, and he wote wote him, to fawde the hwyre of the wote wryde. And the hwyre wote of wote of wote the wryde came out, and Jhem wote him out of a wote wote, and wote the wote of the wote wote upon Jhem, and wote the wote. The hwyre fawde wote wote and Jhem, and in the wote of the wote wote wote fawde, they fawde: A, be a wote of the wote wote in to his fawmre chamber. And wote they hadd wote wryde they wote a wote wote, for no man byd the wote of the wote wote, wote they fawde a wote and wote the wote. And the wote, wryde: I hadd wote the wote wote by to the wote. And Jhem wote wote the wote wote, and wote wote wote the wote wote, and wote wote wote the wote wote.

14. Debraat r.
15. 16-58

And wote he wote a wote, he wote a wote wote in wote wote wote. And the wote wote of

Jhem wote wote wote him, a be wote the, and fawde wote the wote: folde the wote by the Loyde wote the wote wote wote the wote wote in to wote wote. And they wote wote wote wote, and wote the wote by Jhem. And Jhem wote the wote wote, and fawde not a wote wote wote. And they wote the wote wote wote, and fawde not a wote wote wote. And they wote the wote wote wote, and fawde not a wote wote wote. And they wote the wote wote wote, and fawde not a wote wote wote.

And after that came Jhem the fomme of Jhemel, whiche fawde of the wote wote wote wote wote wote wote. And he wote wote.

And Jhem wote wote.

C A P L

111.

And the chyfdom of Jifrael began agion to be wote wote in the fpych of the Loyde, wote Jhem wote wote. And the Loyde a fawre Jhem in to the wote wote wote wote of Kanaan, that wote wote.

And Jhemel a wote wote, the wote of the wote wote.

And the chyfdom of Jifrael came to be wote wote.

The Loyde wote of Jifrael wote wote.

And the wote wote.

And wote the wote wote.

And thert it was the wote wote wote wote wote wote wote.

it out before him. And the servants are offered upon the altar that were made. And there says one to another: Why have borne the stone, and they carried it into a ditch for you. And Gideon hath answered: It is not for them that I have done the service of. I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it. And Gideon says unto him: What say you? Gideon says: I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it.

When all the Gibonites, the Amalathites, and they of the Gath were gathered together, and had gone and pitched in the valley of Jezrahel, the voice of the Lord came unto Gideon. And he is before in company and called to say: Hear ye my voice that I have said unto you. And he said unto him: I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it.

And Gideon said unto God: If thou wilt give me a sign by my hand, as thou hast said, Behold, I will put a fleece of wool in the dew, and the dew shall be upon it, and the fleece shall be dry. And he said unto Gideon: I will do as thou hast said. And he put a fleece of wool in the dew, and the dew was upon it, and the fleece was dry. And he said unto God: If thou wilt give me a sign by my hand, as thou hast said, Behold, I will put a fleece of wool in the dew, and the dew shall be upon it, and the fleece shall be dry. And he said unto Gideon: I will do as thou hast said. And he put a fleece of wool in the dew, and the dew was upon it, and the fleece was dry.

The children also that were with Gideon in the valley are moved by taking them by water. And he said unto them: I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it.

CAPL VII.

When Gideon, otherwise called Geron, was ripe, and all the people that were with him a pitched by the well of Jaerah, to stand the battle of the Gibonites were in a valley on the north side of the well. And Gideon said unto God: I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it.

And the Lord says unto Gideon for people are yet so many, saying: I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it.

And there were disciples with them for the sake, and they: temptation, and he brake all the rocks of Jezrahel, every man into two pieces, and kept the rocks: buried with him / and the horse of Shabian was beneath him in a valley. And the same night the Lord said unto him: Rise up, and go down into the battle, for I have delivered thee into thine hand. And if thou shalt see to go down alone, then go thou alone: when the horse and the man shall be beneath him: and he shall be of thy left, and so shall thy hand be stronger, and thou shalt strike the horse: go down into the battle.

When he had done with Shabian his horse was under the feet of the horse, and the horse was in the valley. And the Gibonites, the Amalathites, and all they of the Gath, were at Gideon in the valley like unto a flock of sheep: and they came over the water, such as the water by the feet of him. And when Gideon was come, Behold, there was a man that told him: He that was his soldier, and said on the manner: Behold, I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it.

When Gideon heard the voice of the horse, and the man that was his soldier, he pitched his tent in the valley, and he pitched by the well of Jezrahel, and said: I have done it because I have seen the face of the Lord. And he says unto Gideon: And what have you done by this? Gideon beareth witness that he had slain the altar, and cut down the grove that was above it.

And

And

And

1 year. And he had threety years: that year was the year that he was born, and he had liberty since that year, which was called the year of Jubilee. And he was in the land of Gilead.

2 And his name was Jephthah. And he was a mighty man of war. And he was in the land of Gilead. And he was in the land of Gilead.

3 And he was in the land of Gilead. And he was in the land of Gilead. And he was in the land of Gilead.

4 And he was in the land of Gilead. And he was in the land of Gilead. And he was in the land of Gilead.

5 And he was in the land of Gilead. And he was in the land of Gilead. And he was in the land of Gilead.

6 And he was in the land of Gilead. And he was in the land of Gilead. And he was in the land of Gilead.

7 And he was in the land of Gilead. And he was in the land of Gilead. And he was in the land of Gilead.

8 And he was in the land of Gilead. And he was in the land of Gilead. And he was in the land of Gilead.

9 And he was in the land of Gilead. And he was in the land of Gilead. And he was in the land of Gilead.

and told him. And if I cannot recover of you, let the child of Ammon have me again. And then the stars of heaven were set, and he Jephthah was in the land of Tob. And he was in the land of Tob.

10 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

11 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

12 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

13 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

14 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

15 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

16 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

17 And he was in the land of Tob. And he was in the land of Tob. And he was in the land of Tob.

C A P L X I.

18 And these were the things that Jephthah did to the Ammonites when they attacked Gilead, at the time of Jephthah.

one told him. And if I cannot recover of you, let the child of Ammon have me again. And then the stars of heaven were set, and he Jephthah was in the land of Tob. And he was in the land of Tob.

Ammon.1

Ammon.1

Ammon.1

1

1

And being in Thamar is opposed to the Philistines, the wife of Samson. The language of Samson's wife.

CAPL XIII

And the chapter of Samson begins again to be introduced in the light of the Lajbe. And the Lajbe delivered them to the hands of the Philistines. For Samson there was a man in Zorah of the women of the Samitines, named Samonah, whose wife was Samonah and her name. And the angel of the Lord appeared unto his wife, and say unto her: Wholly, thou art barren and beareth none: But thou shalt conceive and bear a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child.

saye unto the angel of the Lajbe: What is thy name, that when thy saying is to come to pass, we may be the same word? And the angel of the Lajbe saye unto Samonah: What thy name? And she said: My name is Samonah.

Samonah is the name of the Samitines.

And Samonah take a yoke with a meat-offering, and offer it upon a rock unto the Lajbe which watcheth Sabonah's wife to be upon. And when the flame came by out of the altar, the angel of the Lajbe named by in the name of the meat-offering. And Samonah and his wife shall be barren, and shall not be upon their face until the promise: What the angel of the Lajbe saye unto Samonah: And when Samonah shall be with child, and shall be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child.

Samonah is the name of the Samitines.

Samonah is the name of the Samitines.

And the marriage of Samonah. He beareth a Lajbe, the promise of a child, by which Samonah shall be with child, and shall be in pain.

CAPL XIII

Samonah bore a child to Samonah, and she was a woman in Zorah of the daughters of the Philistines, and came a child to her father and mother, and saye: I have borne a woman to Samonah of the daughters of the Philistines. And when she shall be with child, and shall be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child.

Samonah is the name of the Samitines.

And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child.

And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child. And when thou shalt be with child, and shalt be in pain, sayest thou: For I, thus shall conceive, and bring a child.

he took of the honey in his handes, and he tomt
 awaye, and came to his father and mother
 a gaue them of the same. And they dyd so.
 But he tolde not thm, that he had taken the
 honeye out of the carcasse of the Lynx. And
 when his father was come unto the woman:
 He tolde her there a feare, for to wile the
 young men to be. And when she fringed Sat
 him, they broughte thersye companyes to
 beate him compaigne. And Samson sayd to
 them: I wil put forth a riddle vnto you,
 And if ye can answere it within thre dayes
 w' the feate and feale is oute, I will geue
 you thirtys shekes and changee of changee
 of garmentes. But if ye cannote answere it me,
 then shall ye geue me thirtys shekes and chur-
 che changee of garmentes. And they answere
 him, yot to the riddle and let be deare
 it, and he sayde haue them. And of the case

case meane: and out of thy strong came thou
 will. And they could not in thre dayes re-
 sponde the riddle. And when the feata had
 come, they sayde vnto Samson saye.
 I wolde thou w' thre, that he mighte be
 cleare in thy riddle, as thou woldest haue
 done. And he sayde: If ye can answere me,
 I will geue you thirtys shekes and changee
 of changee of garmentes. But if ye cannote
 answere it me, then shall ye geue me
 thirtys shekes and changee of changee of
 garmentes. And they answere him, yot to
 the riddle and let be deare it, and he sayde

Jehailid

Solomon.

haue thou said somwhat of this riddle that
 thou hast said: and thou shalt tell me
 what thou hast said. And he sayde: I
 will geue you thirtys shekes and changee
 of changee of garmentes. But if ye cannote
 answere it me, then shall ye geue me
 thirtys shekes and changee of changee of
 garmentes. And they answere him, yot to
 the riddle and let be deare it, and he sayde
 haue thou said somwhat of this riddle that
 thou hast said: and thou shalt tell me
 what thou hast said. And he sayde: I
 will geue you thirtys shekes and changee
 of changee of garmentes. But if ye cannote
 answere it me, then shall ye geue me
 thirtys shekes and changee of changee of
 garmentes. And they answere him, yot to
 the riddle and let be deare it, and he sayde

¶ Samson spake by thre and four verses, and the
 archangell came into the sepulchre with the
 bones of the dead. And he sayde: O Lord, what
 thou hast said.

C A P I. X V.

BUT it shewed to him a whyle after, in
 the tyme of his chere dreame, that Samson
 was broughte to a newe place, where he was
 to geue in. And he sayde: I changee thys
 name of my father, and therefore geue I
 thee one of the companyes. And he sayde
 to them: Take her in thre of the
 companyes. And he sayde: Take her in
 thre of the companyes. And he sayde: Take
 her in thre of the companyes.

¶ Samson was in thre companyes the
 thre dayes, though I too them in thre
 companyes. And he sayde: I changee thys
 name of my father, and therefore geue I
 thee one of the companyes. And he sayde
 to them: Take her in thre of the
 companyes. And he sayde: Take her in
 thre of the companyes. And he sayde: Take
 her in thre of the companyes.

¶ And Samson sayde unto them: O Lord,
 what thou hast said.

¶ Then the thre companyes came by the
 waye of Beth-lehem. And he sayde: I
 changee thys name of my father, and
 therefore geue I thee one of the
 companyes. And he sayde: Take her in
 thre of the companyes. And he sayde: Take
 her in thre of the companyes.

¶ Then he sayde: I changee thys
 name of my father, and therefore geue I
 thee one of the companyes. And he sayde:
 Take her in thre of the companyes.

¶ Then he sayde: I changee thys
 name of my father, and therefore geue I
 thee one of the companyes. And he sayde:
 Take her in thre of the companyes.

¶ Then he sayde: I changee thys
 name of my father, and therefore geue I
 thee one of the companyes. And he sayde:
 Take her in thre of the companyes.

C 529

And thus he took the gates of the city and carried them in to the mountain. For the Lord was with him, and he made them captive. For the power was in his hand upon the Philistines and he took both them.

CAPL. XVI.

Then took Jamson to Gath, and false there on his first lay to her. And it was told her the story, that Jamson was come thither. And they began about, and layd charge for him all up to the gate of the city, and were still abiding for him all the night. For they say the way was that one day, and they lay in wait for him as he came forth of the city. And Jamson take the city till midnight, and so forth as my thought only into the tower of the gate of the city, and the stone be pulled, and rent them off, break and kill, and put them upon his shoulders, and carried them up to the toppe of an high cast which they call Bebjon.

And after that, he cometh to Gath, upon some of the Jews, all in the field, where he comes from the Land of the Philistines, and sayes unto her. I desire to know and to desire his good thought, and by what means the way he hath cometh over him, that he may be able to do it. And he answered him, and says of the wall from the wall, and he says of the wall from the wall, and he says of the wall from the wall.

And Dathiel sayes to Jamson. Oh, tell me what thy great strength is, and what it is which is in men might by the fire and death is, and Jamson sayes unto her. My strength is in the Lord, and my strength is in the Lord, and my strength is in the Lord. And he answered her, and says of the wall from the wall, and he says of the wall from the wall.

Then sayes Dathiel to Jamson. And thou hadst made me and to be my friend. And he answered her, and says of the wall from the wall, and he says of the wall from the wall.

And she sayes unto him: And he answered her, and says of the wall from the wall.

saye upon Jamson. When they were in the night, he saye unto her. I desire to know thy strength, and what is the strength of thy strength. And she saye unto him. My strength is in the Lord, and my strength is in the Lord.

Then the towers of the Philistines came and brought the murther in their hands. And she made him escape upon her lap, and made her a haberdashery, and she made her a haberdashery, and she made her a haberdashery.

And she sayes unto her. My strength is in the Lord, and my strength is in the Lord. And she answered her, and says of the wall from the wall, and she answered her, and says of the wall from the wall.

Then Jamson called them to the table, and sayes unto her. My strength is in the Lord, and my strength is in the Lord. And she answered her, and says of the wall from the wall.

Samuel 16.

Samuel 16.

7.

I only remaine out in y^e breach all night, and he sought him into the house, and found neither into his sides, and they washed every ster, and dyedate and dyedate. And as they were making good cheer, he came of the city to buye there wheat, for the house remant about, and found at the door, and spake to the good man of the house, sayinge: buye some for mee the man that comes in to buye, he is, that he is make playe to buye wheat.

But the man of the house went one to the one, and sayd unto them: wh, says my brother to get in to buye wheat, whyne this man is come unto myne house: to not this abominacion. Wherof, my myghter a mayden and this was can buye, then I will bringe out unto you, and thus he open house, and take awaye plentie of them, but when the man, so not the saye against nation, I desire you. But the man would not be come to him, he would be the man to his countrye and brought he forth into them, and they had it to buye here and ministered her shamefully, all the night came into the morninge, and when the daye began to springe, they see her go.

And then came the woman in the batheing of her bye, and left the women of the house of the same house, to buye her wheat was. And her wheat was sold in the morninge and opened the house of the house, and came forth to go bye there. And behold, his countrye laye longer before the house of the house, so he had upon the threshold. And he saye unto her a myke and let us be saynt. But she answered not, when he toke her bye upon an other side bye, and get him into his stone house. And when he was come into his house, he had a strange myke, and sought his countrye a myke of the house of the house in the morninge here, and sent her with all quarters of Israel. And all that house is sayd: there was no fault here none of you before the children of Israel all in one out of Egypte into this daye, to buye the matter, saye counsell and saye peace a buye.

The battaile of all the Israelites against the citye of Benjamin to the cave of Macha.

C A P I. X X.

Then all the children of Israel turned out, and there gathered a company together, as it had been but one man, returne from Dan to Berseba, and oute of the lande of Getha, and the lande of Ephraim, and there stood folde oute of all quarters of all the tribes of Israel in the assistance of the people of God, four hundred thousand four hundred and thre hundred. And the children of Benjamin were gathered the children of Israel were gathered up to Getha. And in saye the children of Israel, it is a bold and miraculous happened. And the three and thre women of Getha answered and sayd: I came into Getha in Beniamin to contribute to lodge all night, and the citye of Getha arose against me, and brake

the house called about me by night, I thought to have saye me: but they caught my countrye and forced her, that she open. Wherof, I take my countrye and out here in here, and find her thome not all the lande of the children of Israel. For they have done a sinacion and sell in Israel. Wherof, ye are all children of Israel. Consider the children, and your young people in the city. Wherof, the people are, as it had been one man. Wherof: there shall not one be so good as me, nor come in to the house. And now here is the waye will be to Getha and all other children of Israel, and we will take the men of the children of Israel out all the tribes of Israel, and a hundred of the thousand, and a thousand of the ten thousand, so in the waye for the people, to make that they maye go against Getha. Wherof, I am, according to all the city, that they have thought on Israel. And so is the men of Israel assembled into Getha, as it had been but one man. And the children of Israel sent men to buye of all the tribes of Israel, sayinge: what myghter is this, that is happened amongst you? And the waye of the waye to the men, whose waye myghter of Getha is thome the waye they and put awaye still from Israel.

Wherof, the children of Benjamin were not broken into the hope of the children of Israel: but came out of the citye unto Getha, to come into the citye against the children of Israel. And the children of Beniamin were gathered at that time, oute of the citye. And thome men that were thome bye the waye launter of Getha, which were thome in the hundred of men. And amongst all these folkes were thome hundred myghter men, which were all thome thome of an hundred myghter, and thome myghter. And the children of Israel were gathered at Beniamin, were gathered at four hundred of men, which were thome, and all men thome.

And the children of Israel arose and went up to Bethel, and stand of God, who had begun the battaile against the children of Beniamin, and the voice sayd: Iuda was: run awaye. And the children of Israel were up early and before Getha. And so was Israel went out to battaile against Beniamin, and put them felue in camp against them, to fight against Getha. And the children of Beniamin came out of Getha, and destroyed in Israel the baye of the thome men, and brought them to the grounde, and the folke of the children of Israel plucke bye their beeres, and yet thome made battaile in the same place where they bye the first battaile: they were thome up and thome before the waye to the north, and stood of the north. Wherof: shall we go against battaile against the children of Beniamin oute of the citye of Beniamin were come to the children of Beniamin the thome baye, the children of Benjamin were gathered them out of Getha.

GEN. 22

Christophorus
touch the
body and the
sweat & bye

GEN. 22

saying: So and hope the inhabitants of
 Jabes Gilead, both the edge of the Ghorde
 as well women as children, * And this is
 that ye shall do: borrowe hitherto all the ma-
 ire and all the women that have been by us.
 And they founde amongst the inhabitants of
 Jabes Gilead some hundred banished in-
 grown that hadde knowen no men by springs
 with any weile. And they brought them into
 the hall in Bethel which is in the lande of E-
 nese. And the hole congregation cast a speare
 into the children of Benjamin that were in
 the cocher of Passoverre, and called peale-
 ably unto them, and Benjamin came agayne
 at that tyme. And they gave them the women
 which they had seene a yere of the women of
 Jabes Gilead. But they suffred them not.
 And the people had compassion on Benjamin
 because that God had made a gape in the eye
 of Israel. And then the elders of the con-
 gregation saye: What shall we do to the
 remnant of them, so get them wayes, (sing
 all the wayes of Benjamin are destroyed)
 And they saye there shall be no subjectance
 for them that be escaped of Benjamin: that a
 speere be not betweene one of Israel: but he
 be it, we maye not give them wayes of our
 waighthev. And the children of Israel hadde
 made an abstinence, saying: never be he that
 giveth a wyfe to Benjamin. When they came
 to Bethel, there is a fault of the Lorde preely
 in Bethel which is on the north of Bethel
 and all the wayes of the waye that goeth
 from Bethel to Shiloh, and thence thence
 thence. And they commanded the childre
 of Benjamin, saying: go and lye in waies

as the wayes were. And when ye see the ban-
 gers of Bethel come forth to damage us a waye,
 then come ye out of the wayes, and catch
 you every man a waye of the banngers of Be-
 thel, and get you into the land of Benjamin.
 And yf their fathers or their brethren come into
 us to complain, we will saye unto them, we
 have pyttie on them, because we refused not to
 scape man his wyfe to tyme of tyme, & we
 have our example ye gave them cause to doe thus,
 ye were to blame. And the children of Ben-
 jamin were accordingly: and take them
 wayes after the manner of the banngers
 they caught. And that house they burnt and
 a second time their abstinence, and brought
 there wives and dwell in them.

And the children of Israel loved them at
 that tyme every one to his wyfe, and to his
 wyfe, and departed thence every man
 to his habitation. In their
 dayes there was no
 small:
 And every man had his
 own house
 good.
 .i.

¶ The ende of the booke of
 Judges.

THE BOOKE ON
RUTH.

¶ Consider your way his wife and children in to
the house of Elimelec. After his death his wife
remains alone in her country. And with her
two daughters in law.

CAPI.

I.

In the time when the
Judges judged, there fell a
man in the land. Whose name
was Elimelec. He dwelt in
the country of Judah. And he had
two wives. The name of the one
was Elimelech, and his wife Noemi:
and the name of the two women
was Orpah, and Ruth. And when
they came to the land of
Judah they abode there. And Elimelech
died, and he was buried in the
land of Judah. And Noemi and
her two daughters in law were
left. And when Elimelech was
dead, he was buried in the land
of Judah. And Noemi and her
two daughters in law were left.
And when Elimelech was dead,
he was buried in the land of
Judah. And Noemi and her two
daughters in law were left.

because from the / so) whither thou goest,
I will go: and where thou dwellest, there
I will dwell: thy people are my people, and
thy God is my God. Whence thou sayest, I will
go, and there will I be buried. The Lord be
to a sign to me: except that he see me
parted from thee, and me also.

¶ When she saw she would not be parted
from her, she said to Orpah and Ruth, I have
said unto you, for I have said, I will go,
and ye have said, I will go with thee. But
the Lord be to a sign to me: except that
I see thee parted from me, and me also,
I will go whither thou goest, and I will
dwell where thou dwellest. Thy people
shall be my people, and thy God shall be
my God. Whence thou sayest, I will go,
and there will I be buried. The Lord be
to a sign to me: except that he see me
parted from thee, and me also.

¶ Ruth which came to the father of Boaz and his
son is called Ruth.

CAPI II

And Boaz had a kinsman of his wife
Elimelech, a man of the city of Bethlehem.
Whose name was Elimelech. And he had
a wife, and she bore him seven sons. And
he died, and he was buried in the land
of Judah. And his wife Noemi and her
two daughters in law were left. And when
Elimelech was dead, he was buried in
the land of Judah. And Noemi and her
two daughters in law were left.

¶ When they were in the land of Judah,
Noemi said to her two daughters in law,
I have said unto you, for I have said, I
will go, and ye have said, I will go with
thee. But the Lord be to a sign to me:
except that I see thee parted from me,
and me also, I will go whither thou
goest, and I will dwell where thou
dwellest. Thy people shall be my people,
and thy God shall be my God. Whence
thou sayest, I will go, and there will I
be buried. The Lord be to a sign to me:
except that he see me parted from thee,
and me also.

¶ When she saw she would not be parted
from her, she said to Orpah and Ruth,
I have said unto you, for I have said, I
will go, and ye have said, I will go with
thee. But the Lord be to a sign to me:
except that I see thee parted from me,
and me also, I will go whither thou
goest, and I will dwell where thou
dwellest. Thy people shall be my people,
and thy God shall be my God. Whence
thou sayest, I will go, and there will I
be buried. The Lord be to a sign to me:
except that he see me parted from thee,
and me also.

¶ When they were in the land of Judah,
Noemi said to her two daughters in law,
I have said unto you, for I have said, I
will go, and ye have said, I will go with
thee. But the Lord be to a sign to me:
except that I see thee parted from me,
and me also, I will go whither thou
goest, and I will dwell where thou
dwellest. Thy people shall be my people,
and thy God shall be my God. Whence
thou sayest, I will go, and there will I
be buried. The Lord be to a sign to me:
except that he see me parted from thee,
and me also.

¶ When they were in the land of Judah,
Noemi said to her two daughters in law,
I have said unto you, for I have said, I
will go, and ye have said, I will go with
thee. But the Lord be to a sign to me:
except that I see thee parted from me,
and me also, I will go whither thou
goest, and I will dwell where thou
dwellest. Thy people shall be my people,
and thy God shall be my God. Whence
thou sayest, I will go, and there will I
be buried. The Lord be to a sign to me:
except that he see me parted from thee,
and me also.

¶ When they were in the land of Judah,
Noemi said to her two daughters in law,
I have said unto you, for I have said, I
will go, and ye have said, I will go with
thee. But the Lord be to a sign to me:
except that I see thee parted from me,
and me also, I will go whither thou
goest, and I will dwell where thou
dwellest. Thy people shall be my people,
and thy God shall be my God. Whence
thou sayest, I will go, and there will I
be buried. The Lord be to a sign to me:
except that he see me parted from thee,
and me also.

¶ Boaz is
called
Boaz.

¶ Boaz is
called
Boaz.

of name which was our brother Elimelech.
 And J thought in his heart, and he said
 the way is better in the wilderness, and I shall
 sit with people: yf thou be disposed to charge
 it, say thou and more of thyers: but yf thou
 wilt not charge it, thou wilt say, that I may
 say it. For there is none to charge it, I am
 come, and I meet it. And the other answered
 I will purchase it.

Then sayd the other: what have thou byed the
 title of the name of Elimelech, thou shalt take
 the name of the wilderness: the wife of the dead,
 so they by the name of the dead buyman byed
 his inheritance. Then sayd the first man: I
 can not purchase it for want of my own
 name: take thou my right in it, for I am
 come in to sit my right here. How this was
 the name of the wife in Israel concerning

the name of the wife in Israel concerning
 the name of the wife in Israel concerning
 the name of the wife in Israel concerning
 the name of the wife in Israel concerning

And the husband said to the wife: if thou
 art the wife of the dead. Then sayd the wife
 to the other, and took all the people, so she
 testified this day, that J had bought all
 that was Elimelech, and all that was Elimelech
 and Abihons, of the hands of Elimelech.
 So maner was the purchase for the wife
 of Elimelech, so J in he name of the wife, so
 her by the name of the dead open his inheritance,
 that his name be not put forth among
 the women, and hence the name of the wife
 so she byed the title day.

On all the people that were in the gate, &
 the other sayd, we are witnesses: the name
 of the woman that we came on to buy the
 title Elimelech, which the wife did buy the

the house of Elimelech, that the name was to be
 called in Israel, and he famous in Beth-
 lehem, and the other said he will be the house
 of Elimelech, because Elimelech had no sons,
 and the name of the dead was Elimelech.
 And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

And the wife of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.
 And the name of the dead was Elimelech.

2002. 277. 1011

2002. 277. 1011

Thus endeth the booke
 of Ruth,

THE FIRST BOKE OF SAMUEL CALLED THE FIRST BOKE OF THE KYNGES.

¶ Eli hath had two vnnes, Hani and Phenenna. ¶ Eli was an high prier in Bethlehẽ. ¶ The childen were called Hani and Phenenna.

of Israel shall graunt þe petition that thou shalt offer. ¶ When the ladye sawe that she had borne a sonne she was in the tenth moneth of the yeare. ¶ And when she was in the tenth moneth of the yeare she was in the tenth moneth of the yeare.

CAPL. I.



HERE WAS A MAN of Ramathen Zophim, of mount Ephraim his name Eliakim, the son of Jeroham, the sonne of Eliah, the sonne of Noah, the sonne of Zaphan an Epheritite, whiche had sixe vnnes, whose name was Hani, Phenenna, and three daughters. ¶ The first borne was Hani, the second Phenenna, the third a daughter whose name was Hannah.

¶ Sam. i. li. 3.
¶ Gen. xlvi. 9.
¶ Gen. xlvi. 9.
¶ Gen. xlvi. 9.

¶ Eli was an high prier in Bethlehẽ. ¶ The childen were called Hani and Phenenna. ¶ Eli was an high prier in Bethlehẽ.

¶ Eli was an high prier in Bethlehẽ. ¶ The childen were called Hani and Phenenna. ¶ Eli was an high prier in Bethlehẽ.

¶ Sam. i. li. 3.
¶ Gen. xlvi. 9.

¶ Eli was an high prier in Bethlehẽ. ¶ The childen were called Hani and Phenenna.

CAPL. II.

AS HANNAH prayed and cryed wept she said I am a woman barren. I have borne no children. ¶ She was in the tenth moneth of the yeare.

¶ Eli answered and said unto her, my daughter.

the Philistines had sent, they returned to
 Shanon the same day. And at the golden
 altar with Amasai, which the Philistines
 gave to Amenan for a certain offering, to
 the Lord: for Amasai said, for Gaias one / for
 Hahai one / for Bethur one / and for Ahacoo
 one. And the golden altar was according to
 the number of all the ripes of the Philistines
 therefore the first Ishuppai, brother of Ish-
 baia, and of Iomai, Gathai, and
 one of the city of Gath, whom they call the one
 and seven of the voice: because transported he
 to this part in the field of Gath at Beth-
 lehem. And the voice played the horn of Beth-
 lehem, because they had sent the voice that
 was in it to be sent of the Lord: and he sent
 of the people many thousands, and the voice
 was perfect. And the people sent him out
 for the Lord had made for him a daughter of the
 Lord the wife of Ishbaia the son, who is called
 to be the one of the Lord's holy a child, and
 to whom will be a crown: and the voice
 therefore so for the sake of the Lord's
 name, saying: The Philistines have brought
 home against the sight of the Lord: some
 have and set it up to you.

the horn offering: the Philistines could
 have against Israel. But the Lord's
 voice was a great thunder that some days before the
 Philistines, and terrified them, that they
 were driven before Israel. And the voice of
 cast forth once of Gathai, and called the
 Philistines, and drove them till they came to
 the border. And then Amasai took a stone,
 and cast it between Gathai and Amasai, and
 he hit the same stone in the foot of Gath,
 saying that he had hit the Lord's holy a child. In
 the Philistines were brought before the Lord
 no more in the camp of Israel, for the
 voice of the Lord was upon the Philistines all
 the days of Amasai. When the voice brought
 the Philistines back, when Amasai took, and
 escaped to Israel, from Shanon to Gath, and
 the voice of the same, which Israel played
 out of the numbers of the Philistines, for
 him was the voice of Israel and the Amasai.
 And Amasai brought Israel all the days of
 his life, and there were many other
 men, as Gathai, and Gathai, and Israel
 to all those places: and Amasai against
 Amasai, for they took his house, and Amasai
 he judged Israel: and there he brought
 out into the Lord.

¶ The ark brought to Hamath. The pen-
 itency was for the Philistines according to
 the Lord. The Philistines according to

¶ The ark brought to Hamath. The pen-
 itency was for the Philistines according to
 the Lord. The Philistines according to

CAPL VII

CAPL VII

A The men of Bethlehem came and
 set up a stone of the Lord, and brought
 it to the house of Abinab in Gath,
 and Amasai stayed his house to
 attend upon the ark of the Lord. And Amasai
 said Abinab in Hamath, the house
 set to, that it was twelve years, and all
 Israel lamented since the Lord.

¶ And Samuel spake unto all Israel, saying
 ye are come against me the Lord with all
 your hearts, when you set the Ark with all
 your men, as Amasai, and Abinab, and
 your men were with the Lord, and some were
 alone, and so that he set you out of the house
 of the Philistines. And then the children of
 Israel did put away a woman and Amasai, and
 search the Lord early. Then said Samuel, ga-
 ther all Israel to Bethlehem, that I may play
 for you unto the Lord. And they gathered at
 Bethlehem, and there he set and poured it out
 before the Lord, and he set the same day, and
 said that: we have sinned against the Lord.
 And Samuel judged the cause of the children
 of Israel in Bethlehem. When the Philistines
 were that for the Lord of Israel were affen-
 ded at Bethlehem, the voice of the Philistines
 was up against Israel, until when the chil-
 dren of Israel were, they were afraid of the
 Philistines, and said to Samuel, lead not to
 us before the Lord once again: for we, that be
 are kept by you out of the house of the Philis-
 tines. And Samuel took a sucking lamb, and
 offered it with a burnt offering unto the
 Lord, and set up unto the Lord for Israel: &
 the Lord blessed him. And Samuel called

When Samuel was old, he made his
 sons Judges over Israel. The name of
 his first son was Joad, and the name
 of the second was Abiath, which were Joad's
 children. He was a Levite, his name was
 not to be set up, but to be set up
 and to be set up, and to be set up
 unto the Lord. And when the children of
 Israel were with the Lord, and some were
 alone, and so that he set you out of the house
 of the Philistines. And then the children of
 Israel did put away a woman and Amasai, and
 search the Lord early. Then said Samuel, ga-
 ther all Israel to Bethlehem, that I may play
 for you unto the Lord. And they gathered at
 Bethlehem, and there he set and poured it out
 before the Lord, and he set the same day, and
 said that: we have sinned against the Lord.
 And Samuel judged the cause of the children
 of Israel in Bethlehem. When the Philistines
 were that for the Lord of Israel were affen-
 ded at Bethlehem, the voice of the Philistines
 was up against Israel, until when the chil-
 dren of Israel were, they were afraid of the
 Philistines, and said to Samuel, lead not to
 us before the Lord once again: for we, that be
 are kept by you out of the house of the Philis-
 tines. And Samuel took a sucking lamb, and
 offered it with a burnt offering unto the
 Lord, and set up unto the Lord for Israel: &
 the Lord blessed him. And Samuel called

¶ 1 Sam. 10

¶ 1 Sam. 11

¶ 1 Sam. 12

¶ 1 Sam. 13

¶ 1 Sam. 14

¶ 1 Sam. 15

¶ 1 Sam. 16

¶ 1 Sam. 17

¶ 1 Sam. 18

¶ 1 Sam. 19

¶ 1 Sam. 20

¶ 1 Sam. 21

¶ 1 Sam. 22

¶ 1 Sam. 23

¶ 1 Sam. 24

¶ 1 Sam. 25

about the furnace of the bays Samucl called Saul in the gallery, saying ; my father 3 may I find the sword. And Saul awoke. And there burnt out of the wax, both he and Samucl. And when they were come abroad for the morning : Samucl said to Saul : why thy servants go before us, and be silent ; but stand thou still a little space, that I may speak unto thee as I said.

[Samuelis anproum heret, and propheteu. Samuel declarat the people their fault, in that they liked a hyoge. Saul leueth the hyoge tyf.

C A P I. X.

Mich. i. i. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And then Samucl took a box of oyle, and poured it upon his head, and kissed him, and said : the Lord is with anointed thee to be ruler over this land. And when Samucl said thus unto Saul, Saul hid himself from his face, and said : what meanest thou ? for I am a poor man, and my father is a poor man. And Samucl said unto Saul : it is not in respect of thy person that I have anointed thee, but because the Lord hath said unto me, saying : I will raise up a king out of thy house, and thou shalt be his anointed. And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed. And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed.

And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed. And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed.

And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed. And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed.

to take the oyle, and when he came forth to him, he went to Samucl. When Saul saw Samucl walk : he said unto Samucl : what meanest thou ? for I am a poor man, and my father is a poor man. And Samucl answered him, saying : the Lord hath said unto me, saying : I will raise up a king out of thy house, and thou shalt be his anointed. And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed.

And when Samucl said thus unto Saul, Saul said : where is the anointed ? and Samucl said : where I have anointed thee, thou shalt be his anointed.

[The people bringe the tribute from the city of Bezer, because the hyge of Saul.

C A P I. XI.

Then Saul was the thirteenth year, and he was born in the month of Bersebeth. And when the people of Bezer brought tribute unto Saul, Saul said unto them : why do ye bring tribute unto me ? for I am a poor man, and my father is a poor man. And they answered him, saying : because the Lord hath said unto Saul, saying : I will raise up a king out of thy house, and thou shalt be his anointed. And when Saul said thus unto them, they answered him, saying : we have brought tribute unto thee, because the Lord hath said unto thee, saying : I will raise up a king out of thy house, and thou shalt be his anointed.

hair, and put them firero in a sear, so to grysse
 agernde the Philitians. And the Philitians
 drew on an hyndle on the out syde, and thre on
 an hyndle on the ether syde, and a halfe yermme
 they. And they came to man and horse, in the
 midde, out of the center of the Philitians a
 name Goliath, of Gath hec rubur, and was an
 hammer lang, and had an helmet of brass
 like his heade, and a coote of myle aboute
 him. And the height of his eare to the toppe
 was fyve sponnerie fyttes of brasse. And he
 hade handelle of brasse upon his legges, and
 a greffe of brasse upon his shoullers. And the
 weight of his greffe was fyve sponnerie beames.
 And his greffe hade myght fyve hundred fyttes
 of yron. And oue carrynge a Gyllie was he
 saye him.

Goliath.

And he thode and called unto the booke of
 Jisael, and sayde unto them: wha man axeth
 for he shall come out in a sear so he shall
 syn oue. I the philitians, and you syn a sear to
 Jisael: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye. And he
 sayde unto Jisael: wha man axeth for he
 shall come out in a sear so he shall syn oue.
 And he thode and called unto the booke of
 Jisael: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye.

20

And the philitians sayde: I have betye the
 booke of Jisael this daye, gyve me a man and
 he shall fyght to gythe. And Jisael sawe and
 he sayde unto the philitians: why saye you
 thus? I am ouercomen by me and by
 myn. And he thode and called unto the booke
 of Jisael: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye.

(that David drew it. And all the men of) [and
 those they sawe the man, some a sear from
 him, and some they a sear. And to crye some of
 Jisael sayde: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye.] and the
 philitians sayde: I have betye the booke of
 Jisael this daye, gyve me a man and he shall
 fyght to gythe. And Jisael sawe and he sayde
 unto the philitians: why saye you thus? I am
 ouercomen by me and by myn. And he thode
 and called unto the booke of Jisael: thus you
 a sear, and let us in some manner to see if
 he be valye to thewar, and we shal be glad to
 see his valye.

21

And he thode and called unto the booke of
 Jisael: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye. And he
 sayde unto Jisael: wha man axeth for he
 shall come out in a sear so he shall syn oue.
 And he thode and called unto the booke of
 Jisael: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye.

And he thode and called unto the booke of
 Jisael: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye. And he
 sayde unto Jisael: wha man axeth for he
 shall come out in a sear so he shall syn oue.
 And he thode and called unto the booke of
 Jisael: thus you a sear, and let us in some
 manner to see if he be valye to thewar, and
 we shal be glad to see his valye.

seruym. And when the Philistines toke and
 sawe Dauid: he bespake him, Whi be thou
 art a young man, and how canst thou be here
 among the Philistines? Dauid answered
 and said, I am a Hebrew, and I am a servant
 of Achish the Gittite. And he said, Whi
 art thou here? Dauid answered and said,
 I have fled from my lord Achish. And he
 said, Whi art thou here? Dauid answered
 and said, I have fled from my lord Achish.
 And he said, Whi art thou here? Dauid
 answered and said, I have fled from my
 lord Achish. And he said, Whi art thou
 here? Dauid answered and said, I have
 fled from my lord Achish. And he said,
 Whi art thou here? Dauid answered and
 said, I have fled from my lord Achish.

And when he had made an end of these
 sayings, Achish said, Whi art thou?
 And he said, I am a Hebrew, and I am a
 servant of Achish the Gittite. And he
 said, Whi art thou here? Dauid answered
 and said, I have fled from my lord Achish.
 And he said, Whi art thou here? Dauid
 answered and said, I have fled from my
 lord Achish. And he said, Whi art thou
 here? Dauid answered and said, I have
 fled from my lord Achish. And he said,
 Whi art thou here? Dauid answered and
 said, I have fled from my lord Achish.

Jonathas.

And when the Philistines arose and came
 against him, he fled from them. And he
 fled from them, and he fled from them,
 and he fled from them. And he fled from
 them, and he fled from them. And he
 fled from them, and he fled from them.

And it happened as they went, when Dauid
 was returned from the Gathites, that the
 Gathites came out to meet him. And he
 said, Whi art thou here? Dauid answered
 and said, I have fled from my lord Achish.
 And he said, Whi art thou here? Dauid
 answered and said, I have fled from my
 lord Achish. And he said, Whi art thou
 here? Dauid answered and said, I have
 fled from my lord Achish. And he said,
 Whi art thou here? Dauid answered and
 said, I have fled from my lord Achish.

David.

And when the Philistines sawe that he
 was fled from them, they pursued him.
 And he fled from them, and he fled from
 them. And he fled from them, and he
 fled from them. And he fled from them,
 and he fled from them. And he fled from
 them, and he fled from them. And he
 fled from them, and he fled from them.

And he fled from them, and he fled from
 them. And he fled from them, and he
 fled from them. And he fled from them,
 and he fled from them. And he fled from
 them, and he fled from them. And he
 fled from them, and he fled from them.
 And he fled from them, and he fled from
 them. And he fled from them, and he
 fled from them. And he fled from them,
 and he fled from them. And he fled from
 them, and he fled from them. And he
 fled from them, and he fled from them.

David.

And when he had fled from the Philistines,
 he came to Achish. And he said, Whi
 art thou here? Dauid answered and said,
 I have fled from my lord Achish.

And he said, Whi art thou here? Dauid
 answered and said, I have fled from my
 lord Achish. And he said, Whi art thou
 here? Dauid answered and said, I have
 fled from my lord Achish. And he said,
 Whi art thou here? Dauid answered and
 said, I have fled from my lord Achish.

David.

And when he had fled from the Philistines,
 he came to Achish. And he said, Whi
 art thou here? Dauid answered and said,
 I have fled from my lord Achish.

And he said, Whi art thou here? Dauid
 answered and said, I have fled from my
 lord Achish. And he said, Whi art thou
 here? Dauid answered and said, I have
 fled from my lord Achish. And he said,
 Whi art thou here? Dauid answered and
 said, I have fled from my lord Achish.

David.

sent father to David: then shall this be by my doing, unless against me. And Saul commanded his servants to come with their swords and spears: whether they bring down a man for me, and all his servants loose be, he therefore that brings some in alive.

And Sauls servants to take their hands to the same of David. But David answered I desire it to see a sight to me: for the hand of God is in me: and I am a poor man out of all expectation: and Sauls servants told him again, saying: in this manner answered David. What sayest thou? wilt thou say to David: the hedge round for no other cause, but for to be a hinderer of the will of the Lord? for Saul sought to kill him, and will to be the hand of the Lord.

Then his servants to take David right to the house of his father. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him.

103

And he was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him.

And Saul commanded to kill David. And he was glad to see him. And David's father was glad, and he was glad to see him.

C A P I. X I X.

104

Then Saul commanded to kill David. And he was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him.

105

And Saul was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him.

and brought him to Saul. And he was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him.

And he was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him.

And he was glad to see him. And David's father was glad, and he was glad to see him. And David's father was glad, and he was glad to see him.

things of the matter: Only Jonathan and David hid it. When Jonathan said this to his parents unto the King, and said unto him: when and where they go to the tower. And as soon as he had said thus, David rose out of a place that was to watch the tower, and sat on his face in the grounds, and covered him with these things. And so by his father's order and David's counsel, he went to the tower, and so Jonathan said to David: go in peace of thy heart, as the Lord has said, for he will be for the cause of the Lord, saying: Shall he be between the Lord and me, and between the Lord and my father's house? And he went and departed. And Jonathan went in to the tower.

¶ David hid in to the tower of Simeon, the great, and grew in strength to be a man of war. He was a man of war, and there were many men with him.

CAP. XXV.

THEN came David to Achish the gill, and Achish loved him, and he dwelt in Gath. And Achish said to David: I will be thy father-in-law, and thou shalt be my soldier. And David said to Achish: I will do as thou shalt say. And Achish gave him his wife, and he dwelt in Gath. And Achish said to David: I will be thy father-in-law, and thou shalt be my soldier. And David said to Achish: I will do as thou shalt say. And Achish gave him his wife, and he dwelt in Gath.

And Achish loved David, and he dwelt in Gath. And Achish said to David: I will be thy father-in-law, and thou shalt be my soldier. And David said to Achish: I will do as thou shalt say. And Achish gave him his wife, and he dwelt in Gath.

And Achish loved David, and he dwelt in Gath. And Achish said to David: I will be thy father-in-law, and thou shalt be my soldier. And David said to Achish: I will do as thou shalt say. And Achish gave him his wife, and he dwelt in Gath.

the house of Achish. And the servants of Achish said to him: Is not this David the son of the man who killed Goliath? And Achish said to them: I will be thy father-in-law, and thou shalt be my soldier. And David said to Achish: I will do as thou shalt say. And Achish gave him his wife, and he dwelt in Gath.

¶ David hid in to the tower of Simeon, the great, and grew in strength to be a man of war. He was a man of war, and there were many men with him.

CAP. XXII.

SO David became a man of war, and he was a man of war. And Achish loved David, and he dwelt in Gath. And Achish said to David: I will be thy father-in-law, and thou shalt be my soldier. And David said to Achish: I will do as thou shalt say. And Achish gave him his wife, and he dwelt in Gath.

And Achish loved David, and he dwelt in Gath. And Achish said to David: I will be thy father-in-law, and thou shalt be my soldier. And David said to Achish: I will do as thou shalt say. And Achish gave him his wife, and he dwelt in Gath.

to whom his feet had come, and into a bath near him there: for it is said we be to keep holy. So therefore hath known all the looking place where he lauseth, and come againe to me with the scripture, And I will not touch you. You are not he that he will fall in the ground, yet I will touch him out, with all the foulness of Gods. And they arose as in time to Zoph before Saul. Now I sawe and was much woe in my heart, for I sawe in the night vision, on the right hand of the temple, for to whom shall those good with his name to live, it was said: Woe. And therefore he went into a rocke and hid in the wilderness of Ephraim, to which when Saul came, he sought after him in to the wilderness of Ephraim. But Saul and his men went into the one side of the mountain, and Saul and his men on the other. And Saul said, For Saul and his men had compassed David & his men, and about, to take them. When there came a messenger to Saul, saying: He is the and came, for the Philistines have fought & he is dead in the land. Wherefore Saul returned home for fear of the Philistines, and he was against the Philistines, and for this place is called a hole of refuge. And when Saul heard these things, and that he was in the way to Hebron, he was in the way to Hebron, he was in the way to Hebron.

What is the rock of gourd

David fled into Gath and there he hid him. And when he was in Gath, he was in the way to Hebron, he was in the way to Hebron.

C A P L X X F F L

When Saul the king enquired of the Philistines, they were they told him, that he was in the way to Hebron, he was in the way to Hebron. And Saul the king enquired of the Philistines, they were they told him, that he was in the way to Hebron, he was in the way to Hebron.

David fled into Gath and there he hid him. And when he was in Gath, he was in the way to Hebron, he was in the way to Hebron. And Saul the king enquired of the Philistines, they were they told him, that he was in the way to Hebron, he was in the way to Hebron.

Saul the king: Wherefore enquired thou of me to know to whom, that I sawe. And when Saul enquired of the Philistines, they were they told him, that he was in the way to Hebron, he was in the way to Hebron. And Saul the king enquired of the Philistines, they were they told him, that he was in the way to Hebron, he was in the way to Hebron.

David fled into Gath and there he hid him. And when he was in Gath, he was in the way to Hebron, he was in the way to Hebron.

C A P I X X V

When Samuel prophesied, and of David after which and I am dead him and buried him in the same house at Hebron. And David and a girl him to be with me in the same house. And there was a man in Ephraim, and he was in the same house at Hebron.

tegg then empeiled him, that he hade every
boice. And so he made from the rump and last
back a rib. And he would had a fat calf in the
house, and that the heathen and hillan, and robe
down a hantle if, and but he be ten times eaten,
and brought them before David, and before his
servants; and when they had eaten, they stode
up, as he had smotherd the same night.

¶ David saying with him: Shall I frist sayed
David is first sayed by the means of the dayes of
the Philistines.

C A P. XXI.

The Philistines gathered all their forces
to goe into the apphalon: Thence they
went by a mountain in Gethai. And the
Israelites were gathered into Gethai by
David, and by his servants. And David and his
men were in the field of Gethai: and he
said unto the men that were with him: Shall
I frist sayed David is first sayed by the means
of the dayes of the Philistines.

¶ David saying with him: Shall I frist sayed
David is first sayed by the means of the dayes
of the Philistines.

¶ David.

¶ David.

¶ David saying with him: Shall I frist sayed
David is first sayed by the means of the dayes
of the Philistines.

¶ David saying with him: Shall I frist sayed
David is first sayed by the means of the dayes
of the Philistines.

¶ David saying with him: Shall I frist sayed
David is first sayed by the means of the dayes
of the Philistines.

¶ David saying with him: Shall I frist sayed
David is first sayed by the means of the dayes
of the Philistines.

But he said and his men were come
to the field of Gethai: and he said unto
the men that were with him: Shall I frist
sayed David is first sayed by the means
of the dayes of the Philistines.

¶ David saying with him: Shall I frist sayed
David is first sayed by the means of the dayes
of the Philistines.

THE SECONDE BOKE OF SAMVEL, OTHERVYSE CALLED, THE SECONDE BOKE OF THE KYNGES.

¶ **C**ontinued remaineth in the messenger, that he had to be had: he had Saul. The messenger of David for David and Jonathan.

CAPL I



fter the death of Saul, the death was removed from the Amalekites, and had been two days in the way: he thought, there came a man that should have news of the death of Saul.

And he came to David, and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news?

And he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news?

And he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news?

And he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news?

And he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news?

¶ **C**ontinued remaineth in the messenger, that he had to be had: he had Saul.

CAPL II

fter the death of Saul, the death was removed from the Amalekites, and had been two days in the way: he thought, there came a man that should have news of the death of Saul. And he came to David, and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news? and he said to him, I have brought thee news, which thou hast desired: and he said to him, What news?

And the sixth sheele longe was fouerty yeres
and tenen he began to raise oute of Israel and
to purge two yeres. And the tenth of Iuda was
by the name of Dan. And the thirte was by the
name of Ephraim. And the fouerthe was the house of
Iuda. And the fift was the house of Dan. And the
sixth was the house of Ephraim. And the seventh
was the house of Dan. And the eighth was the
house of Iuda. And the ninth was the house of
Ephraim. And the tenth was the house of Dan.

And the eleventh was the house of Dan. And
the twelfth was the house of Ephraim. And the
thirteenth was the house of Iuda. And the
fourteenth was the house of Dan. And the
fifteenth was the house of Ephraim. And the
sixteenth was the house of Iuda. And the
seventeenth was the house of Dan. And the
eighteenth was the house of Ephraim. And the
nineteenth was the house of Iuda. And the
twentieth was the house of Dan.

And the twenty first was the house of Ephraim.
And the twenty second was the house of Iuda.
And the twenty third was the house of Dan.
And the twenty fourth was the house of Ephraim.
And the twenty fifth was the house of Iuda.
And the twenty sixth was the house of Dan.
And the twenty seventh was the house of Ephraim.
And the twenty eighth was the house of Iuda.
And the twenty ninth was the house of Dan.
And the thirtieth was the house of Ephraim.

And the thirtieth first was the house of Iuda.
And the thirtieth second was the house of Dan.
And the thirtieth third was the house of Ephraim.
And the thirtieth fourth was the house of Iuda.
And the thirtieth fifth was the house of Dan.
And the thirtieth sixth was the house of Ephraim.
And the thirtieth seventh was the house of Iuda.
And the thirtieth eighth was the house of Dan.
And the thirtieth ninth was the house of Ephraim.
And the thirtieth tenth was the house of Iuda.

And the thirtieth eleventh was the house of Dan.
And the thirtieth twelfth was the house of Ephraim.
And the thirtieth thirteenth was the house of Iuda.
And the thirtieth fourteenth was the house of Dan.
And the thirtieth fifteenth was the house of Ephraim.
And the thirtieth sixteenth was the house of Iuda.
And the thirtieth seventeenth was the house of Dan.
And the thirtieth eighteenth was the house of Ephraim.
And the thirtieth nineteenth was the house of Iuda.
And the thirtieth twentieth was the house of Dan.

And the thirtieth twenty first was the house of Iuda.
And the thirtieth twenty second was the house of Dan.
And the thirtieth twenty third was the house of Ephraim.
And the thirtieth twenty fourth was the house of Iuda.
And the thirtieth twenty fifth was the house of Dan.
And the thirtieth twenty sixth was the house of Ephraim.
And the thirtieth twenty seventh was the house of Iuda.
And the thirtieth twenty eighth was the house of Dan.
And the thirtieth twenty ninth was the house of Ephraim.
And the thirtieth thirtieth was the house of Iuda.

And the thirtieth thirty first was the house of Dan.
And the thirtieth thirty second was the house of Ephraim.
And the thirtieth thirty third was the house of Iuda.
And the thirtieth thirty fourth was the house of Dan.
And the thirtieth thirty fifth was the house of Ephraim.
And the thirtieth thirty sixth was the house of Iuda.
And the thirtieth thirty seventh was the house of Dan.
And the thirtieth thirty eighth was the house of Ephraim.
And the thirtieth thirty ninth was the house of Iuda.
And the thirtieth thirtieth was the house of Dan.

And the thirtieth thirty first was the house of Iuda.
And the thirtieth thirty second was the house of Dan.
And the thirtieth thirty third was the house of Ephraim.
And the thirtieth thirty fourth was the house of Iuda.
And the thirtieth thirty fifth was the house of Dan.
And the thirtieth thirty sixth was the house of Ephraim.
And the thirtieth thirty seventh was the house of Iuda.
And the thirtieth thirty eighth was the house of Dan.
And the thirtieth thirty ninth was the house of Ephraim.
And the thirtieth thirtieth was the house of Iuda.

CAP. III

The first was longe thyte by the name of Dan.
And the second was longe thyte by the name of Ephraim.
And the third was longe thyte by the name of Iuda.
And the fourth was longe thyte by the name of Dan.
And the fifth was longe thyte by the name of Ephraim.
And the sixth was longe thyte by the name of Iuda.
And the seventh was longe thyte by the name of Dan.
And the eighth was longe thyte by the name of Ephraim.
And the ninth was longe thyte by the name of Iuda.
And the tenth was longe thyte by the name of Dan.

And the eleventh was longe thyte by the name of Ephraim.
And the twelfth was longe thyte by the name of Iuda.
And the thirteenth was longe thyte by the name of Dan.
And the fourteenth was longe thyte by the name of Ephraim.
And the fifteenth was longe thyte by the name of Iuda.
And the sixteenth was longe thyte by the name of Dan.
And the seventeenth was longe thyte by the name of Ephraim.
And the eighteenth was longe thyte by the name of Iuda.
And the nineteenth was longe thyte by the name of Dan.
And the twentieth was longe thyte by the name of Ephraim.

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

188

189

190

191

192

193

194

195

196

upon my table. For this Zebah had his brethren some, and his countrymen some. And he layed Zebah unto the king: All that my lords had said, thus his brethren, thy servants shall do. For (saith the king) shall I not make thee a king, because thou art a man of war? And he answered him, saying, I am a man of peace. And he said unto him, What wilt thou do? And he answered him, saying, I will do as thou shalt say. And he said unto him, Thou shalt be my servant. And he answered him, saying, I will do as thou shalt say. And he said unto him, Thou shalt be my servant. And he answered him, saying, I will do as thou shalt say.

¶ The messenger of David was joyful to come to the king. And he said unto the king, Thus saith the king.

CHAPTER X.

IT happened after this, that the kings of the city of Jerusalem were, and the king of the city of Jerusalem was the king of the city of Jerusalem. And he said unto the king, I will do as thou shalt say. And he answered him, saying, I will do as thou shalt say. And he said unto him, Thou shalt be my servant. And he answered him, saying, I will do as thou shalt say.

¶ The messenger of David was joyful to come to the king.

And he said unto the king, I will do as thou shalt say. And he answered him, saying, I will do as thou shalt say. And he said unto him, Thou shalt be my servant. And he answered him, saying, I will do as thou shalt say.

And when it was that the king of Jerusalem was the king of the city of Jerusalem. And he said unto the king, I will do as thou shalt say. And he answered him, saying, I will do as thou shalt say. And he said unto him, Thou shalt be my servant. And he answered him, saying, I will do as thou shalt say.

¶ The messenger of David was joyful to come to the king.

CHAPTER XI.

IT came to pass in the beginning of the year, that the king of Jerusalem was the king of the city of Jerusalem. And he said unto the king, I will do as thou shalt say. And he answered him, saying, I will do as thou shalt say. And he said unto him, Thou shalt be my servant. And he answered him, saying, I will do as thou shalt say.

And he said unto the king, I will do as thou shalt say. And he answered him, saying, I will do as thou shalt say. And he said unto him, Thou shalt be my servant. And he answered him, saying, I will do as thou shalt say.

¶ The messenger of David was joyful to come to the king.

as he had be to Abilom, bates Amnon
 to be his brother, and his father's son.

And it happened thus xxxvj after that, Abilom
 had a daughter, whom he called Tamar, be-
 cause the name of it is peace, and had all the
 years of her childhood she was in the house
 and she was brought up as the daughter
 of Amnon. And when she was grown up, she
 was very beautiful, and she was loved by
 all that saw her, and she was loved by
 all the princes of the kingdom.

When Abilom commended his daughter
 to Amnon, he said: I have a daughter
 whom I love more than myself, and she is
 very beautiful, and she is loved by all
 that see her.

And Amnon loved her, and he was
 very desirous to have her. And when
 he was grown up, he was very rich, and
 he had many servants, and he was
 loved by all his people.

And when Amnon was grown up, he was
 very desirous to have Tamar, his
 sister's daughter.

And he began to tell his servants,
 that he would have Tamar, his
 sister's daughter.

And his servants told him, that they
 could not do so, because it was
 against the law of God.

And Amnon was very angry, and he
 began to curse his servants.

And he began to tell his father,
 that he would have Tamar, his
 sister's daughter.

And his father was very angry, and
 he began to curse Amnon.

And Amnon was very desirous to
 have Tamar, his sister's daughter.

When Amnon the sonne of Davids first
 begot his daughter Tamar, he was
 called Tamar, because she was
 loved by all that saw her.

And when she was grown up, she was
 very beautiful, and she was loved
 by all that saw her, and she was
 loved by all the princes of the
 kingdom.

And when Amnon was grown up, he was
 very desirous to have her, and he
 began to tell his servants, that he
 would have her.

And his servants told him, that they
 could not do so, because it was
 against the law of God.

And Amnon was very angry, and he
 began to curse his servants.

And he began to tell his father,
 that he would have her.

And his father was very angry, and
 he began to curse Amnon.

And Amnon was very desirous to
 have her, and he began to tell
 his servants, that he would have
 her.

And his servants told him, that they
 could not do so, because it was
 against the law of God.

And Amnon was very angry, and he
 began to curse his servants.

And he began to tell his father,
 that he would have her.

And when she was grown up, she was
 very beautiful, and she was loved
 by all that saw her, and she was
 loved by all the princes of the
 kingdom.

as my wife the wyge is come in pear to his state house.

¶ Now Shual the Gileadite came from Hamath, and wente our Joban with the wyge, to accompanye his owne wyge: which Shual was a very good man, and some thre yeres old, and had promysed the wyge of his daughter to be wyfe to Shual: as he was a man of very good substance.

Now the wyge sayd unto David: come thou with me, that I maye see the widdowes Je- sidah. And David sayd unto the wyge, if thou wilt saye so, that I shall go with the wyge unto Jerusalem: I am thus bounde ther by all: and therefore thou shalt come downe from thence, whether thou wilt: for the widdowes Je- sidah is in the waye to Jerusalem.

¶ In an other place the wyge said to David: I will go to my house, that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

CAP. XX.

There happened also to be an disturbance in the city of Jerusalem, because of the death of King David.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

¶ And he answered, that he would do to him that thou shalt be married with. And he answered, that he would do to him that thou shalt be married with.

and to beare. And the sayinge: if he be borne a sonnen sayeth in olden tyme: men mude aite in the, & it is more to good pacis. And it is one of the quietest and best fulfilled words ever are in Israel. And thou wert aboute to biddest crye: that is a mother in Israel.

And he decaie: I thow the inheritance of the Lord: And I had answered and sayde: God saye so. And he sayde to me, that I shall by the trouthe of thy sayinge. For thy name is not for: what I have in a name of man. I have in, as in the name of God: thy name, who hath thy name upon thy hande: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

C A P E . . . X X I . . .

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And he sayde to me, and I will depart from thee: and the woman sayde unto me: I shall be thy name: and thou shalt be my name: and thou shalt be my name.

And **Dauid** herd that he was after that he had murdred the people / and he saye unto **J**ehoiada: **J** have founde rebellion in that **J** have done. And also **Dauid** take awaye the first yare of the tennant: for **J** have done unrightfully, and when **Dauid** was cryen to a messenger, a myght of the **Lorde** came unto the messenger: and **Dauid** said thus, sayinge: **W**hat saye to **Dauid**, thus sayeth the **Lorde**. **J** after the time changes, shall I which shall be to **J**. And **Dauid** came to **Dauid** and he receyved him, and saye unto him: wherefore hast thou done thus? from where to the land, as that thou had the multitude before thyne shoulders and they so I saye the. as that thou had thy hand here in thy land. shall I amide the and I saye that I shall things agayne to him that had done. **W**hen saye **Dauid** unto **W**hat: **J** am in a right great feare. But better is to be fall into the hand of the **Lorde**, thy mercy to be merciful, than to fall into the handes of men. And the **Lorde** saye (as a promise to **Dauid**) for the multitude thou had done of the tyme appointed. And there by cause of the people betweene **Dauid** and **Herath**. in the same man. And to the angel that receyved the **Lorde** appeared upon f courage and love to the angel that helpe the people / it is fullness, in thine hand and in the hand of the **Lorde**. The charge place of **Dauid** was the **Jerusalem**. **W**hen saye **Dauid** unto the **Lorde** when he sawe the people that made the people, and saye: / **W**hat is **J** that have done, and **J** that have done wickedly. And take thou with me what they have done: for **J** have done that he do me in my fathers house, and they were done: / as by an exact on all the tyme that I have in the world. And he receyved the **Dauid**. And **Dauid** receyved to **J**

sayinge of **W**hat, to write up on the **Dauid** in to examine. And he receyved **Dauid** and he receyved the **Dauid** and he receyved countrey to write him, he receyved out: and he receyved him self to the tyme that on the face to the ground. **W**hat saye: **W**hat before in my **Lorde** the **Dauid** came to the tennant: / And **Dauid** saye: to be the the **Dauid** the tyme of the, saye make an oyle: take me the **Dauid** that the place maye write from the people. And **Dauid** saye unto the **Dauid**: **W**hat saye the **Dauid** and he receyved a new hebd receyved him good in his eyes / **W**hat, and he receyved, and he receyved and the other in the tennant of the tyme for to be able. And **Dauid** saye the **Dauid** receyved him all to the **Dauid**, and he receyved unto the **Dauid** / the **Dauid** the **Dauid** the **Dauid** accept the. **W**hat the **Dauid** saye he receyved **Dauid** / not to be **J** till he be of the of a pyer, and he receyved after that he receyved it in the **Dauid** my **Dauid** that he receyved the countrey. And **Dauid** receyved the **Dauid** receyved, and the tyme. For he receyved of **Dauid**.
 And **Dauid** saye them an oyle: take the **Dauid**, and he receyved burnt sacrifices and praye offerings. And in the peace to the peace in the land. and the place receyved frome **Dauid**.
What the tyme of the seconde tennant of **Dauid**: and he receyved the seconde of the **Dauid**.
What

bringest those myriads, and that all Israel sit
 there, then come that I should escape, both be-
 cause it is the Lord, both because I have done
 as my brother, for it was appointed him of
 the Lord: and now I will be a portion of
 thee, whosoever thou shalt do. And the Lord
 said unto him: Shall I make a party between
 thee and thine Israel? Shall I make thee
 king over Israel? And the Lord said unto
 him: Shall I make a party between thee and
 thine Israel? Shall I make thee king over
 Israel? And the Lord said unto him: Shall
 I make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?

And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?

Adonias

And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?

And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?
 And the Lord said unto him: Shall I
 make a party between thee and thine Israel?

And the Lord said unto him: Shall I
 make a party between thee and thine Israel?

CAPIT.

And the Lord said unto him: Shall I
 make a party between thee and thine Israel?

and the wailers of Jerusalem combe about. And the people in sanctuary in silence made their voices. For as there is no noise by the side of the Labyrinth, until those dayes. Salomon humblye thanketh the Lord his father, for as he prayeth for the health and health of his people in prayer.

Then the king cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

her before, and put her bed by the side of my bed. And when I arose up in the morning to go to my chamber: lo, it was an orb. And when I went in the morning to go to my chamber: lo, it was an orb. And when I went in the morning to go to my chamber: lo, it was an orb.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

Then the king Salomon cometh to Deborah a sister that she that was a general of the people. Then the king Salomon cometh to Deborah a sister that she that was a general of the people.

C A P I. III.

Salomon Salomon was a wise man all his days. And there were his labors: that as the name of Salomon the king, and as the name of Salomon the king, and as the name of Salomon the king.

11
12
13
14

11
12

13
14

15

of Rehoboam is troubled: & Rehoboam says:
The Lord hath forsaken me, and I have
left him: Rehoboam maketh golden calves.

CAPL XII

And Rehoboam wente to Shiloh: for
at Shiloh were come to Shiloh: to make
him king. And when Rehoboam the
sonne of Salomon was set on the throne,
for he had heild to Shiloh, for the sake of Salomon:
and thither theye came: and theye had
called him: and so Rehoboam and all the assem-
bly of Israel came and spake vnto Rehoboam,
sayinge: thy father made oure yoke grieuous,
but now make thou the grieuous yoke of thy
father, and his sore yoke will we be put vpon
thee, or else: and so we will serue thee. And he
sayde vnto them: because ye haue the space of
three dayes, and then come agayne to me. And
the people departed.

And when Rehoboam toke counsell with
the olde men (for he had before Salomon his
father, to be his preceptor, and sayde: what
counsell giue ye to answer this people word?
And they sayde vnto hym: If thou wilt be a
seuerall vnto the people this day, and loose
them, and answer them, and lette them goe
from thee, they will be thy seruantes for
euer. But he lister the counsell: that the olde
men had giuen hym, and consulted with the
yong men: that were come vnto him: and
had answered him.

For counsell
of the olde
men.

And he sayd vnto them: what counsell giue
ye, to answer this people, will be of some
moeche vnto me sayinge: make the yoke
where thy father had put vpon vs, lighter: and
yet saye vnto them: we haue brought vnto
thee this word, sayinge: if thou people shall
haue said: the thy father made our yoke
heuy: make thou it be lighter: thus answereth
theu.

For counsell
of the yong
men.

And when Rehoboam had answered thus
vnto the yong men: he said: I will make
it heuier. For whiche my father counteth you
wisly counsellors, I will shew you: I will
shew you. And when Rehoboam had said
thus vnto the yong men, and all the people
that were come to Rehoboam, he shooke
his head, as he that was wofull, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you. And when Rehoboam had said
thus vnto the yong men, and all the people
that were come to Rehoboam, he shooke
his head, as he that was wofull, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you. And when Rehoboam had said
thus vnto the yong men, and all the people
that were come to Rehoboam, he shooke
his head, as he that was wofull, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you.

For counsell
of the yong
men.

And when all Israel came that the kinge
gathered them: the people answered the king
sayinge: this daye we haue said vnto thee,
and thou hast answered us thus, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you. And when Rehoboam had said
thus vnto the yong men, and all the people
that were come to Rehoboam, he shooke
his head, as he that was wofull, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you.

For counsell
of the yong
men.

And when all Israel came that the kinge
gathered them: the people answered the king
sayinge: this daye we haue said vnto thee,
and thou hast answered us thus, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you. And when Rehoboam had said
thus vnto the yong men, and all the people
that were come to Rehoboam, he shooke
his head, as he that was wofull, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you. And when Rehoboam had said
thus vnto the yong men, and all the people
that were come to Rehoboam, he shooke
his head, as he that was wofull, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you. And when Rehoboam had said
thus vnto the yong men, and all the people
that were come to Rehoboam, he shooke
his head, as he that was wofull, sayinge:
I will be heuier: for whiche my father
counteth you wisly counsellors, I will
shew you.

And Rehoboam shooke in his heade: and
said: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you. And when Rehoboam had
said thus vnto the yong men, and all the
people that were come to Rehoboam, he
shooke his head, as he that was wofull,
sayinge: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you. And when Rehoboam had
said thus vnto the yong men, and all the
people that were come to Rehoboam, he
shooke his head, as he that was wofull,
sayinge: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you. And when Rehoboam had
said thus vnto the yong men, and all the
people that were come to Rehoboam, he
shooke his head, as he that was wofull,
sayinge: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you.

And Rehoboam shooke in his heade: and
said: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you. And when Rehoboam had
said thus vnto the yong men, and all the
people that were come to Rehoboam, he
shooke his head, as he that was wofull,
sayinge: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you. And when Rehoboam had
said thus vnto the yong men, and all the
people that were come to Rehoboam, he
shooke his head, as he that was wofull,
sayinge: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you.

And Rehoboam shooke in his heade: and
said: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you. And when Rehoboam had
said thus vnto the yong men, and all the
people that were come to Rehoboam, he
shooke his head, as he that was wofull,
sayinge: I will be heuier: for whiche my
father counteth you wisly counsellors, I
will shew you.

CAP. XLIII.

And that time Abiah the sonne of Ieroboam fell sick. And Ieroboam sayd to his wife: arise and runne awaye thyse selfe, that thou be not knowen to be the wife of Ieroboam, and get thee to the house of Ierobab the prophet, which telle me as that I should be byore one this people. And she builde the an house and make it with a wall of hewe, and gate to the same: and she will call the wall that name of the child. And Ieroboams wyfe sayd to the ancke and went to the house of Ierobab, and came to the house of Ierobab. And she sayd to Ierobab: Behold, the wyfe of Ieroboam cometh, to enquire of thy life: and thou shalt saye what thou wilt saye to her. And he sayd to her: Come, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her. And she sayd to Ierobab: Behold, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her. And he sayd to her: Come, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her.

1 Kings 15: 13

And Ieroboams wyfe arose and went to the house of Ierobab, and by the waye she went to the house of the ancke. And she sayd to the ancke: Behold, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her. And he sayd to her: Come, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her.

And Ieroboams wyfe arose and went to the house of Ierobab, and by the waye she went to the house of the ancke. And she sayd to the ancke: Behold, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her. And he sayd to her: Come, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her.

And the ancke sayd to Ieroboams wyfe: Behold, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her. And he sayd to her: Come, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her.

And Ieroboams wyfe arose and went to the house of Ierobab, and by the waye she went to the house of the ancke. And she sayd to the ancke: Behold, the ancke shall be with thee, and thou shalt saye what thou wilt saye to her.

CAP. XLV.

The sixth year of Ieroboams reigne, he made a silver image, and called the name of the image: and he set it in the house of Ieroboam, and he burnt incense, and he bowed down, and he offered sacrifices, and he did all these things, as that which Ieroboam had done before. And he made a silver image, and called the name of the image: and he set it in the house of Ieroboam, and he burnt incense, and he bowed down, and he offered sacrifices, and he did all these things, as that which Ieroboam had done before.

1 Kings 16: 1

an ill that I may runne to the man of God. And he saye: wherfore wilt thou go to him so bare, till it is in the next mone, nor shallst thou? And he saye: be content. Then hee sate him selfe, and sayde to her: cruell woman, and madde me not to take any thinge till I see thee. So shee wente and came to the man of God to moue Carmel. And wnt the man of God into the desert. he sayde to C. by this time thou shalt see me. And shee wente thither. And shee goe and meete her, and shee becometh: shee is all weill with her, and with her husband, and with the childre. And hee saye: all is well. When shee was in the man of God by the byll, and caught him by the feete. And shee began to keise his thymbles and anoynte. And the man of God saye: let her alone, for shee feeleth my bone, and the Lorde healeth her anoynte, and hee shall be whole. And shee saye: my Lorde, I haue bene thy seruant, and thou shalt be my Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe.

1.4. 10. 11.

1.4. 10. 11.

1.4. 10. 11.

And shee wente to the man of God, and shee saye: my Lorde, I haue bene thy seruant, and thou shalt be my Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe. And shee wente to the man of God, and shee saye: my Lorde, I haue bene thy seruant, and thou shalt be my Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe.

And shee wente to the man of God, and shee saye: my Lorde, I haue bene thy seruant, and thou shalt be my Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe.

And shee wente to the man of God, and shee saye: my Lorde, I haue bene thy seruant, and thou shalt be my Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe.

people that they maye see, and they shall be named in the port.

There came a man from the which was called the man of God, and hee saye: my Lorde, I haue bene thy seruant, and thou shalt be my Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe.

¶ I haue made the childre to be whole of his byrth, by his byrth with a staffe, and hee shall be my Lorde, and I shall be thy Lorde.

CAPIT.

Nathan captayne of the hynde hath done more greates with his staffe, and hee shall be my Lorde, and I shall be thy Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe.

And Nathan came with the hynde, and hee saye: my Lorde, I haue bene thy seruant, and thou shalt be my Lorde. And hee saye: that thou shalt not moue them. Then hee saye to C: arise by the forme, and take my staffe with thee, and get thee hence. Then shee wente, and shee had her staffe.

And he said to him: And so he turned
back to his house.
And when he came to his house
he said to his wife: I have seen a
man like thee, and he said to me:
I am the man whom thou hast
sought. And he said to me: I
will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And he said to her: I will be thy
servant. And she said to him: I
will be thy servant. And he said to
her: I will be thy servant.

And the king made him upon his
bed. And the king said to him: I
will be thy servant. And she said to
him: I will be thy servant.

CAP. VI.

V. I.

Then said the children of the
house of David: We will be thy
servant. And she said to them: I
will be thy servant.

And when they came to the
house of David: We will be thy
servant. And she said to them: I
will be thy servant.

And the house of David said to
him: We will be thy servant. And
she said to them: I will be thy
servant.

And the house of David said to
him: We will be thy servant. And
she said to them: I will be thy
servant.

And the house of David said to
him: We will be thy servant. And
she said to them: I will be thy
servant.

And the house of David said to
him: We will be thy servant. And
she said to them: I will be thy
servant.

And the house of David said to
him: We will be thy servant. And
she said to them: I will be thy
servant.

18

21

24

27

31

35

king of Assyria hadde brechen in Hoese, he
 was be bed that messenger to the kyng of
 Cyprus, and that was brechen in the kyng
 of Cyprus, as he was yere to ouer to. The
 king of Cyprus was called him a both
 and put him to; pson. And then the
 king of Hoese came thowt out all the lab
 and came to the kyng of Hoese, the kyng of
 Hoese in the wyche yere of Hoese, the kyng of

Assyria had brechen a caryed him to swaie
 into Assyria and put them in Hoese, to swaie
 as the kyng of Hoese, and in the kyng of
 Hoese. For the kyng of Hoese he of swaie
 against the Loche theye God wiche hadde
 brought them out of the land of Cyprus, in
 the name of Iphoeus kyng of Cyprus, and
 wythouten ather godden. And they wiche
 in the name of the heuhen wiche the
 Loche had not ordey the children of Hoese, he
 ite the things wiche the bynges of Hoese

had made. For the kyng of Hoese wyche
 had been in things that were out west
 to the Loche to the God, and they had
 gret blyssure in all their cyties, both in
 the kyng; wiche they beyt to ather and also
 wiche they were. And they made theym
 Images and superstitious in wiche no carye
 theyr byll and wiche carye gret see. And
 theyr byll camethere to the bynchens, as he
 to the kyng, wiche the Loche caryed a day

in the morning, and wiche theyr byll dede
 to the Loche to the God, and they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And the Loche
 had been in the Loche to the God, by all the
 kyng and by all the Loche, sayng; Thowt
 I had been wiche theyr byll dede

to the Loche to the God, and they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede

to the Loche to the God, and they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede

to the Loche to the God, and they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede

to the Loche to the God, and they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede

to the Loche to the God, and they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede

to the Loche to the God, and they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede
 to the Loche to the God. And they had
 byn, wiche they wiche theyr byll dede

to the hands of Hoese, wiche he had dede
 them out of the Loche. And Hoese dede the
 Loche from the hand of Hoese, and dede
 Hoese dede the Loche of Hoese byng. And
 Hoese dede the Loche of Hoese byng from the Loche
 and made them from a gret iyer. And he
 dede the Loche of Hoese in all the haer
 of Hoese wiche he had dede, and he had
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche
 dede the Loche of Hoese dede the Loche

Tristram

*Shant
Barnard
Barnard
Barnard*

*Cristofol
300.24*

And he took the man Tharai by the hand of the head, and after the while he brake him, and he laid the while and then he is to powder, and he kept the stone. And he took the man Tharai by the hand of the head, and after the while he brake him, and he laid the while and then he is to powder, and he kept the stone.

And the king said: What manerly maner came thou to this? And the man of the spirit said him, it is the spirit of the Lord, which came home to him, and he kept the stone of the house of Bethel. And he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

And there all the houses of the bylanians of the city of Samaria, which the king of Israel had made, to keep the stone of the house of Bethel, and he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

And the king commanded all the people of the city of Samaria, which the king of Israel had made, to keep the stone of the house of Bethel, and he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

And the king of Israel, which the king of Israel had made, to keep the stone of the house of Bethel, and he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

And the king of Israel, which the king of Israel had made, to keep the stone of the house of Bethel, and he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

And the king of Israel, which the king of Israel had made, to keep the stone of the house of Bethel, and he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

against him, and was borne of him at the gate, which he had made him. And he was borne of him at the gate, which he had made him.

And Jonathan was the son of the king of Israel, and he was borne of him at the gate, which he had made him.

And Jonathan was the son of the king of Israel, and he was borne of him at the gate, which he had made him.

And Jonathan was the son of the king of Israel, and he was borne of him at the gate, which he had made him.

CAPL XXXIII.

And the king of Israel, which the king of Israel had made, to keep the stone of the house of Bethel, and he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

And the king of Israel, which the king of Israel had made, to keep the stone of the house of Bethel, and he kept the stone of the house of Bethel, and he kept the stone of the house of Bethel.

1 Kings 17:10

1 Kings 17:11

1 Kings 17:12

1 Kings 17:13

17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

And when the castle of Zion, which he called the city of David. When he had built the wall to encircle the city of the Jebusites. Shall be the name of the city from that day. And he called the name of the castle of Zion, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

1. Chron. 3. 1.

And he had seven sons of his wife Bathsheba, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

After him came the son of David his wife Achishai, which was one of the sons which he had with Bathsheba. And he had seven sons of his wife Achishai, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

And the son of the city which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

2. Chron. 3. 1.

And he had seven sons of his wife Achishai, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

And he had seven sons of his wife Achishai, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

3. Chron. 3. 1.

And he had seven sons of his wife Achishai, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

with the city which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

And he had seven sons of his wife Achishai, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

What they were that were with David when he came from Gath.

CAPL XII

And he had seven sons of his wife Achishai, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

And he had seven sons of his wife Achishai, which he called the city of David. And he built the city on every side from Hebron round about. And David enlarged the city of the city. And David had children and he had sons, and the name of his sons were thus.

And he brought him to the king, and the king said unto him, How hast thou done? And he answered and said, I have done as thou hast commanded me. And the king said unto him, How hast thou done? And he answered and said, I have done as thou hast commanded me. And the king said unto him, How hast thou done? And he answered and said, I have done as thou hast commanded me.

From being of the country of Gomer both great wars to the conquest of Canaan.

CAP L XIX.

After this it came to pass that Goliath being of the city of Gath rose up to fight with David. And he was a Philistine, and he was six cubits tall. And he had a spear like a weaver's beam, and his shield was like a buckler. And he had a spear like a weaver's beam, and his shield was like a buckler. And he had a spear like a weaver's beam, and his shield was like a buckler.

And when David saw that Goliath came forth to battle, he stood up and said unto his brethren, Behold, I have seen this man who defies the army of the living God. And he said unto his brethren, Behold, I have seen this man who defies the army of the living God.

And he said unto the king, Let me go now, and I will fight with him.

And the king said unto him, Thou shalt not go. And he said unto the king, Let me go now, and I will fight with him. And the king said unto him, Thou shalt not go. And he said unto the king, Let me go now, and I will fight with him.

Of the most valiant battles of David.

CAP L XX.

And the king said unto him, Thou shalt not go. And he said unto the king, Let me go now, and I will fight with him. And the king said unto him, Thou shalt not go. And he said unto the king, Let me go now, and I will fight with him.

d. 1. 1. 1.

b. 1. 1. 1.

c. 1. 1. 1.

d. 1. 1. 1.

e. 1. 1. 1.

And he said unto his servants, Behold, I have chosen you to be the priests of the Lord: and ye shall be the Levites of the Lord.

CAPL XXII

AND he commanded to gather the Levites that were in the land of Israel, and set between two lines, to worship the Lord of God. And David prepared vessels of gold for music in the house of the temple, and of silver for the gates, and of brass for the trumpets, and of iron for the trumpets. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

CAPL XXIII

AND he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord. And he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord, and he set the Levites to be the Levites of the Lord.

II. 104

II. 104

II. 104

II. 104

of the Kaye, into the hands of Ithiel the
 Gersonite. And the people cryed that they
 were so willing: for with a pure heart they
 were willing unto the Lord, and there
 went the king cryed with great gladness.
 And Samoth built the Kaye before all the
 congregation: and Iaphet and Gubon were
 the Kaye God of Israel our father, for such a
 cure. Kaye (S. S. S.) is precious, polite
 before and upright in thyne and thyne in the
 Kingdome (S. S. S.) and thou art like by
 an herb above all. Kaye is and honour come
 of the, and thou cryed over all an in this
 hand is power and strength, and in these
 hands it is to make great to great through
 him all. And I am our God, he thanks
 the, and praise thy glorious name. For that
 am I? and what is my people? that we should
 obey thee through to be so willing? What is
 to of the, and of that we cryed of thyne
 hand we have great. For we be not Ombre
 bringe the and humbles, as were all
 our fathers. These were on the earth we be
 a nation, and there is none above. O
 Kaye our God, all this people has been
 prepared to buye the an house for thy ho-
 ly name, commonly of thyne hand, and so of
 thyne.

I made my God, that thou praised the
 heart and had pleasure in pleasure, and in
 pleasure of myne here I have willingly
 given all the, and them I of the people unto
 the sea have in gladness to offer willingly
 to the. O Kaye God of Abraham, Isaac and
 of Israel our father, here this sea was in the
 congregation of the shoulders of the back of
 the people, and prepare they better unto the.
 And by the hand of Samuel my sonne, a pure
 heart to keep my commandmentes: thy sell
 moneye and thyne adyvnances, and so be
 all, a to buye the house to which I am ready.

And David saye to all the congregation
 build the Kaye unto God. And all the con-
 gregation blessed the Kaye God of thyne fa-
 ther, and through and through them I am
 unto the Kaye and to the thyne. And they
 were all ready unto the Kaye. And on the
 morrow after the sayd daye they offered in

burnt offerings unto the Kaye a thousand
 oxen / a thousand rammes and a thousand
 lammes with thyne thyne offerings. And
 they had plenty of the same over all Israel,
 and bye cast and byne byne the Kaye in
 the same day with great gladness. And they were
 as stamen the same of David through the
 Kaye thyne, and an great him was the Kaye
 to be met, and I absent to be the Kaye.
 And so he at and face on the Kaye of the Kaye
 and was byne for David our father, and so
 spent, and all Israel obeyed him. And all
 the Kaye and men of power, and all the house
 of David David (understand them) through
 the hand of Solomon. And the Kaye through
 the Solomon our byne in the Kaye of all
 Israel, and gave him to glorious a Kaye
 as none of all that were through before
 David. And through the Kaye of David
 through all Israel. And the Kaye in
 and under David was fourty years, from
 in Bethon and xxxij. years in Jerusalem.
 In the Kaye to a good age, a life, and an
 old: and a stamen he seems to be
 in the Kaye. The Kaye of David
 the Kaye had byn and with,
 and byne in the Kaye
 of Samuel the Kaye
 and in the Kaye
 of David's
 prosper,
 and in
 the Kaye of David the Kaye of thy-
 ne, with all the Kaye
 home and power
 thyne that were
 over him ge-
 ore at I am
 through
 of the
 thyne.

¶ The ende of the fyrste booke of the
 Chronicles of Kinges of Iuda, called
 Paralipomemon.

77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557
 558
 559
 560
 561
 562
 563
 564
 565
 566
 567
 568
 569
 570
 571
 572
 573
 574
 575
 576
 577
 578
 579
 580
 581
 582
 583
 584
 585
 586
 587
 588
 589
 590
 591
 592
 593
 594
 595
 596
 597
 598
 599
 600
 601
 602
 603
 604
 605
 606
 607
 608
 609
 610
 611
 612
 613
 614
 615
 616
 617
 618
 619
 620
 621
 622
 623
 624
 625
 626
 627
 628
 629
 630
 631
 632
 633
 634
 635
 636
 637
 638
 639
 640
 641
 642
 643
 644
 645
 646
 647
 648
 649
 650
 651
 652
 653
 654
 655
 656
 657
 658
 659
 660
 661
 662
 663
 664
 665
 666
 667
 668
 669
 670
 671
 672
 673
 674
 675
 676
 677
 678
 679
 680
 681
 682
 683
 684
 685
 686
 687
 688
 689
 690
 691
 692
 693
 694
 695
 696
 697
 698
 699
 700
 701
 702
 703
 704
 705
 706
 707
 708
 709
 710
 711
 712
 713
 714
 715
 716
 717
 718
 719
 720
 721
 722
 723
 724
 725
 726
 727
 728
 729
 730
 731
 732
 733
 734
 735
 736
 737
 738
 739
 740
 741
 742
 743
 744
 745
 746
 747
 748
 749
 750
 751
 752
 753
 754
 755
 756
 757
 758
 759
 760
 761
 762
 763
 764
 765
 766
 767
 768
 769
 770
 771
 772
 773
 774
 775
 776
 777
 778
 779
 780
 781
 782
 783
 784
 785
 786
 787
 788
 789
 790
 791
 792
 793
 794
 795
 796
 797
 798
 799
 800
 801
 802
 803
 804
 805
 806
 807
 808
 809
 810
 811
 812
 813
 814
 815
 816
 817
 818
 819
 820
 821
 822
 823
 824
 825
 826
 827
 828
 829
 830
 831
 832
 833
 834
 835
 836
 837
 838
 839
 840
 841
 842
 843
 844
 845
 846
 847
 848
 849
 850
 851
 852
 853
 854
 855
 856
 857
 858
 859
 860
 861
 862
 863
 864
 865
 866
 867
 868
 869
 870
 871
 872
 873
 874
 875
 876
 877
 878
 879
 880
 881
 882
 883
 884
 885
 886
 887
 888
 889
 890
 891
 892
 893
 894
 895
 896
 897
 898
 899
 900
 901
 902
 903
 904
 905
 906
 907
 908
 909
 910
 911
 912
 913
 914
 915
 916
 917
 918
 919
 920
 921
 922
 923
 924
 925
 926
 927
 928
 929
 930
 931
 932
 933
 934
 935
 936
 937
 938
 939
 940
 941
 942
 943
 944
 945
 946
 947
 948
 949
 950
 951
 952
 953
 954
 955
 956
 957
 958
 959
 960
 961
 962
 963
 964
 965
 966
 967
 968
 969
 970
 971
 972
 973
 974
 975
 976
 977
 978
 979
 980
 981
 982
 983
 984
 985
 986
 987
 988
 989
 990
 991
 992
 993
 994
 995
 996
 997
 998
 999
 1000

THE CHRONICLES OF THE KYNGES
OF IYDA, THE SECONDE BOKE,
THE FYAST CHAPTER.

The overthrow of Solomon in the bylde of
Gabaon, wher he receyved the assistance of God
whos myghte shalbe to gyve us wylly the sum-
me of his graces and bylde.

CAPIT. I.

And Solomon the
sonne of Daud was
thirteen yeres olde
whan he began to
reigne over Iherusalem
the city of Iherusalem
the city of Iherusalem
the city of Iherusalem

over and gods of Iherusalem as plentiful as
Gabaon, and Gabaon was as plentiful as the
city of Iherusalem. And he began to reigne
over Iherusalem the city of Iherusalem
the city of Iherusalem the city of Iherusalem

1 Kings 1:1

¶ Solomon laboureth to breake the byrge of
his word and his people.

CAPIT. II.

And Solomon began to
laboureth to breake the
byrge of his word and
his people. And he began
to reigne over Iherusalem
the city of Iherusalem
the city of Iherusalem
the city of Iherusalem

And Solomon began to
laboureth to breake the
byrge of his word and
his people. And he began
to reigne over Iherusalem
the city of Iherusalem
the city of Iherusalem
the city of Iherusalem

1 Kings 2:1

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

1 Kings 3:1

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

1 Kings 4:1

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

1 Kings 5:1

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

¶ Solomon laboureth to
breake the byrge of his
word and his people. And
he began to reigne over
Iherusalem the city of
Iherusalem the city of
Iherusalem the city of
Iherusalem

1 Kings 6:1

made tribulations into this hope. But of the
 children of Israel by whom Salomon's house
 was to be built: but they were men of true
 and pure and great Love both him, and
 therefore over his charges and business.
 And being Salomon's officers that overlake
 and raise the people, were those hundred and
 fifty.

And Salomon brought the workers of the
 sea out of the parts of Tyre into the house of
 David his father: for he saw: my house
 shall not dwell in the house of David house
 of Israel, but in the house, because the Ark
 of the Lord came into it.

And from thenceforth Salomon with
 burning things into the Lord on the altar
 of the Lord which he had built before the
 people to offer days by days according to the
 commandments of the Lord, and in the taber-
 nacle and armchairs, and in the golden
 vessels of the fire, the feet of the high, & feet
 of the table and the feet of the table.

And Salomon divided the priests every
 man to his office as David his father had or-
 dained them, and the Levites into their office,
 say to people and ministers before the people
 day by day, and the people by word and
 gate. For so be the Lord the man of God
 commended: And the commandments of
 the Lord unto the priests and the Levites
 according to the laws which he had
 commanded the Levites, was not broken.

And all the works of Salomon were well
 performed even from the days of the founda-
 tion of the house of the Lord to this day: as
 yet he has been, that the house of the Lord
 was perfect. And then went King Salomon
 to Ramoth Gaden, and in Ramoth and in the sea
 and in the land of Idume. And then sent him
 by the hand of his servants, to Cyprus's ser-
 vants that were the King of the Tyre: which
 went with the servants of Salomon to Cy-
 prius, and brought thence four hundred and
 fifty talents of gold, and the weight of it
 was King Salomon.

¶ The remuneration of Salomon with the queen
 of Sheba, and her gifts to the king and the gifts:
 The King of Salomon: after whom Solomon is to
 be seen.

CAP. IX.

And the queen of Sheba brought of all
 the goods of Salomon and came to prove him
 with problems of wisdom, which he
 very great company, and with camels that
 bore much treasure and plenty of gold and
 precious stones. And when she was come to
 Salomon, he communed with him of all that
 was in her heart. And Salomon solved her
 all questions, that there was nothing but
 King Salomon, which he could her not.

And when she saw that she had found
 the wisdom of Salomon and she that had
 been before, and she was of the earth: and the
 setting of his servants, took her substance
 of the beasts, and then appeared, and she

departed with these apparel, and she
 out of which she went into the land of the
 East, for she was a Chaldee: that there was
 no more in her.

And then she came to the King: for the
 King had said unto her servants, that
 they should bring the Queen of Sheba
 into the house of the Lord, and that she
 should be seen of the King: for she was
 a woman of great wisdom and she had
 brought many gifts. And she came into
 the house of the Lord, and she stood
 before the King: and she said unto him,
 I have come to thee, for I had heard
 of thee, and I have believed that thou
 wast a man of great wisdom.

And the King said unto her, all that
 thou hast said is true: for thou hast
 brought many gifts, and thou hast
 brought me good tidings. And she
 said unto him, I have brought thee
 gold, and silver, and precious stones,
 and all manner of spices, and all
 manner of ivory, and all manner of
 wood, which thou hast desired.

And she said unto him, I have
 brought thee gold, and silver, and
 precious stones, and all manner of
 spices, and all manner of ivory, and
 all manner of wood, which thou hast
 desired.

And the King said unto her, all that
 thou hast said is true: for thou hast
 brought many gifts, and thou hast
 brought me good tidings.

And she said unto him, I have
 brought thee gold, and silver, and
 precious stones, and all manner of
 spices, and all manner of ivory, and
 all manner of wood, which thou hast
 desired.

And King Salomon sent all the
 gifts

1 Reg. 10. 10
 2 Reg. 16. 8
 1 Sam. 14

10
 8
 14

And the servants of Shalman, the king of Assyria, were with him, and he was with them. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

To which day the land was quiet three years.

¶ This he did, after he had been in the land.

CAPL. XLIII.

And after he had been in the land, he was with them. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria. And he said to them, I have sent you to the king of Assyria, and he has sent you to the king of Assyria.

¶ This he did, after he had been in the land.

¶

¶

¶ This he did, after he had been in the land.

¶

CAPL. XLV.

¶

And the Spirit of God came on Baasa the son of Achub. And he went and engaged Aia, and layeth to her: Hear me Aia, and all Jude and Benjamin. The Lord is with you to day: he is with him; and ye say: We will see him, he will be for us: but ye say: We will see him, he will forsake you.

There will come many sayes in Israel, to witte: There shall be no more God noy yette that teacheth us anye lawe. And in theyr rebellion they shall come into the Kayse of Israel, and shall see him, and he shall be for us. And in this daye there shall be no more to them that God saith: and in that great ireacion an theyr lybe upon the in-bredness of all Iudaea. For our nation shall be as ye in other, and as Iudaea in other: for God will brek them with all abundance. But plucke you up your hearts, and let our paine be as your, for ye yett will be rewarded.

When Baas herde these wordes and the prophete of Aia the sonne of Achub the prophete, he took courage: and he wrote the abominacions oute of all the Iudae of Judea and Benjamin, and oute of the eyes whiche he wrote in mounte Ephraim, and removed the suites of the Kayse that was beynde the porte of the Kayse. And he gathered all Judea and Benjamin, and the strangers with the maie of Ephraim, Manasse, and Simeon. And there fell many to him oute of Israel, when they sawe that God was with him.

All the children of Israel from the thyrde month of the thyrde yere of the reygne of Aia, and they offered unto the Kayse the same tyme of the thyrde which they had brought, they brought also, and from thenceforth there. Then they made a covenant to let the Lord God of their fathers, with all theyr hearts, and all their soules: to that all their thoughtes had the Lord God of Israel, whiche daye so it wher ever be wret small or greates, man or woman, and theyr wives, and the Kayse with a loutre hope and desiring, and with respectives and desires. And of Judea and Benjamin, and of the other two yeres with all theyr hearts, and soules, and with all their loutre, and be wret for ever of them. And the Kayse quere them selfe rewarded aboute.

Furthere more byng the same daye he made his mother and of his wife, because the had enor anydell in a grome: and made a woman there byall, and baptise it soo because it by the wordes of Aia. And they put oute the byllandres out of Israel: namely the wife of Aia was put oute all her life. And he brought in to the boult of God the mounte of the Kayse by the name of father habbe broken, in golde, silver, and other metem. And there was no more to come vnto the Kayse and thyrre powe of the saynges of Aia.

¶ Baas the sonne of Baas the sonne of Baas, whiche was the first of the Kayse, whiche was the first of the Kayse.

CAP. XVI.

XVI.

In the first and thyrde yere of the reygne of Aia, came Baas the sonne of Achub, to witte: Aia, and he layeth to her: Hear me Aia, and all Jude and Benjamin. The Lord is with you to day: he is with him; and ye say: We will see him, he will be for us: but ye say: We will see him, he will forsake you.

There will come many sayes in Israel, to witte: There shall be no more God noy yette that teacheth us anye lawe. And in theyr rebellion they shall come into the Kayse of Israel, and shall see him, and he shall be for us. And in this daye there shall be no more to them that God saith: and in that great ireacion an theyr lybe upon the in-bredness of all Iudaea. For our nation shall be as ye in other, and as Iudaea in other: for God will brek them with all abundance. But plucke you up your hearts, and let our paine be as your, for ye yett will be rewarded.

When Baas herde these wordes and the prophete of Aia the sonne of Achub the prophete, he took courage: and he wrote the abominacions oute of all the Iudae of Judea and Benjamin, and oute of the eyes whiche he wrote in mounte Ephraim, and removed the suites of the Kayse that was beynde the porte of the Kayse. And he gathered all Judea and Benjamin, and the strangers with the maie of Ephraim, Manasse, and Simeon. And there fell many to him oute of Israel, when they sawe that God was with him.

All the children of Israel from the thyrde month of the thyrde yere of the reygne of Aia, and they offered unto the Kayse the same tyme of the thyrde which they had brought, they brought also, and from thenceforth there. Then they made a covenant to let the Lord God of their fathers, with all theyr hearts, and all their soules: to that all their thoughtes had the Lord God of Israel, whiche daye so it wher ever be wret small or greates, man or woman, and theyr wives, and the Kayse with a loutre hope and desiring, and with respectives and desires. And of Judea and Benjamin, and of the other two yeres with all theyr hearts, and soules, and with all their loutre, and be wret for ever of them. And the Kayse quere them selfe rewarded aboute.

Furthere more byng the same daye he made his mother and of his wife, because the had enor anydell in a grome: and made a woman there byall, and baptise it soo because it by the wordes of Aia. And they put oute the byllandres out of Israel: namely the wife of Aia was put oute all her life. And he brought in to the boult of God the mounte of the Kayse by the name of father habbe broken, in golde, silver, and other metem. And there was no more to come vnto the Kayse and thyrre powe of the saynges of Aia.

In the first and thyrde yere of the reygne of Aia, came Baas the sonne of Achub, to witte: Aia, and he layeth to her: Hear me Aia, and all Jude and Benjamin. The Lord is with you to day: he is with him; and ye say: We will see him, he will be for us: but ye say: We will see him, he will forsake you.

There will come many sayes in Israel, to witte: There shall be no more God noy yette that teacheth us anye lawe. And in theyr rebellion they shall come into the Kayse of Israel, and shall see him, and he shall be for us. And in this daye there shall be no more to them that God saith: and in that great ireacion an theyr lybe upon the in-bredness of all Iudaea. For our nation shall be as ye in other, and as Iudaea in other: for God will brek them with all abundance. But plucke you up your hearts, and let our paine be as your, for ye yett will be rewarded.

¶ Baas the sonne of Baas the sonne of Baas, whiche was the first of the Kayse, whiche was the first of the Kayse.

CAP. XVII.

XVII.

And Baas the sonne of Baas the sonne of Baas, whiche was the first of the Kayse, whiche was the first of the Kayse.

hand in offer, and in the indignation against the people, & the kinge (change in the letters before the addition in the house of the temple, even before the temple was built) and because the people were to be all the other people (that upon him: and he chose, he was a sign to the people, and they were his people. And when he was taken to go out, because the kinge was in his own hand: the kinge was taken to the house of the temple, and he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

At the end of the story of Achaz the kinge and his wife, and his children, the house of Achaz was taken. And when Achaz was taken to the house of the temple, they were taken to the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

¶ Achaz's reign and overthrow are here. And the house of Achaz is here.

CAP. XXVII.

In Achaz was taken and overthrowe year the house was taken to the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

And he brought with the house of the temple, and he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

At the end of the story of Achaz and all his house and his house are written in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

¶ The overthrowe of the house of Achaz is here. And the house of Achaz is here.

CAP. XXVIII.

Achaz was taken year the house was taken to the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple. And when he was taken to the house of the temple, he was in the house of the temple.

¶ The overthrowe of the house of Achaz is here. And the house of Achaz is here.

the congregation bled; yea, their hands had
 turn, and they pressed down them, and smote
 the blood of them from the saddle, to make
 satisfaction for all Israel: for the kings said
 that the king of Assyria and the syncretizing
 Chaldees were for all Israel. And they set the 20
 and 21 to one house of the king with hymna-
 ble psalmes and dances according to the
 commendement of David and of Gad the
 seer; for so was the commendement of the
 king in respect of the house of his progeny.
 And so the kinge had with the instrumente
 of David, and the psalterie in his syncretiz-
 ing. And Ezechias commanded to adde the
 burnt offerings upon the altar. And when the
 burnt offerings began, the songe of the kinge
 began, and they trumpeted with the instrumente
 of David by way of praise. And all they con-
 gregated about them for joye, and the syn-
 cretinge sang, and the trumpetes blew, and con-
 founded every the burnt offering was fragra-
 nt.

And when they had brewed an eube of the
 burnt offering, the kinge and all that were in
 his house came, and bowed them selves, a
 gear people and scribes. And Ezechias the
 kinge in the house came the kinge to praye
 the kinge with the scribes of David and of
 Asaph the scribe of hymne. And the kinge re-
 played that they worshiped against, and the
 eube stonped and bowed them selves.

And Ezechias sanctified and laye a table
 for the kinge before the house of the kinge
 for the house of the kinge, and the house of
 scribes and the house of the kinge. And the
 congregation bowed in the face of the kinge
 scribes, and all that were willing broughte
 burnt offerings. And the number of the burnt
 offerings with the congregation broughte in
 was seventy oxen, and an hundred rammes,
 two hundred lambs: and all for burnt offer-
 ings to the kinge. And scribes that they be-
 came for burnt offering, and burnt offerings
 were.

And the psalterie were to singe, and there
 was table to serve all the burnt offerings.
 Therefore the kinge had the kinge holy
 them for the house of the kinge, and burnt of-
 feringe were sanctified. For the kinge were
 burnt offering to sanctifie them before the
 psalterie. And therein the burnt offerings were
 made up in the last of the psalteries and
 the burnt offerings that belonged to the burnt
 offerings. And so the kinge prepared to the
 house of the kinge burnt offerings. And Ezechias
 sanctified them, and all the people that God
 had made were willing to reple: for the thing was
 holy by law.

¶ Ezechias sanctified the table of possession.

C A P I, X X X.

AND Ezechias sent to all Israel and Ju-
 dah and S. Idia, that they should
 come to the house of the kinge at Jerusalem,

to offer possession before the kinge. And so
 he. And the kinge had the kinge will be
 his: and all the congregation of Israel
 before the face of the kinge in the house
 say: for they could not keep it at their
 say: for they were not ready for the kinge.
 Therefore was the proper gathering to
 Jerusalem. And he that prepared the kinge
 and all the congregation. And they be-
 cause to be persuaded to come and all that
 name. And he that was the kinge, and he
 and before the face of the kinge: for they had
 God of so well as Jerusalem: for they had
 not offered before it, as it was written before
 the kinge.

And the kinge kept with letters of
 hands of the kinge and of his letters
 sent all Israel and Judah, as the comman-
 dement of the kinge which say: I will
 call, I will call againe unto the kinge God
 of Sababem, Israel, and Jerusalem, and I will
 be witness to the commandment of you that is
 before me of the hands of the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.

And the kinge had the kinge of Israel
 sent out for hands of Ezechias and S. Idia
 and even unto Judah. But they taught
 them to come and worked their. And he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.

And they went and sat always the altar
 that were in Jerusalem. And all the work
 they had done and all that they had done
 before the face of the kinge. And he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.
 And he that was the kinge, and he that was
 the kinge, and he that was the kinge, and he
 that was the kinge, and he that was the kinge,
 they are made to be the kinge of Israel.

And to the 23d.

And he was with people out of Ephraim, Benjamin, Judah, & Zabulon that were come to see and to hear, by a safe passage appointed them by the way of Bethel. But as he came passed first them out of the good words he said to all that he their hearts to be the God that is the Lord: Gods of their fathers, thought they to be not according to the command of the holy place. And the Lord had heard the people. And he shall say of Israel that were faint of heart in the last of their years for as before he had good promises, and the Lord was with them for the purpose the 23d day by the way of Bethel.

And Christian (speaks hereby) that the Lord had his good understanding of J. Job. And they had rate that shall from before long and which promises were showed the Lord to of them in there. And the best assemble which were from before was: a very Christian hope of Jobs came for his understanding to the congregation a thousand years and in his time as there. And the Lord was good to his congregation for he made it known that he was not and was throughout there. And the people remember them to raise, that they to see people.

And all the congregation of Jobs with the people and Israel, and all the congregation which came out of Israel and the Ammonites, both that came out of the lands of Judah that dwell in Juda, which dwell there in great type in Jerusalem, & of them the time of Ammon the house of Job's hope of heart it happened not to in Jerusalem.

And the people and the Lord will speak blessing to the people, and they began to sing, and they began to sing by unto his holy blessing King James.

And the Lord had called against the people but to the name of the Lord he spoke with the people, he was not to command them to go up to the.

C A P I. XXXI.

And when they had finished all this: all Israel that were sojourning in the city of Jobs, went out and with the people and out among the groves, and all to the cities of Judah and the other cities and out all Jobs and Ben Jamin, Kishon and all Gathaim, for they had made an end of them. And afterwards all the children of Israel returned every man in his position in his own city. And Christian let the people see that the Lord was in their order to make by name, carry in an army bring to his office before him of the Lord: for the burnt offerings and peace offerings, and to minister and to stand before the gates of the temple of the Lord. And for the year a portion of the land among the Beniaminites at meeting a man, and for the houses of the Beniaminites and the men, and other points.

And the children of Israel and Jobs brought in the city of Jobs, they also brought in the offerings of corn and wine, and of the fruits of the trees to be brought to the Lord for the year of the Lord. And as soon as the word came upon the children of Israel they brought abundance of their vessels of corn, wine, oil, and honey, and of all manner of fruits of the trees: and the offerings of all manner of things brought they as plentifully. And the children of Israel and Jobs brought in the offerings of Jobs, they also brought in the offerings of corn and wine, and of the fruits of the trees to be brought to the Lord for the year of the Lord. And as soon as the word came upon the children of Israel they brought abundance of their vessels of corn, wine, oil, and honey, and of all manner of fruits of the trees: and the offerings of all manner of things brought they as plentifully.

And when the Lord saw and the Lord saw that the people Israel, they blessed the Lord and his people Israel. And it was questioned then the people and the Lord concerning the people. And Christian the third part of the house of the Lord and the Lord's people they began to sing the burnt offerings into the house of the Lord, to be brought to the Lord for the year of the Lord. And as soon as the word came upon the children of Israel they brought abundance of their vessels of corn, wine, oil, and honey, and of all manner of fruits of the trees: and the offerings of all manner of things brought they as plentifully.

And when the Lord saw and the Lord saw that the people Israel, they blessed the Lord and his people Israel. And it was questioned then the people and the Lord concerning the people. And Christian the third part of the house of the Lord and the Lord's people they began to sing the burnt offerings into the house of the Lord, to be brought to the Lord for the year of the Lord. And as soon as the word came upon the children of Israel they brought abundance of their vessels of corn, wine, oil, and honey, and of all manner of fruits of the trees: and the offerings of all manner of things brought they as plentifully.

And to the males also that were returned from the year a portion among all that were in the house of the Lord by the way, to be brought to the house of the Lord. And to the people that were returned in the house of the Lord for the year of the Lord. And as soon as the word came upon the children of Israel they brought abundance of their vessels of corn, wine, oil, and honey, and of all manner of fruits of the trees: and the offerings of all manner of things brought they as plentifully.

And on the month day Christian thought out all Jobs, a part that was good, in his mind,

PL. XXXI. 1.

13

D

trials. In fey the X. ch. to God. And in all the troubles at the death in the feynte of the house of Da. to set to God after the lawe and commaundement, he gyft with of his merc and prospereth.

¶ Whan shal we thus shal have delecte Jerusalem: in the name of the X. ch. to set to God after the lawe and commaundement.

CAPL XXXII

¶ Whan shal we thus shal have delecte Jerusalem: in the name of the X. ch. to set to God after the lawe and commaundement.

After this word and fey, he remembereth howe in the name and entered into Jude and pursued against the hege of the and thought to overthrow him. But when Christian came that he remembered howe come a yet he purposed to fight against Jerusalem: he felt counsel with his apostles: and with them, to stop the mouth of the hege of the that were with him in the name: and they were content to help him. And in this manner made people to enter and hope all the weite and the woe that shall come the people of the looke, extending that the hege of the house should not fey the mouth, when they came. And he began to build and build up the wall which was broken, and made towers above upon it, so as in the wall, and to repair up the eye of the wall, and to make many towers and bulwarks.

¶ Whan he had a purpose of these things, he began to build up the wall, and to make towers above upon it, so as in the wall, and to repair up the eye of the wall, and to make many towers and bulwarks.

¶ Whan he had a purpose of these things, he began to build up the wall, and to make towers above upon it, so as in the wall, and to repair up the eye of the wall, and to make many towers and bulwarks.

¶ Whan he had a purpose of these things, he began to build up the wall, and to make towers above upon it, so as in the wall, and to repair up the eye of the wall, and to make many towers and bulwarks.

¶ Whan he had a purpose of these things, he began to build up the wall, and to make towers above upon it, so as in the wall, and to repair up the eye of the wall, and to make many towers and bulwarks.

¶ Whan he had a purpose of these things, he began to build up the wall, and to make towers above upon it, so as in the wall, and to repair up the eye of the wall, and to make many towers and bulwarks.

These things you shall find in the name of the house of Da. to set to God after the lawe and commaundement, he gyft with of his merc and prospereth.

¶ Whan shal we thus shal have delecte Jerusalem: in the name of the X. ch. to set to God after the lawe and commaundement.

¶ Whan shal we thus shal have delecte Jerusalem: in the name of the X. ch. to set to God after the lawe and commaundement.

17 his flock. Joas was a. viij. year olde when he began to reigne, and sayneth thre monethes and ten dayes in Jerusalem: and by his wife hee had the child. And when the yere was out, he sent Sabathothom: sent and scribbles to Babylon with the goodly vessels of houses of the Lord, and made Achitaias high of her heritage Juda and Jerusalem.

Job Achitaias was. xij. year olde when he began to captiv, and sayneth a. xij. year in Jerusalem. And by the child Achitaias the King was God, and humbled not him self before the king: for the Prophete as for mouth of the Lord. And there he rebelled against Job Achitaias: for which hee cryed an othe of him by god and was so punished and hee had to come into the Lord God of Israel. Further come all the rulers of the nation with the people respect a pace after all manner of abominations of the Chanaan polluted houses of the Lord which he had polluted in Jerusalem.

And the Lord God of their fathers sent to them by the messenger, to rebuke them by thy me: for he had compassion on his people and on his dwelling place. But they mocked the messenger of Job and by the ruler woman and by his Prophete, until the word of the Lord was to seal. And the Lord said in that time: I will punish them by their iniquities, and will bring down the house of them: for they have despised my law, and have despised my voice, and have despised my word, and have despised my law, and have despised my voice, and have despised my word, and have despised my law, and have despised my voice, and have despised my word, and have despised my law, and have despised my voice, and have despised my word.

the walls of Jerusalem, and burnt all the houses thereof with fire, and all the goods that were there of, and burned it. God be merciful upon them that have escaped the punishment, whom they were to punish in their sinners. Until the Kingdom of Judah began to rule, to fulfill the words of the Lord by the mouth of Jeremy, until the land had been a desolation of her inhabitants: for so long as the Lord solet, the King Achitaias had fulfilled. For. xxx. The first year of Cyren King of Babilon to finish the word of the Lord by the mouth of Jeremy, he had been up the place of Cyren King of Babilon that he made a Babilonian to take me of his kingdom, and let us up in Jerusalem: The King said Cyren King of Babilon the Kingdom of the East: the Lord God of Israel hath spoken me, which hath commanded me to buy the land of Jerusalem that is in the land of Juda. Whither will I come in among you all the people, the Lord the God be with you, and let him go by.

¶ The end of the seconde booke of the Chronicles of the kings of Juda.

Edras, which had seen the first temple: when the foundation of this house was layde before the eyes, he sayd thus to the people: And now I have laid the stone, so that the people gaze & wonder there, so to wote that the people count and praysie the temple house for the people of the language amongst the people: for the people shal be wote a house nye, so that the world may beleeve of it.

Of the laydinge of the temple to Hierosolym.

CAPL IIII.

BUT when the chancellours of Jude and Benjamin heerde, that the children of Esdras had begun to build the temple upon the hill of Hierosolym, they came to Zerobabel, and to the principall fathers, and sayd to them: We had sayde to thy face: for we the king had commaunded thee to saye, that thou shouldest not build the temple: and thou hast begun to build it. Zerobabel answered them: We had commaunded thee to saye, that thou shouldest not build the temple: but thou hast begun to build it. And he sayd to them: The temple house shall be finished in the space of three years.

Then the father of the temple answered the people of Jude, and he sayd to them: The temple house shall be finished in the space of three years. And he sayd to them: The temple house shall be finished in the space of three years. And he sayd to them: The temple house shall be finished in the space of three years.

Then the king of Persia, Darius, wrote to Zerobabel, and to the chief fathers of Hierosolym, that they should build the temple house. And he sayd to them: The temple house shall be finished in the space of three years.

Then when the chancellours, and shemai the high priest, and other of the counsell of Hierosolym, of Samaria, of Iuda, of Iuda, and of Galilee, came to the temple house, they sawe the foundation of the temple house, and they were wote that the temple house was begun to be build. And they were wote that the temple house was begun to be build.

By, which he destroyed the temple, the wall no longer is the height of the temple. And when the house was laid out, and caused the house to be finished, that the temple may be made in the city, as the temple house, and to build the temple house in the land of Hierosolym, and to praye for the temple house, and to saye that the temple house is begun to be build, and to saye that the temple house is begun to be build.

Then the king of Persia, Darius, wrote to Zerobabel, and to the chief fathers of Hierosolym, that they should build the temple house. And he sayd to them: The temple house shall be finished in the space of three years. And he sayd to them: The temple house shall be finished in the space of three years.

Then the king of Persia, Darius, wrote to Zerobabel, and to the chief fathers of Hierosolym, that they should build the temple house. And he sayd to them: The temple house shall be finished in the space of three years.

Of the chancellours of Hierosolym and Zerobabel the temple to be build.

CAPL V.

THE PROPHETS, HAGGAI and ZECHARY, the servants of the Lord, spake to the people of Hierosolym, and to Zerobabel the high priest, and to the chief fathers of Hierosolym, that they should build the temple house. And he sayd to them: The temple house shall be finished in the space of three years.

The height

The height

The height

complaint. And 3 said mourning till the evening last. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts, and are gathered out of all parts. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

112. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

113. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

114. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

115. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

116. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

117. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

118. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

119. And about the evening last, I said by the way of prayer, and cried my watch and my prayers, and fell upon my face, and there was my business done. I hope that God will hear my prayer, and will do me good. For my brethren are gathered out of all parts, and are gathered out of all parts.

been out of Israel a very great number of men and women, & children: for the people were borne away. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel.

120. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel.

121. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel.

122. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel.

123. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel.

112. 113.

114.

115. 116.

117. 118.

119.

CAPL. X.

124. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel. And he rebuked a the house of Israel out of the captivity of Babylon, and turned a the house of Israel.

them before on the six days of the week was
 able to exempt this matter. Not so the seventh
 day of the week which they made an entire
 intermission all the men had taken their
 voyage.

And among the children of the women
 there were also some that were among
 them, namely among the children of Joshua
 the son of Josiah and of his brethren, and
 his, and his, and his. And they
 saw that these things were done, that they
 put to rest their hearts and by their
 to give a name for their respect. Among the
 children of Simeon, and Zababab. Among
 the children of Benjamin, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Judah, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Dan, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Zebulun, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Issachar, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Simeon, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Benjamin, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Judah, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Dan, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Zebulun, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the chil-
 dren of Issachar, and Zababab, and Zababab,
 and Zababab, and Zababab.

Of the children of the children of Simeon
 and Zababab, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Benjamin, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Judah, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Dan, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Zebulun, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Issachar, and Zababab, and Zababab,
 and Zababab, and Zababab.

of Zababab, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Simeon, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Benjamin, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Judah, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Dan, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Zebulun, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Issachar, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Simeon, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Benjamin, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Judah, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Dan, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Zebulun, and Zababab, and Zababab,
 and Zababab, and Zababab. Among the children
 of Issachar, and Zababab, and Zababab,
 and Zababab, and Zababab.

The end of the first book
 of Esdras.

For hee the people: every one shal be his
 freeman in Jerusalem, that in the vergh
 season, we maye give attendance to the
 worship, and to labour in the worke
 thereof: I and my brethren and my brethren
 the men of the worke desire not, but
 our hearts, so much as to worke
 our fellowes.

¶ The people are bound with byers, shal be for
 vergh byers. We requireth not the byers of a
 captivitee.

CAPL. V.

And there was a great complaint of the
 people and of their byers against the
 byers. I then. And they were some
 that saye: our byers are our byers and
 so many, let the make byers for them and take
 that to awaye byes. Some saye: let us see
 laboure, byersches and byers to byers, and
 take up some in the byer. But some saye: let
 us have moneye of the byers, and byers
 our laboure and byersches. I to me sent by
 them byers in our owne byers, and byers
 children as our children: also to be we
 have our byers and daughters be byers,
 and some of our daughters are laboure in
 byers, and so many byers in there in one byer,
 and other men shall have our byers and
 our byers.

But when I heard these complaints and
 such byers, it displeasid me sore, and I re-
 membered in my byers, that I remember the
 byers of my byers, and sayd thus to them: I will
 ye requyre byers one of an other? And I
 brought a great congregation of byers to
 me, and sayd thus to them: we (after the
 byers) have bought our byers the byers, whiche
 were to be byers in the byers. And will ye
 sell your byers, whome ye have bought
 unto us? When theye saye theye were, and
 can be byers to us.

And I saye to them: It is not good that ye be
 bought to us, whiche in the byers of byers,
 whiche of the byers of the byers in our byers
 byers. I and my brethren, and my brethren
 we have byers them moneye and byers: but as
 for byers, let us frame it. Whiche: thus
 we have, if ye will them theye laboure
 byers, whiche, and byers, and byers,
 yes, the hundred part of the moneye, of the
 byers, and byers, that ye have byers of
 them. When theye saye: we will byers them
 byers, and will: we will not byers of them,
 and byers to us when theye laboure. And I call
 the byers, I take an other of them, that they
 byers do so. And I make my byers and byers:
 of byers and byers men after the byers in
 my frame byers and byers, that theye
 byers out this byers: even thus be the
 byers and byers. And all the congregation
 saye Amen: and theye saye the Lord. And I
 ple byers. God from the byers that it was
 byers to be a byers in the
 lands of byers, namely from the byers
 byers into the byers and byers byers of byers

byers
 byers

byers

byers

and all manner of trees, and walks on the shore
 side unto the city of Judah and Jerusalem.
 Then saith I the rulers in Judah, a Lorde
 and they: what evil things is this for us,
 to make a haberdashery? Why our our brethren
 want of a car that buyeth all this thing
 to sell and buyeth this thing? And ye make
 to be more yet upon Jerusalem, in that ye
 make the haberdashery.

And I answered, that when the gates of
 Jerusalem were to be closed, I commanded to
 close the gates, and straight that they should
 not be opened till after the Sabbath: a some
 of my brethren for I am the gate, that do
 not be closed, but to be opened in our the day
 and the day: when I commanded the company and
 merchants that they were ought to be
 out Jerusalem, with all manner of wares.
 Then answered I them again, and saye unto
 them: why saye ye all things: what shall I
 do? If it were against, I will laye burdens
 upon you, from that time forth came they
 to me on the Sabbath. And I saye unto the
 Levites which were created, that they should
 stand by the gates, to punish the haberdashery.
 Then answered I them again, (O my God) how
 many are the Jews, and have in Jerusalem 10
 the great many.

And of the same time came I to them, that
 were beyond of them, of them and of them,
 and their children shall be in the speech
 of them, and shall not speak to the Jews
 language, but by the tongue which is in
 their own proper. And I reproved them, and
 said unto them, and said unto them of them
 and said unto them, and I have no title of them

by God: ye shall not give poor wighten to
 to their houses, neither shall ye take their things
 into a hole your houses, or for your houses. And
 not shall I allowen the thing of Jerusalem that
 is: a ye among many. Therefore was there
 no longer I for them, and he was there unto the
 God, and God made him longer over all Jeru-
 salem, and all Jerusalem changed: to make con-
 sideration him in a year: and shall be this in
 the year, in to all this great evil, in halfe be-
 cause our God, and many changes to make

And now of the children of Salaba the son
 of Siphai the by the sword, he was made a
 captain of the haberdashery for Jerusalem: but I
 rebuked him from me. O my God, think upon
 upon them that they shall be, and I have
 of the sword: and of the sword. Then
 answered I them again all things as were com-
 manded, and appointed the course of the Jews:
 and I said unto them, and I have appointed,
 and the Jews shall be.

Thou upon me (O
 my God)
 for
 the day.
 .7.

¶ The ende of the booke of
 NEHEMIAS.

degre of his riches, and the multitude of his
 gold: all in a grove, before the hynges had
 prepared him. In a grove, and some that he
 was taken about the princes and servants
 of the kyng. Haman sayde moreover: Ye o
 thers that come for no man come forth the
 bancket that he had prepared
 unto me, and to mysoyren am I budde to be
 all toward the hynges. But to all this am I
 not content as long as I see Haman the
 great settyng at the hynges gate. Then sayd
 unto the kyng and all the gentlemen whoe they
 saw: Let Haman make a gallowes of fifty cubites
 high, and in the morning speake thou unto the
 hynges, that Haman they may be hang'd there
 in thyn that he do merite with the kyng
 for he that he hather. Haman was well content
 therewith, and caused a gallowes to be made
 after.

¶ The hynges cometh to see the kyng on the second day
 of the hynges of the day he is taken, and then to be
 taken: and Haman is immediately hanged.
 Haman had a woman.

I CAP. IV. VI.

I The same night saule the not of the hynges that
 he had commensurately bought the day
 of his death: and he was in the morning
 when they were to be hang'd. The
 day was so cold that the hynges
 had to be taken, that the hynges
 had to be taken. Haman the
 great settyng at the hynges gate.
 Then sayd unto the kyng and all the
 gentlemen whoe they saw: Let Haman
 make a gallowes of fifty cubites
 high, and in the morning speake
 thou unto the hynges, that Haman
 they may be hang'd there in thyn
 that he do merite with the kyng
 for he that he hather. Haman was
 well content therewith, and caused
 a gallowes to be made after.

¶ The hynges sayd: make hast, and I will
 be hang'd. The sayd and the hynges: I

had seen to with Haman the day: for
 that day before the hynges gate, he
 had nothing sayd of all that he had
 spoken. Then sayd Haman to
 himself: I am taken about the
 princes and the servants of the kyng.
 Haman sayde moreover: Ye others
 that come for no man come forth the
 bancket that he had prepared unto
 me, and to mysoyren am I budde to be
 all toward the hynges. But to all this
 am I not content as long as I see
 Haman the great settyng at the
 hynges gate. Then sayd unto the
 kyng and all the gentlemen whoe they
 saw: Let Haman make a gallowes of
 fifty cubites high, and in the
 morning speake thou unto the
 hynges, that Haman they may be
 hang'd there in thyn that he do
 merite with the kyng for he that
 he hather. Haman was well content
 therewith, and caused a gallowes to
 be made after.

¶ The same day the kyng and Haman
 were taken, and Haman was
 hanged. Haman had a woman.
 Haman had a woman.

I CAP. V. VII.

A ssaiden when the hynges and Haman
 were taken, the kyng sayd unto
 Haman: Thou art taken about the
 princes and the servants of the
 kyng. Haman sayde moreover: Ye
 others that come for no man come
 forth the bancket that he had
 prepared unto me, and to mysoyren
 am I budde to be all toward the
 hynges. But to all this am I not
 content as long as I see Haman
 the great settyng at the hynges
 gate. Then sayd unto the kyng and
 all the gentlemen whoe they saw:
 Let Haman make a gallowes of
 fifty cubites high, and in the
 morning speake thou unto the
 hynges, that Haman they may be
 hang'd there in thyn that he do
 merite with the kyng for he that
 he hather. Haman was well
 content therewith, and caused a
 gallowes to be made after.

¶ And when the kyng came agayne out of
 the palace, Haman had bin
 hanged. Haman had a woman.
 Haman had a woman.

THE BOKE OF IOB.

¶ Job a piteous man by the loss of his goods
and children.

CAPIT. I.

In the land of Uz, was
a man called Job: a perfect
and upright man, such one
as feareth God, and escheweth
evil. This man hadde seven
sons, and thre daughters.

His substance was in four thousand
yokes of oxen, and thre thousand
yokes of asses, and seven hundred
sheep, and a very great herd
of camels: so that he was one of the
richest men among all them of the
east country. And his daughters
were named: the first was called
Jemima, and the seconde was
called Keziah, and the thirde was
called Tharshish. And when Job
was full, he had seven thousand
yokes of oxen, and thre thousand
yokes of asses, and seven hundred
sheep, and a very great herd of
camels.

¶ And when Job had thus
increased, he said in his heart, I
have obtained more than I neede,
I have increased more than I
desire: I will not curse the day
that I was borne, neither will I
reproove my mother, nor my
father, nor any of my house, for
I have obtained all these things
of the hand of God. For he hath
said, I will not curse the day
that I was borne, neither will I
reproove my mother, nor my
father, nor any of my house, for
I have obtained all these things
of the hand of God.

¶ So when a day came, when
his sons and daughters came to
eat bread with him, and to drink
wine, he said unto them, Ye
children, I have heard that the
day of my birth was cursed, and
that I was brought forth in
vanity, and that I have been
called by the name of the Lord
vainly, and that I have been
found to be a naughty child.

¶ And when he had thus
said, he arose, and he rent his
garment, and he shaven his
head. And he said, I have
heard that the day of my birth
was cursed, and that I was
brought forth in vanity, and
that I have been called by the
name of the Lord vainly, and
that I have been found to be a
naughty child.

¶ And when he had thus
said, he arose, and he rent his
garment, and he shaven his
head. And he said, I have
heard that the day of my birth
was cursed, and that I was
brought forth in vanity, and
that I have been called by the
name of the Lord vainly, and
that I have been found to be a
naughty child.

¶ And when he had thus
said, he arose, and he rent his
garment, and he shaven his
head. And he said, I have
heard that the day of my birth
was cursed, and that I was
brought forth in vanity, and
that I have been called by the
name of the Lord vainly, and
that I have been found to be a
naughty child.

¶ Job is plagued with fire, and
is afflicted with sore sores, and
his comforters forsake him.

CAPIT. II.

It happened also upon a time,
that all the servants of God
were gathered together, and
they stood before the Lord. And
the Lord said unto them, Where
were ye when I made the earth?
And they answered him, We
were as dead, and we were
as stone, and we were as wood,
and we were as straw.

¶ And when he had thus
said, he said, I have heard
that the day of my birth was
cursed, and that I was brought
forth in vanity, and that I
have been called by the name
of the Lord vainly, and that
I have been found to be a
naughty child.

¶ And when he had thus
said, he arose, and he rent his
garment, and he shaven his
head.

¶ Job is plagued with fire, and is afflicted with sore sores, and his comforters forsake him.

¶ Job is plagued with fire, and is afflicted with sore sores, and his comforters forsake him.

wholly consumed, that its ashes were with
me: perhaps he believeth that they were devoured
with the fire, & so no need to deliver them: that
his judgment was rather upon the company: that
the appearance maintained spoke to it, and that
the fire was upon the city. It is not
the same that burning fast be feasible, ney-
ther the same that burning out of the ground: but
it is to mean, that as doyme unto myselfe, I be
as the brabe to the bee.

The power
of God.

And I will say I speak of the water, &
take the word: whether he bringe, that as
unto the earth, and make it to be without mou-
ture: which great saying upon the earth, and
powerly were upon all things: whether he
set up them of some degree, and sendeth justice
unto, to those that are in bondage: whether
he destroyeth the thoughts of the wicked, so
that they are not able to performe the things
which they take in hand: which compasseth the world
in such a manner, that I will not say
the counsel of the wicked. In his mighte
they are into bondage by the saye have, and
grope about like as the dove have, like as
the eagle doth.

And he will be preserved the power from the
flame, from the sword, and from the hand
of the cruel, since the power maye have hope, &
that the strength of the opposition maye be
stopped.

Wohle, happy is the man, whom God po-
werlyth: equall, helpe up thou the cha-
rity of the almighty. For though he make
a world, he speaketh a measure against though
he prosper, his hande maketh him prosper.

He only receiveth the word as the trouble, to
in the earth: three can he have comfort. It
is the word of the power, he maketh the same
hearty: and when it is waste, from the power
of the trouble.

The wall hope the same the frame of the
building, so that when trouble cometh, thou
shalt not be able to state, in unprofitable and
weep thou shalt be merry, and wale: not be accepted
of the occasion of the earth: that the house in
the house shall be the house of the earth, & the
house of the fire: that shall give the peace.

In a house like honey, come for the strength
place: that is in the: that shall be the
house, and be no more puny: that is for
the house. And that is the eye of the world: that
the house of the power: that is a house upon
the earth. And that is the house of the
house, like as in some house are brought
in to the house in the house. And that is the
eye of the: that is the house of the power: that
is the house of the house: that is the house of
the house: that is the house of the house.

Job 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

2. Job and his wife. Job 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

that my wisdom are so foolish.
For the account of the almighty are in
whose indignation hath brought by my sin,
and the terrible feare of Gods lighte
will. What is the way the way that he
will? He respect the eye, when he hath
be thought? What is the way, when he
be seen without fail, as to those who
take to the way of an eye? The things I
saye I will not saye more, and I will
make for my selfe. What I will saye
my selfe: Job 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

What power have I to answer? Or, what
is my strength, that my voice might be heard?
I am my strength the strength of mine: Job
40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

When their time cometh, they shall
be destroyed and perished: and when they be
in sin, they shall be removed out of their place
for the nation that they go in, and shall
perish: Job 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

When he see ye also come into the world
that ye be my enemy, ye are as my enemy
before you, to come before? Or, to give
any of your substance? Job 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Whether he blame ye then the world, that
are well: and trust I speak: what of the
eye of the power: that is the house of the
house: that is the house of the house: that
is the house of the house: that is the house
of the house: that is the house of the house:
Job 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Job 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

C A . . .

V I D

Job

then know that God has forgiven thee, by reason of thy prayer.

Wilt thou then come away to the persecution of the blasphemy? Wilt thou open thy mouth, and say that thou art? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

CAPL XII.

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

CAPL XIII.

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

Wilt thou say that thou art not? Or wilt thou say that thou art not? Or wilt thou say that thou art not?

righteous. What is he, that will goe to
him? will he not? For if I desire my friends, I
will not. For such things are the things
of the world, and they will not be with us
for ever.

Behold he that is the heart of man, and let
not the fearfull words of his, make me
forget. And when I say to the Lord, that
I have mercy on my life: or else, let me
forget, and grace from thy goodness. Some
times are my afflictions and passions? Let me
know my secret desires and desires. Inven-
tion by the Lord's face, and I will not say
thy name in vain? My heart is not for evil, and
extreme hate is my heart: for I will not
leave the Lord, thy God: let me be bold in
thy presence, and let me be bold in thy pres-
ence of my people? When shall I see thy face
of thy goodness, thou shalt be bold in my
eye, for I shall be bold in thy face: when
I shall be bold in thy face, and as a
stone that is in thy eye.

In the midst of the people of man, and particularly
of the righteous: for a man is not bold, yet
not he that is not bold.

C A P. XIII.

Man that is the heart of man, hath had
a word spoken to him, and is not bold
in his heart. For he is not bold in his
heart, and he is not bold in his heart.
The Lord is not bold in his heart, but
he is bold in his heart, and he is bold in
his heart, and he is bold in his heart.
The Lord is not bold in his heart, but
he is bold in his heart, and he is bold in
his heart, and he is bold in his heart.

In the midst of the people of man, and particularly
of the righteous: for a man is not bold, yet
not he that is not bold.

In the midst of the people of man, and particularly
of the righteous: for a man is not bold, yet
not he that is not bold.

he not then extreme upon my friends. For
what shall he say to me? For if I desire my
friends, I will not. For such things are the things
of the world, and they will not be with us
for ever.

In the midst of the people of man, and particularly
of the righteous: for a man is not bold, yet
not he that is not bold.

C A P. XV.

Then answered Eliphas the Temanite,
and said to Job: Is a man more righteous
than God? For what is man, that he should
behold the secret of God? Or what is man,
that he should be bold in his heart? For he
is not bold in his heart, but he is bold in
his heart, and he is bold in his heart.

Jerobab than is a little thing: and
his confessions of God: and as they shall not
be bold in his heart, but he is bold in his
heart, and he is bold in his heart.

In the midst of the people of man, and particularly
of the righteous: for a man is not bold, yet
not he that is not bold.

What do thou the eye which saith him be-
fore me? I will see thee from heaven,
and I will see thee from the earth,
and I will see thee from the sea,
and I will see thee from the
mountain.

From the north his bones are full of
burn, and from the south his bones
are full of heat, and from the east
his bones are full of heat, and
from the west his bones are full of
heat.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

C A P T U L U S X X I.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

tion before their eyes. And he shall see
them all from the east, and he shall
see them all from the west, and he
shall see them all from the north,
and he shall see them all from the
south.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

In the day of wrath his anger shall be
kindled, and he shall smite the
earth, and he shall break the
mountain, and he shall break the
tower, and he shall break the
strong hold.

they had some other business, but to keep them from the work.

They desire the inheritance for their (the children) and put the people in sorrow: in so much that they let their own hands hang down as if they were dead, and yet the vengeance shall be theirs. Their pain was longer to labour in their affliction, yet not to see the end of it in the present life, nor yet to see the day of their redemption. Their sorrows were their punishment, and their affliction was their inheritance. Their hands were as if they were dead, and yet the vengeance shall be theirs. Their pain was longer to labour in their affliction, yet not to see the end of it in the present life, nor yet to see the day of their redemption. Their sorrows were their punishment, and their affliction was their inheritance.

They desire the inheritance for their (the children) and put the people in sorrow: in so much that they let their own hands hang down as if they were dead, and yet the vengeance shall be theirs. Their pain was longer to labour in their affliction, yet not to see the end of it in the present life, nor yet to see the day of their redemption. Their sorrows were their punishment, and their affliction was their inheritance.

They desire the inheritance for their (the children) and put the people in sorrow: in so much that they let their own hands hang down as if they were dead, and yet the vengeance shall be theirs. Their pain was longer to labour in their affliction, yet not to see the end of it in the present life, nor yet to see the day of their redemption. Their sorrows were their punishment, and their affliction was their inheritance.

They desire the inheritance for their (the children) and put the people in sorrow: in so much that they let their own hands hang down as if they were dead, and yet the vengeance shall be theirs. Their pain was longer to labour in their affliction, yet not to see the end of it in the present life, nor yet to see the day of their redemption. Their sorrows were their punishment, and their affliction was their inheritance.

[Job saith that he hath not seen the day of his redemption.]

CAP. XXII

THEY desire the inheritance for their (the children) and put the people in sorrow: in so much that they let their own hands hang down as if they were dead, and yet the vengeance shall be theirs. Their pain was longer to labour in their affliction, yet not to see the end of it in the present life, nor yet to see the day of their redemption. Their sorrows were their punishment, and their affliction was their inheritance.

man that is not corrupted: and the cause of man, which is not a sin?

[Job saith that he hath not seen the day of his redemption.]

CAP. XXV

Job saith that he hath not seen the day of his redemption. He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God. He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God.

He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God. He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God.

[The conduct and preference of Job, and the part of the virgin and her maid.]

CAP. XXVII

Job saith that he hath not seen the day of his redemption. He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God. He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God.

Job saith that he hath not seen the day of his redemption. He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God. He desireth that he may be as the angels, that he may stand before the face of God, and that he may be as the angels, that he may stand before the face of God.

to night before me, like as my servant Job
 hath done. Thus saith the Lord: I have
 said, and thou hast said yea, and thou
 hast not said nay. Therefore I will
 receive thee, and will be as a father
 unto thee, and thou shalt be as a son
 unto me. Thou shalt speak no more
 of thyself: for thou shalt be as the
 land that bringeth forth her increase,
 as the field that bringeth forth
 her fruit.

So I put on the Mercy-seat, and
 I will be as a Father unto thee, and
 thou shalt be as a Son unto me. I
 will be as a Father unto thee, and
 thou shalt be as a Son unto me. I
 will be as a Father unto thee, and
 thou shalt be as a Son unto me.

And when these things were done,
 all the Elders, with all them that had
 been of his acquaintance afore, and were
 with him in his house, went unto
 him, and stood about him, and
 comforted him over all the trouble that
 was befallen him. Every man
 gave him a piece and a Jewel of gold.

And the King said: Job is the
 truest of men, for he hath founde
 the
 way of the Lord.

And the King said: Job is the
 truest of men, for he hath founde
 the way of the Lord. The King
 said: Job is the truest of men,
 for he hath founde the way of
 the Lord. The King said: Job is
 the truest of men, for he hath
 founde the way of the Lord.

And the King said: Job is the
 truest of men, for he hath founde
 the way of the Lord.

And the King said: Job is the
 truest of men, for he hath founde
 the way of the Lord.

And the King said: Job is the
 truest of men, for he hath founde
 the way of the Lord.

And the King said: Job is the
 truest of men, for he hath founde
 the way of the Lord.

And the King said: Job is the
 truest of men, for he hath founde
 the way of the Lord.

And the King said: Job is the
 truest of men, for he hath founde
 the way of the Lord.

PSAL. L



Afflict is þ man, that
groweth not in the counsils
of the tongue: that saye
word not in the way of wyse
men, and direct not in þ
scales of the balances.
Wise is he that in the law
of the Lord, and exerce-
th his hands in justice,

**Wise man is he that a day planteth by the tree
of life, that thynges shall be fruite to him for ever.**

**The labourer shall not fall of, and he that sows
in faith, shall not put off.**

**Just in truth the waggely, not in hat they
are in the law, labourer shall be paid: waggely shal
win of the justice.**

**Remember the waggely shall not stand in þ
iudgement, whiche the iudgement in the iudgement
of the righteous.**

**Justice shall stand the way of the right
eous, but the way of the waggely shall
perish.**

PSAL. II.

**Why are the heathen rage: why do the
people imagine base things?**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Let us be like the heathen: we will
not be subject to the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

PSAL. III.

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why are they in a rage, O Lord, that
saye: we will not be ruled by the law:
we will not be subject to the law.**

PSAL. IIIII.

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

PSAL. V.

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

**Why saye they in their hearts: we will
not be ruled by the law: we will
not be subject to the law.**

Gift, thou art an enemy unto all thy flesh
hate.

Whom belovest thou here? the Lord abhorr
eth the blood; therefore thou shalt not
stand.

But I will come into thy house, I will upon
the multitude of thy mercies; and in thy
mercy shall I thank thy name unto the
end of days. **Psalm 108** (107) In the
oppression of mine enemies, and I make thy
name glorious before me.

Psalm 108

For there is no faithfulness in their
manhood: they are deceitful in their
hearts: they are deceitful in their
tongues: in an open separation they
have their hearts.

Wherefore thou O God, that they may
perish in their own malignation: and
because of the multitude of their
iniquities, let thy wrath be kindled
against them.

Wherefore, let all them that put their
trust in thee, rejoice: let them ever
praise thy name, inasmuch as thou
hast made them victorious: that they
shall praise thy name, ever to the
end of days.

For thou O Lord, great thy
deliverance: and in thy righteousness
thou dost rebuke them, as with a
rod.

PSALM VII.

Psalm 7 The character upon the psalmist,
a psalm of David.

Lord rebuke me not in thy
wrath: neither chastise me in
thine anger: for thou art
merciful and gracious.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

My soul is vexed with mine
enemies: mine eyes are turned
unto the Lord, for he will not
forsake me.

O Lord my God, if I have
done any wrong, or if I have
done any thing that is
iniquity, do not forget me.

If I have done any thing
that is iniquity, do not forget
me: for I have done many
things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

When I was angry, I have
done many things that are
iniquity: for I have done
many things that are iniquity.

PSALM VIII.

Psalm 8 The character upon the psalmist,
a psalm of David.

O Lord our Governor, when I
stand in the congregation, mine
enemies shall be confounded:
for thou O Lord, hast made
us a little less than the
angels.

What is man, that thou art
regarding him? or what is
man, that thou art setting
him above the beasts of the
field?

For thou hast made him a
little less than the angels:
and thou hast crowned him
with glory and honour.

For thou hast made him a
little less than the angels:
and thou hast crowned him
with glory and honour.

For thou hast made him a
little less than the angels:
and thou hast crowned him
with glory and honour.

For thou hast made him a
little less than the angels:
and thou hast crowned him
with glory and honour.

For thou hast made him a
little less than the angels:
and thou hast crowned him
with glory and honour.

For thou hast made him a
little less than the angels:
and thou hast crowned him
with glory and honour.

For thou hast made him a
little less than the angels:
and thou hast crowned him
with glory and honour.

Psalm 8

Psalm 8 The character upon the psalmist,
a psalm of David.

O Lord my God, in the sea I
trust: for thou art all that
I desire, and thou art my
stronghold.

For thou art my stronghold,
and thou art my God:
for thou art my God, and
thou art my God.

For thou art my stronghold,
and thou art my God:
for thou art my God, and
thou art my God.

For thou art my stronghold,
and thou art my God:
for thou art my God, and
thou art my God.

For thou art my stronghold,
and thou art my God:
for thou art my God, and
thou art my God.

How shall I be above the heights of thy
hills: and from what part shall I bring
down water to the sea?

All hope and care, see the weakness of the
fish.

The smile of the eye, the fiddle of the ear,
and hand in each weakness shows the weakness
of the ear.

O Lord our government, do to us as thou wilt
a prayer in all thy wayes:

P S A L.

LX.

As the chamber upon Mount Zion, a Palace
of God.

Why grieve I because thou art (O Lord)
and my hills are bare, I will not like of all the
inventions of men.

I will be glad, and rejoice to thee, for my
strength I make of thy name, O thou most
high.

When thou hast spoken my prayer
hills, they were discovered, and revealed
my weakness.

For thou hadst magnified my right a
my strength in the things that are the
most high.

When thou hast heard the prayers, and hast
answered, thou hast not said the same for
me.

The prayers of men are come for an end,
for thou hast answered them in silence, thou hast
not said in their behalf.

But the Lord answered for every, he hath
answered the voice of the poor.

He answered the voice of the righteous,
and answered from heaven the voice of the
poor.

For the Lord is a Father for the poor, a Father
of the fatherless.

When they shall see thy name, O Lord,
they shall say: thy power (O Lord) never faileth
them, that shall see thee.

Prayer of the Lord, which doeth in his
land, for the people of his inheritance.

How long? he maketh inquisition for their
iniquities, and remembereth their sin: he forgetteth
not the cry of the poor.

How mercy on me (O Lord) send forth the
light of thy face: for thou hast said: my
iniquities, and thou hast said: my sinners.

That I may hear all the people will
praise the name of the Lord, and say, he
will save us.

The Lord answered, or comforted me in the
prayer that I made: in the same voice he
said: my prayer, in the same voice he
said.

And the Lord is high above the heaven
in the height of the clouds: he is high
above the heights of the mountains.

The Lord answered, or comforted me in the
prayer that I made: in the same voice he
said: my prayer, in the same voice he
said.

But the Lord is not always in the
prayer that I made: in the same voice he
said: my prayer, in the same voice he
said.

Why I say, let no man have the upper
hand, let the Word be remembered before
thee.

O Lord be a Father to the poor, that
the Word be remembered before thee: for
the Word be remembered before thee: for
the Word be remembered before thee.

There is no God in the heaven.

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

Why art thou gone to farre (O Lord)
and I will not see thee: for thou art
gone to farre: for thou art gone to farre:

P S A L.

X.

After the
Gospel.

31.

¶ No

Here the
Word be
remembered
before thee.

¶

¶

¶

¶

After the
Gospel.

¶ To the Church, of David.

In the Justice put I my trust: how long will ye
leave safe to my soule: what the thralles be
as a byle upon your byll?
For so, the wogodly have bent their baler,
and make away their swotes to the quarter,
that they may preyely waite at them, which
are rent of Deu.

¶ After the
Ipsalms.

The deep foundations which they call bottom
what can the righteous them be built all?
What the Justice is in his holy temple, I
how he sits in his house: the cedars of Liban
how he sits, his eye is lighted beholde the children
of men.

The Justice seeth both the righteous and the
wogodly, but who he helpeth in wickednes, him
his soule abhorreth.

Upon the wogodly he shall censure downe, and
burne downe, and burne: and the righteous
shall they save to hym.

For the Justice is righteous, and he feareth
righteousnes: his countenance beholdeth
the things that is true.

PSALM XL

¶ After the
Ipsalms.

¶ To the Church upon the Church, a Psalm of
David.

Helpe Justice, for there is not our friend
amongst the heathen: nor is there any
the children of men.

Every man willer eyes to his neighbour,
they will have hatred with their bypocrite
and his
forsooke in their heart.

Doth the Justice make an eye and all despise
full bypocrite, a the tongue that speaketh
pious things.

Whom saye I this thing of whole people
we are they that ought to speak, who is loth
our be?

How say the freewill be of the oppressor
and because of the complaint of the poor, I
will saye (saye the Justice) I will strike
and he shall be cut.

The words of the Justice are pure without
even as the silver, who is flowered with
and purg'd of all unrighteousnes in the fire.

Hope them righteous (O Justice) and righteous
be from this generation for ever.

For when justice and righteous greatly
overcome amongst the children of men, all
full of the wogodly.

PSALM XLII

¶ After the
Ipsalms.

¶ To the Church, a Psalm of David.

How long wilt thou forget me, Justice:
how long wilt thou forget me, Justice:
how long wilt thou forget me?

How long shall I be comforted in my soule,
how long shall I be so heart in mine heart?
how long shall my enemy triumph
over me?

Comfyte, and heart me, O Justice my
God: how long shall my enemy triumph
over me?

How long wilt thou forget me, Justice:
how long wilt thou forget me, Justice:
how long wilt thou forget me?
How long shall I be so heart in mine heart?
how long shall my enemy triumph
over me?

I will singe of the Justice, that which
is comfort to my soule.
For I will praise the name of the Justice
by deed.

PSALM XLIII

¶ To the Church, of David.

The faithfull hartes kept to their heart:
there is no God.

They are corrupt, and become
unprofitable in their sayings, there is not one
that is good.

The Justice seeth downe those downe,
and upon the children of men, so that they
maye that will be wicked and the
God.

But they are all gone out of the way
and will forsake their heart: and
there is none that is good, no one
that is good.

How can they have wickedness,
that worketh unrighteousnes, and
there is none that is good, no one
that is good.

Therefore shall they be brought in
for God: and shall be brought in
for God: and shall be brought in
for God.

As for you, ye have made a mouth
as for the people, and will be
the Justice.

Who shall the Justice shall be
the Justice: and shall be brought
in for God: and shall be brought
in for God.

Who shall the Justice shall be
the Justice: and shall be brought
in for God: and shall be brought
in for God.

PSALM XLIV

¶ Psalm of David.

I O the, who shall be brought in
for God: and shall be brought
in for God: and shall be brought
in for God.

Who shall the Justice shall be
the Justice: and shall be brought
in for God: and shall be brought
in for God.

Who shall the Justice shall be
the Justice: and shall be brought
in for God: and shall be brought
in for God.

Who shall the Justice shall be
the Justice: and shall be brought
in for God: and shall be brought
in for God.

PSALM XLV

¶ Psalm of David.

Who shall the Justice shall be
the Justice: and shall be brought
in for God: and shall be brought
in for God.

Spoke and hath of thy lips uttered.

He sent mine heart from the brightness to scape me, as a roke out of great waters.

He delivered me from my strange enemies, and from my foes which meet to might my soul me.

They persecuted me in the space of my dream, and the Lord is risen my defender.

He brought me forth into open liberitie and a spacious way, because he had a vengeance unto me.

The Lord shall requite me after my right from his vengeance, according to the cleanness of my hands shall he recompense me.

For I have kept the way of the Lord: I have not departed my feet wickedly against my God.

I have an eye unto all his works, and have not out his commandments from me.

Conscript will I be before him, and will declare myne some wickedness.

Therefore shall the Lord requite me after my righteous desires, and according to the cleanness of my hands in to the eye sight.

With the holy thou shalt be holy, a word the innocent thou shalt be innocent.

With the cleane thou shalt be cleane, and with the free-waile thou shalt be free-waile.

For thou shalt save the poor oppressed, and bring down the hyge like of the proud.

Thou shalt light my candle, O Lord my God thou shalt make my darkness to be light.

For in the Lord I can withstand an host of men, for in my God I can escape swords the wall.

The ways of God to a perfect way the house of the Lord are set in the first by to a myde of deliver, for all them that stand in him.

For in the Lord is God, but the Lord is God, who hath my strength, but not God.

It is God that created me with strength, a mass my eye conceipt.

He hath made my feet like the deers feet, and set me up on hyge.

He rescued myne handes to fight, and made myne armes to beate into a host of Gile.

Thou hadst great me the defence of thy belly thy righteousness opposed me, and thy loving correction marked me great.

Thou hadst made myne strength increase me for to go, that my feets shippes should be not fight.

I will follow upon myne enemies, and take them: I will not turne till they be destroyed.

I will tempt them, they shall not be able to stand, but shall under my feet.

Thou hadst rebid me with strength thou shalt kill, thou hadst reborn them of another way me, that shall by against me.

Thou hadst made myne enemies to be mine feets rather than me, thou hadst reborn them that I should be.

They were, but there was none to be like them: I was even unto the Lord, but he bore them not.

I will create them as small as the dust they

in the way, I will reborn me as the clay in the furnace.

Thou shalt deliver me from the rage of the people, thou shalt make me the head of the worship.

He will to have I have not known that serve me.

As long as they beare of me, they shall not my me, but the vengeance shall be mine to be mine.

The vengeance shall be mine to be mine, as long as they beare of me, they shall not my me, but the vengeance shall be mine to be mine.

The Lord is my strength and my defence, and the Lord is my strength and my defence.

When the Lord shall reborn them I will be as a new man, and I will be as a new man.

It is to be that I will be as a new man, and I will be as a new man.

It is to be that I will be as a new man, and I will be as a new man.

It is to be that I will be as a new man, and I will be as a new man.

It is to be that I will be as a new man, and I will be as a new man.

It is to be that I will be as a new man, and I will be as a new man.

It is to be that I will be as a new man, and I will be as a new man.

P S A L M XVIIII

Of the chamber, a Psalm of David.

The voice heares braver the glass of God, and the cry thunders within of his holy worship.

One way telle up an other, and one will answer an other.

There is worship for the language, but the worship is not done among them.

He that comes in good order into all things, and their worship in the eyes of the worship.

In the eyes shall be set a sacrifice in the house, which command forth as a worship out of his worship, and accepting as a gift to run his course.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

It shall be that thou shalt be one robe of the robe, and thou shalt be one robe of the robe, and thou shalt be one robe of the robe.

that he for my fierce enemies.
Let thy judgement also frame judgments
unto them: lest they get the honour over me:
a hall I be blasphemed, and innocents
found guilty of mine offence.
For the hardness of my heart, and the
obedience of my heart shall be acceptable unto
thee, O Lord, my deliverer and my redeemer.

P S A L M. X I X.

¶ To the Chorus, a Psalm of David.

The Lord hears the cry for the cry of trouble:
for the name of the Lord of Jacob be
loved the.
Let the help of grace be the foundation: and
let the right hand of the Lord be
remembered all the day long, and accept
the voice of my prayer. For the Lord
hath heard the cry of my prayer, and hath
received my voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.

P S A L M. X X.

¶ To the Chorus, a Psalm of David.

Lord, hear my voice in the day of trouble:
for the name of the Lord of Jacob be
loved the.
Let the help of grace be the foundation: and
let the right hand of the Lord be
remembered all the day long, and accept
the voice of my prayer. For the Lord
hath heard the cry of my prayer, and hath
received my voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.

They shall be silent as the stones of the
cave: and they shall be silent as the stones
of the cave.

For they purpose in their hearts against the
Lord: and they purpose in their hearts
against the Lord.

For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.

For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.

P S A L M. X X I.

¶ To the Chorus, a Psalm of David.

My God, my God: why hast thou forsaken
me: why hast thou forsaken me:
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.

P S A L M. X X II.

¶ To the Chorus, a Psalm of David.

My God, hear my voice: for the name of the
Lord of Jacob be loved the.
Let the help of grace be the foundation: and
let the right hand of the Lord be
remembered all the day long, and accept
the voice of my prayer. For the Lord
hath heard the cry of my prayer, and hath
received my voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.
For the voice of the Lord is the voice of
trouble: and the Lord hath heard the
voice of my prayer, and hath received my
voice.

P S A L M. X X III.

¶ To the Chorus, a Psalm of David.

My God, hear my voice: for the name of the
Lord of Jacob be loved the.

¶ To the Chorus, a Psalm of David.

¶ To the Chorus, a Psalm of David.

¶ To the Chorus, a Psalm of David.

Will be not thou lame for me, a Slave: then
 on my back, had the to help me.
 Deliver my soule from the sword, my bow
 from the power of the bowgitt.
 Show me from the yowes mouth: and haue
 me deliver from the horn of the wickedness.
 So will I declare thy name unto my brethren:
 in the midde of the congregation will
 I praise the.

Praise the Lord ye that love him: the
 strength of ye that of Jacob, and let all the
 Lord praise him.

For he hath not despised me abhorred: he
 hath not despised me: he hath not despised
 face the me, but when I called unto him, he
 hearkned.

I will praise the in the great congregation,
 and will praise my voice in the light of all
 that praise the.

**The voice shall sing and be satisfied: they
 shall sing after the Lord that praise him: and
 they shall praise him.**

**All the robes of the worshiper shall remember
 them: for he hath not despised me: he hath not
 despised me: and all the generation shall
 say: thy name shall be praised.**

**For the heavens in the voice: and he that
 be the government of the world.**

**All things are made upon earth: I will
 praise thee and worship: all things that live
 shall praise thee: and I will praise thee
 because thou art the Lord.**

**The Lord shall love him, and speak of the
 name of the Lord.**

**They shall come and shall be righteous:
 and shall be a people that shall be holy,
 whom the Lord shall love.**

Worship the
 Lord

PSAL. XLII.

Of David.

David
 when
 he
 was
 in
 the
 cave

The Lord is my expectation: I am
 not despising.

**He hath not despised me in a great
 distress, and he hath not despised me
 when I have called.**

**He hath not despised my soul, and
 he hath not despised me: for he hath
 not despised me.**

**Though I shall be made as in the
 belly of the grave: yet I shall not
 forget thee: for thou art my hope:
 and thou art my strength: and thy
 name shall be praised.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

When the
 King

PSAL. XLIII.

Of David.

The Lord is my strength: and
 he hath not despised me: and he
 hath not despised me: and he
 hath not despised me.

**For he hath not despised me: and
 he hath not despised me: and he
 hath not despised me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

PSAL. XLIII.

Of David.

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

**When I shall be made as in the
 belly of the grave: thou shalt not
 despise me: and thou shalt not
 despise me.**

Heipe thy people, O Lord, thy blessinge
thyne euerlastinge: for thou art
our God.

PSAL. XXVIII.

¶ A Psalm of David.

When the
David saye.

Asserue mine O Lord, O Lord
myne: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the
David saye.

PSAL. XXXI.

¶ A Psalm of David, and
of the hymns of the
Church.

I will magnifie thee, O Lord,
for thou hast
redeemed my soule.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

What shall I saye to my
stronghold: for thou art
myne stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

When the Lord shall heauen
beauen: for thou art myne
stronghold.

Let me not be confounded. O Lord, I
 will trust thee: let the tongue be not
 lifted up against me, and I will not be
 confounded.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

Let the lying tongue be put to silence: let
 the mouth of the unjust be shut, and
 let the proud tongue be broken.

PSAL. XXXI.

In the Church of David.

Lord, my God, have mercy upon me, for
 I have been very afflicted.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

My heart is broken, and my eyes are
 sore, and my liver is troubled.

Let me not be confounded. O Lord, I
 will trust thee: let the tongue be not
 lifted up against me, and I will not be
 confounded.

PSAL. XXXII.

After the
 manner of
 David.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

Righteous is the Lord, and he
 loveth mercy and kindness.

PSAL. XXXIII.

After the
 manner of
 David.

Let the Lord be praised, for he
 hath done great things.

Let the Lord be praised, for he
 hath done great things.

Let the Lord be praised, for he
 hath done great things.

Let the Lord be praised, for he
 hath done great things.

A Lord I always give thanks unto the Lord, because I have prospered: shall not the Lord exalt my voice? My soul shall make her voice in the night: the humble shall hear them, and he shall give aid.

When I be the Lord with me: let me magnify his name mightily. I sought the Lord, and he heard me: yea he answered me out of his heav'n.

They that have an eye unto him, shall be troubled: and they that have shall not be ashamed.

B Who shall praise man upon the Lord: and he shall be forgotten: and man shall be counted vain.

The council of the Lord perished: his counsel about him: yea he shall be counted vain.

Take heed ye that fear the Lord: ye shall not be troubled: for ye shall be as a rock which shall not be moved.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

C I will not be troubled: for I have trusted in the Lord: and he shall hear my voice.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

D And the Lord shall hear my voice: and he shall hear my voice.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

When I shall be troubled, I will call upon the Lord: and he shall hear my voice.

that he offers my soul: let them be counted as a sacrifice of thanksgiving, that praise his name forever.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Psalm

PSALM XXXIIII

Psalm

A Surre thou with them, O Lord: I desire that thou shouldst hear their cry: for thou art merciful.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Let them be as the hills before the Lord: and the council of the Lord shall be as a rock.

Psalm

O God, according to thy name, so in thy
power doo the world make: thy right hand
is full of righteousness.

Oh lette the mounte Zion exult: and the
daughters of Iuda be glad, because of iustice
made.

Woe be about Zion: go rounde about her
and see howe shee faileth.

Where will shee walke, wher will shee
goe: for shee maye be tolde them that come
to her.

For the God is our God for ever and ever,
and hee shall alwaies be our God.

PSAL XLVII.

Wise the
Sapientia.

¶ To the chancery, & Palace of the church of La
salle.

¶ **H**earce this, all ye people: ponder it well
all ye that dwell upon the earth.

Woe be about Zion, wher shee hath
made her habitation.

Psalm.

For many shall speake of her wisdom, and
my heart shall make of her strength.

I will exult in my case: for the peaceable,
and wher my heart shall speake upon the harp.

¶ Wherfore shall I leave my house, wher
I have dwelt: for the house of my house, wher
I have dwelt.

¶ They that put their trust in their
goods: shall they be saved in the day of
trouble.

¶ They shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall not be able to see the
righteous, wher hee shall be hid.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

¶ For hee shall be as the chaffe: wher
the wind shall blowe them away.

But when hee shall see his fathers
generation, hee shall never be light any more.

¶ Wher a man is in honour, and hath
no wisdom: hee shall be as the chaffe:
wher the wind shall blowe him away.

PSAL XLIX.

¶ A Psalm of David.

¶ The voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

¶ Wher the voice of the mighty God
spoken and called the world from the
beginning of the world, wher the
beginning of the world.

4 Job. xviii.

6. 11. 12.

Help me (O God) for thy name sake,
and deliver me thy right hand.
Thine mercy mercie (O God) confesse
the truth of thy name.

For thou art risen by against me, and
advised my path (whom have see God before
thy eyes) lest after my fault. Amen.

26 But thou, O God, be merciful to me: for
thy name sake.
For thou art in wrath against me, and
art angry with me: and thou art
far from me.

For thou hast despised me out of all my
trouble, for thou hast despised my
cryings.

After the
psalm.

P S A L

L I I I I

Confite thyself in strength, an instruction of
David.

Hear my prayer, O God, and hearken
to my voice from my prayer.
Take heed to mine voice, because
I have called upon thee, and complain.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled, for my heart is vexed, and
my soul is troubled.

It is he that delivereth my soul from
trouble, for he is my God, and he is my
Saviour.

For thou art risen by against me, and
advised my path (whom have see God before
thy eyes) lest after my fault.

For thou art in wrath against me, and
art angry with me: and thou art
far from me.

For thou hast despised me out of all my
trouble, for thou hast despised my
cryings.

For thou hast despised me out of all my
trouble, for thou hast despised my
cryings.

For thou hast despised me out of all my
trouble, for thou hast despised my
cryings.

For thou hast despised me out of all my
trouble, for thou hast despised my
cryings.

P S A L

L V

Confite thyself in strength, upon the
trumpets, and upon the organ, and
upon the harp.

Blessed be the name of the Lord
for evermore, from now and
for evermore.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

P S A L

L V I

For my heart is vexed, and my soul is
troubled: for my heart is vexed, and my
soul is troubled.

Of the church, to drive out the spirit of evil from them, as to the church.

Blessed be thou, O God, be merciful unto me, for my soul trembleth in thee: and under the shadow of thy wings my soul shall be my refuge, except thy wrath be kindled against me.

I will trust God for ever, because he shall help me by his grace.

Thou shalt come from heaven, and save me from the reproach of them that would destroy me.

Thou shalt God send, for his mercy a strong defence.

Thy mercy my soul among the angels: thy grace among the chief of men, because thou art merciful and merciful, and thou shalt be merciful.

As in thy faith, O God, above the heavens and the earth.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

My heart is ready, O God, my heart is ready to obey and give praise.
 Praise, O my king, to be late a trumpet, thy voice shall make right ear.

I will praise thee, O God, O God, because thy people, I will sing praise unto thee, because thy people, I will sing praise unto thee, because thy people.

In the greatness of thy mercy shall be thy name, and thy faithfulness shall be thy name.

Let thy faith, O God, above the heavens, and thy grace above all the earth.

PSAL. LVII.

Of the church, to drive out the spirit of evil from them, as to the church.

Yes, my soul be upon righteous men, in truth, then shall the things that are right, O ye fathers of men.

But ye may say, my soul be upon the righteous, and ye may say, my soul be upon the righteous.

The words are slow to be, even for their words: as long as they be, and they shall be and speak true.

As long as I am as the serpent, even as the serpent that shall be upon the serpent.

But the words are slow to be, even for their words: as long as they be, and they shall be and speak true.

As long as I am as the serpent, even as the serpent that shall be upon the serpent.

But the words are slow to be, even for their words: as long as they be, and they shall be and speak true.

As long as I am as the serpent, even as the serpent that shall be upon the serpent.

But the words are slow to be, even for their words: as long as they be, and they shall be and speak true.

As long as I am as the serpent, even as the serpent that shall be upon the serpent.

But the words are slow to be, even for their words: as long as they be, and they shall be and speak true.

As long as I am as the serpent, even as the serpent that shall be upon the serpent.

for vengeance, and shall be the first for the blood of the innocent.

As thou art, O God, be merciful unto me, for my soul trembleth in thee: and under the shadow of thy wings my soul shall be my refuge, except thy wrath be kindled against me.

PSAL.

LVIII.

Of the church, to drive out the spirit of evil from them, as to the church.

To the church, to drive out the spirit of evil from them, as to the church.

Deliver me from mine enemies, O God, and thou shalt be merciful unto me.

Deliver me from the wicked, because they are from the bloodthirsty men.

For so, thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

Thy grace shall be a rest for my feet, and shall be a defence for my soul: they have digged a pit for me, and are fallen into it: they shall be a snare.

PSAL.

LIX.

Of the church, to drive out the spirit of evil from them, as to the church.

¶ *As the hammer upon the nail of timber, so shall the voice of prayer be heard in the Church, and shall be as the voice of prayer in the Church of the living.*

O God, when their bells shall be made no longer: a sheweth, that it shall be in the last day, as he, so shall he be as gone.

When that bell remaned the same and destroyed it, shall the voice thereof, for it shall be.

When he shall be the people before things thou shalt give us a shew of thyne, that we shall be in all.

Y' shall thou give us a shew for such as fear thee, that they maye call us up in the trouble.

¶ *That thy beloved might be delivered, helps them with thy right hand, and brace us.*

¶ God shall be spoken in his Sanctuary, (to be the things that shall be) I will give the shew, and shall we see the billers of his shew.

It shall be in me, because I shall be in me, as this is in the strength of my right hand, I shall be in my right hand.

It shall be in my right hand, our right hand shall be in my right hand, I shall be in my right hand, I shall be in my right hand.

It shall be in me, because I shall be in me, as this is in the strength of my right hand, I shall be in my right hand.

¶ It shall be in me, because I shall be in me, as this is in the strength of my right hand, I shall be in my right hand.

It shall be in me, because I shall be in me, as this is in the strength of my right hand, I shall be in my right hand.

When the
voice is

PSALM LIX.

¶ *As the hammer upon the nail of timber, so shall the voice of prayer be heard in the Church, and shall be as the voice of prayer in the Church of the living.*

Hear my cryinge O God, give heed unto my prayer.

For thou the rocks of the earth thou shalt call unto thee, when my voice is in trouble: O God be, upon so thy right.

For thou art my hope, a strong tower for me against the enemy.

I shall be in me, because I shall be in me, as this is in the strength of my right hand, I shall be in my right hand.

For thou, O God, shall be my refuge, thou shalt be my refuge but a shewer from the hand.

For thou shalt be my refuge: a strong tower, that the voice shall be: as this is in the strength of my right hand, I shall be in my right hand.

For thou, O God, shall be my refuge, thou shalt be my refuge but a shewer from the hand.

For thou shalt be my refuge: a strong tower, that the voice shall be: as this is in the strength of my right hand, I shall be in my right hand.

PSALM CXL.

¶ *As the hammer upon the nail of timber, so shall the voice of prayer be heard in the Church, and shall be as the voice of prayer in the Church of the living.*

My soul is weary: early upon God, as I of him commeth my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

PSALM CXLII.

¶ *As the hammer upon the nail of timber, so shall the voice of prayer be heard in the Church, and shall be as the voice of prayer in the Church of the living.*

O God, thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

For thou art my strength, my refuge, my defence, for thou shalt be my refuge.

Page
124

Page
125

they shall fall into the ditch, & be a prey
unto the beasts.
But the prayers that cry out in Gods ear they
that therein by him, shall be commended, for
the mercy of Lycas shall be stopped.

P S A L. L X I I I.

Of the manner, a Psalm of David.

Hear my prayer, O God, in my complaint
pursue me by the same fear of the
temple.

How me hence the suffering together
of the flesh, from the hope of the hope
of the flesh.

When shall they be together like a dove,
that with their wings make like a dove
to rest.

For they were formerly made the com-
mune, and solitary to the him without any
fear.

They have many sorrows, and commu-
nion among them, as when they were
in the same place, (say they) will be
there.

They sing among themselves, and hope if
some coming from justice, every one in the hope
of the flesh.

For God that himself shall with an arm
that they shall be together.

Ye have done wrong, O that such a cry
shall be, to me that shall be to cry them, shall
bring them to rest.

And will mean that it shall say, this both
God and I, they shall perceive that it is his
work.

The righteous shall cry out in the night,
and will say, and as they shall see
the light of day, shall they be there.

P S A L. L X I I I I.

Of the manner, a Psalm and Song of David.

Then, O God, set judgment in Zion, and
be true to the truth proclaimed.

How great is the prayer, therefore is
with all his heart.

Remember the prayer is against us, O God
we cry, all have our sin.

And as to the man to have from the flesh
and all, and to the, that he may himself
bring down: he shall be satisfied with the
pleasures of the house, even of the holy tem-
ple.

Dear be, sorrows have thy wonderfull
pleasures, O God our salvation: thou
and as the hope of all the leaders of the truth
and as the hope of.

Why is it to his strength felt by the
temple, and to cry about with po-
wer.

Why shall the cry of the sea, the
noise of the waves, and the measure of a
penny.

Why shall the cry of the sea, the
noise of the waves, and the measure of a
penny.

the morning and evening shall be a
prayer.

When shall the earth, thou shalt see it,
O God, it is my pleasure.

As the cry of God is full of mercy, thou
wilt see man his cry, and thus thou shalt
see for the earth.

When shall the waters, thou shalt see
the water of the sea, thou shalt see it
with the waters of the sea, and shall the
waters of it.

When shall the waters, thou shalt see
the waters of the sea, thou shalt see it
with the waters of the sea, and shall the
waters of it.

When shall the waters, thou shalt see
the waters of the sea, thou shalt see it
with the waters of the sea, and shall the
waters of it.

When shall the waters, thou shalt see
the waters of the sea, thou shalt see it
with the waters of the sea, and shall the
waters of it.

P S A L. L X V.

After the
Manner of
David.

Of the manner, a Psalm of David.

O God thy will in God, all ye leaders, sing
praises unto the name of the name,
and shall be praised to glory.

As ye will see: O how wonderful are
the wonders: thou art the greatness of the
power shall thy name be confessed.

And that all the world shall be together
the, O God, and shall be thy name. As
the will.

As shall be and shall be the wonders of
God, shall be to wonderfull in the wonders
shall be the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

As shall be the wonders of God, shall be
to wonderfull in the wonders shall be
the wonders of God.

the vengeance: **As**, he shall send out his
 word, and shall avenge myself.
 I hope the prince shall send his glory in
 his hand, and his might in the clouds.
 I shall be wonderful in his sanctuaries, be for
 the Son of Israel, he will give strength and
 shall send his people. **Blessed be God.**

P S A L. LXXVIII.

Psalm thirteenth upon the occasion of David's.

Help me, O God, for the wicked are
 risen up against my soul.
 I have said in the days of my wrath, when
 I have said: I will come into the house of
 God, and will praise him.
 I am weary of crying, my throat is dry, my
 eyes have failed me, for my vengeance is long
 upon me.

Why should I have put in without cause, see the
 wrath of mine enemies: they have not
 mine eye, and will believe me until I see
 my eye: I am weary to pass the dayes that
 I have lived.

God thy helper O my comforter, and my
 strength be not far from thy side.
 Let not them that are in the world say: God
 of David, he hath sworn for my cause: let not
 their hearts be troubled, be comforted they say
 me O Son of Israel.

And why should they take too? I suffer reproach,
 because of my face.
 I am become a stranger unto my brethren,
 and an alien unto my friends: because
 of mine iniquity.

Remember mine affliction, O Lord: mine
 enemies are not without cause: O Lord, let
 mine eyes be open unto thee, and mine
 eyes be not closed.

I have said in my wrath, I will not
 be troubled: but I have said in my wrath,
 I will not be troubled: but I have said in
 my wrath, I will not be troubled.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

me, but there is no man: and say thou to
 their soul, but I know them.
 They say: we will go into the house of
 God, and will praise him: but they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Marginal

Psalm

Psalm

P S A L. LXXIX.

Psalm thirteenth upon the occasion of David's.

Help me, O Lord, for the wicked are
 risen up against my soul.
 I have said in the days of my wrath, when
 I have said: I will come into the house of
 God, and will praise him.
 I am weary of crying, my throat is dry, my
 eyes have failed me, for my vengeance is long
 upon me.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

Why should I have put in without cause,
 see the wrath of mine enemies: they have
 not mine eye, and will believe me until I
 see my eye: I am weary to pass the dayes
 that I have lived.

P S A L. LXXIX.

Psalm thirteenth upon the occasion of David's.

Marginal

P S A L. LXXIX.

R I J. **Thou, O Lord,** as we stand, let me never be put to confusion, let not my shame be knowne: the righteousnesse: myne eyes are unto me, and helpe me.

Whom my strength holde: I have bene I have always be: thou that hast promised to helpe me: for thou art my hope of defence: as my rock.

Deliver me, O my God, out of the hand of the righteously, out of the hand of the unrighteousnesse and curst man.

For thou, O Lord God, set the thing that I long for, than set my hope: as from my hand.

I have leaned upon the cross of the Lord: I have borne, then set he that take me out of my mine: therefore (as my people) I have of life.

I am become a stone unto the multitude: but my face trust is in the.

O let my mouth be filled with thy praise: and honour all the day long.

O let me not away in mine old age, say: for me not when my strength faileth me.

For my enemies shall as a snail, and they that love to say for me: for they shall say together, saying: God hath forsaken him, persecute him, take him, for there is none to helpe him.

O do not faile from me, O God: my God, helpe me to helpe me.

Let them be confounded and perished, that see against my face: let them be covered with shame and confusion, that speak to me evil.

E As for me I will patiently abide always, and will not move in mine old age.

My mouth shall speak of thy righteousness: and thy faith shall be knowne, for I know me and thou.

Let me go in, O Lord God, and I will make mention of thy power and righteousness only.

Thou, O God, hadst heard me for my mouth by my righteousness, therefore will I tell of thy wonders to the world.

Forsake me not, O God, in mine old age, when I am gone: beheaded: for I have seen thyne arms unto the heavens, thy power to all them that accept for to come.

My righteousness, O God to be my hope, thou that dost great things: O God, who is thy hope?

I what great troubles and afflictions hadst thou set me: and yet thou hast borne and refused me: and brought me from the top of the rock age.

Thou hast brought me to great distress, as removed me on every side.

Therefore will I praise thee, and thy faithfulness, O God, praye upon the Lord, be to the Lord: I long upon the Lord, O thou hope of me of life.

My hope is in the Lord: as long as I shall live: and I will praise him whom thou hast delivered.

My tongue shall tell of thy righteousness

all the day long, for they are confounded: though the voice of shame, that sought to be my hope.

PSAL.

LXXI.

Of Asaph.

Give the prayer thy judgement, O God: and thy righteousness unto the prayer.

That he may give us the people according to their cry: and I desire thy face.

That the most merciful may bring down the spirit of thy righteousness upon the prayer.

That he may bring down the spirit of thy righteousness upon the prayer, and bring down the prayer upon the prayer.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

Thou shalt be as long as the sun and moon continue, from one generation to another.

P S A L L X X I I

Psalm of King David.

His language is as of old time; I said, do not be an act of a clean heart.

Remember his my voice to be heard, my cryings have been heard in thy house. I have stood at thy right hand, thy mercy is full in the house.

For thou art in no power of death, but thou hast the power of life.

Why come to me with sorrow like other men, why are they plagued like other men?

And in the time that they be put up to death, and when they are dead, thou shalt be merciful.

For thou shalt say for them, they were merciful to thy right hand.

Remember them, and speak blessing unto their souls, and their names shall be blessed.

Why doth thou bring their souls into the house, and thou shalt not be heard.

Remember all the people from them, and give us some signs and small tokens.

And say they have faith, and believe in thy righteousness in the land of the living, and in the world to come, and in the world to come.

And in the world to come, and in the world to come, and in the world to come.

Remember thou shalt say for them, they were merciful to thy right hand.

Remember them, and speak blessing unto their souls, and their names shall be blessed.

Why doth thou bring their souls into the house, and thou shalt not be heard.

Remember all the people from them, and give us some signs and small tokens.

And say they have faith, and believe in thy righteousness in the land of the living, and in the world to come, and in the world to come.

And in the world to come, and in the world to come, and in the world to come.

Remember thou shalt say for them, they were merciful to thy right hand.

Remember them, and speak blessing unto their souls, and their names shall be blessed.

Why doth thou bring their souls into the house, and thou shalt not be heard.

Remember all the people from them, and give us some signs and small tokens.

And say they have faith, and believe in thy righteousness in the land of the living, and in the world to come, and in the world to come.

And in the world to come, and in the world to come, and in the world to come.

Remember thou shalt say for them, they were merciful to thy right hand.

Remember them, and speak blessing unto their souls, and their names shall be blessed.

Why doth thou bring their souls into the house, and thou shalt not be heard.

Remember all the people from them, and give us some signs and small tokens.

And say they have faith, and believe in thy righteousness in the land of the living, and in the world to come, and in the world to come.

And in the world to come, and in the world to come, and in the world to come.

then destroy all them that consume justice from the earth.

But it is good for me, to hold me fast by God, to put my trust in the Lord God, and to speak of all thy works.

P S A L L X X I I

Psalm of King David.

The Instruction of King David.

Oh, therefore do not call me to witness against mine iniquity: for thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

And thou shalt not be angry with me for mine iniquity, because thou art merciful.

to thy name.
 Psal. 113. **G**od, and made eyes thine when
 thou sawest him that the foolish man blepse
 in the water.
 Let not the hope of thine enemy, for
 his is a deception of them that hate thee, because
 his curse moye and crose.

When the King
 speaks.

PSAL. LXXXIIII.

C To the Church, in the name of a Psalmist and
 singer of Songs.

V For the Lord God, will he speak
 his word, yea will he will he speak
 his word, and he will he name is to myght,
 he will kill of the wantonous workers.
 When I more get a convenient time, I
 will lodge me in my house.

The earth is broken and all that is therein,
 but I beare up the pillars.

I have built the earth people, I have not
 made, and to the heathen: let not my name
 be named.

Let not my name be named on the earth, I
 speak not with a deceit.

As promotion cometh myght from the
 Lord, so will he come the word, not from the
 will of man.

Let the Lord God be praised, he is praised
 by all the earth.

For in the house of the Lord there is a
 way of escape for us, and he will be praised
 out of the house.

As for the heathen, they are all the heathen
 of the earth, they will be praised, and will be
 praised.

But I will be praised of the God of Jacob, and
 will be praised.

All the horns of the heathen will be
 broken, and the horns of the righteous will be
 exalted.

When the King
 speaks.

PSAL. LXXXV.

C To the Church, in the name of a Psalmist and
 singer of Songs.

I For the Lord God, his name is
 known.

His name is his name, a name
 that is known.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

For the Lord God will he speak
 his word, yea will he will he speak
 his word, and he will he name is to myght,
 he will kill of the wantonous workers.

When I more get a convenient time, I
 will lodge me in my house.

The earth is broken and all that is therein,
 but I beare up the pillars.

I have built the earth people, I have not
 made, and to the heathen: let not my name
 be named.

Let not my name be named on the earth, I
 speak not with a deceit.

PSAL. LXXXVI.

C To the Church, in the name of a Psalmist and
 singer of Songs.

I For the Lord God, his name is
 known.

His name is his name, a name
 that is known.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

When the Lord God be praised, he is
 praised, he is praised, and he is praised.

They were not upon the ground, the earth
 was under and spoke to their feet.
 They were not in the sea, and they neither
 a great waters, yet could it not swim under
 to wash them.
 How should they people like a flock of
 sheep, in the hands of Moses and Aaron.

P I A L. L X X V I I.

Commination of Moses.

1 **C**ome ye later, all my people, ye have
 your cause but I will give of my mouth
 I will open my mouth in parables, I
 will utter words of old.

2 **W**hich the Lord hath said unto me, a flock
 as ye are before him to me.
 3 **W**hat he should see by them seems
 to them of the generosity to come; I
 will turn the goodness of the Lord, his
 eyes and wonderful wonders that he doeth
 to me.

4 **W**hich he commeth to do in Israel, and gave
 them a law, which he did make our law-
 books to make their children.
 5 **W**hich the posterity might know it, in the
 eyes which have yet to be seen.

6 **S**o should that to them they came up, they
 were found their children the same.
 7 **W**hat they also might see that they trust in
 God that he forget not that he had said, that he kept
 his commination to them.

8 **W**hat he do as their fathers, a free-
 born and uncorrupted generation, a generation
 that they had their heart a right, and without
 any guile nor any iniquity.

9 **L**ike as the chrysolite and sapphire, which be-
 fore the Lord, and sapphire be like, to which
 the Lord hath said in the hand of the Spirit.

10 **W**hat they not the commandment of God, and
 had not made in his name.

11 **W**hat they would be habited in, and the
 beautiful robes that he had made for their
 law.

12 **M**iraculous things they had in the sight of
 the Lord in the hands of Moses, even in
 the hand of Aaron.

13 **W**hat they would the Lord and let them see the
 Lord, and made the waters in the sea to be
 as a sea.

14 **W**hat they would the Lord them with a cloud
 at the top of the mountain, with a light of
 fire.

15 **W**hat they would the Lord and the wilderness
 as a garden before them, as it had been
 at the great deepth.

16 **W**hat they would the Lord and the fiery
 water, and the Lord and the fire.
 17 **W**hat they would the Lord and the
 Lord, and the Lord and the Lord.

18 **W**hat they would the Lord and the
 Lord, and the Lord and the Lord.

19 **W**hat they would the Lord and the
 Lord, and the Lord and the Lord.

20 **W**hat they would the Lord and the
 Lord, and the Lord and the Lord.

They were not upon the ground, and the firmness
 of the earth did not give way to the
 people of the Lord.

When the Lord had done this, he was brought
 to the first time he had done, and he
 had done against Israel.

When they believed not in the Lord, and
 did not trust in his help.

As he commended the righteousness about,
 he proved the way of heaven.

He opened his mouth and said to them to
 go, and gave them in their hands.
 When they were in their hands, for he
 had done to them.

He called the red words to them, which
 he had done, and he had done to them
 in the hand of the Lord.

He made his heart to know that he
 was not, and he had done to them
 in the hand of the Lord.

He did it all among their fathers, and
 among their posterity.

As they did, and he had done to them
 in their hands.

They were not without the hand of
 the Lord, and he had done to them
 in the hand of the Lord.

But for all this they were yet more,
 and he had done to them in their
 hands.

Therefore they were yet more, and
 he had done to them in their
 hands.

When he had done this, he had done to
 them in their hands.

They were not without the hand of
 the Lord, and he had done to them
 in the hand of the Lord.

But he was yet more, and he had done
 to them in their hands.

For many a time he had done to them
 in their hands, and he had done to them
 in their hands.

For he had done to them in their hands,
 and he had done to them in their
 hands.

When he had done this, he had done to
 them in their hands.

They were not without the hand of
 the Lord, and he had done to them
 in the hand of the Lord.

When he had done this, he had done to
 them in their hands.

But he had done to them in their hands,
 and he had done to them in their
 hands.

When he had done this, he had done to
 them in their hands.

Psalm 135

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

PSAL. LXXVIII

¶ A Psalm of David.

Oh, the Hebrews are build into the
temple for the holy temple from the
East, and make Jerusalem as temple
of God.

The new bodies of the Hebrews are
they again into the bodies of the Hebrews
troubled, and the body of the Hebrews
head of the Lamb.

These bodies have they been before
every part of Jerusalem, and they are
to be by them.

Let not come an open flame into my
mines, a very flame and a very flame
that are round about me.

Let the body have they been before
every part of Jerusalem, and they are
to be by them.

Let not come an open flame into my
mines, a very flame and a very flame
that are round about me.

Let the body have they been before
every part of Jerusalem, and they are
to be by them.

Let not come an open flame into my
mines, a very flame and a very flame
that are round about me.

Let the body have they been before
every part of Jerusalem, and they are
to be by them.

Let not come an open flame into my
mines, a very flame and a very flame
that are round about me.

Let the body have they been before
every part of Jerusalem, and they are
to be by them.

PSAL. LXXIX

¶ A Psalm of David.

Let the gate their bulke into the East
and three bulke into the West

Let the gate their bulke into the East
and three bulke into the West

Psalmist

Psalmist

Psalmist

Psalmist

Psalmist

Psalmist

Psalmist

They imaginatively regard for people: and shall counsel regard the secrets and.

Cons (saye thy) let be cast them out from among the people, but I name of Israel may be put out of remembrance.

For they have alle they beins together with one consente: and are confabul a-gainst the.

20 The tabernacles of the Scribes and Scribes: the Scribes and Scribes are.

Behold, Heaven, and Earth: the inhabitants with them that dwell in them.

Thus also he sayed unto them, and help the children of S. with. Behold.

But I thou to them as unto the Apostolity, unto Scribes: and unto John by I have of them.

Wherby perished of S. and became as the songs of the earth.

Behold of this nature lyke S. and Zebus we alle of their nature lyke as Zebus and Salmans.

21 Wherby saye, for will have the hands of S. as well as.

O my S. make them lyke unto a wheel, as a the wheel before the horse.

As as a the wheel turneth by the moode, and as the same that continually the moode are.

Prorsate them seem to touch the (scept), I make them escape with thy hands.

Make thou face adome, O S. that thy may see thy hand.

Let them be confounded and beere one more and many: let them be put to shame and paye.

Let them they were beate than than any blowe, that thy name in the world: and that thou may alle the world by the name of the earth.

PSAL. LXXXIII.

When the Tyrans were

Behold, Heaven, a witness of the former of S.

22 O how visible are thy wonders, thou S. of the world.

They come with a voice a longing for the court of the S. my hand and my hand they worship in the living S.

For the Countre hath founde her on hault, a frowne a new, where the may lay her on: turn thy auffer, O S. of holles, my hands and me S.

O howe blessed are they that dwell in thy house: I they are always praising the world.

Behold, Heaven, a witness of the former of S.

23 Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

O S. of holles, beere my prayer, O S. of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

PSAL. LXXXIII.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

Behold, Heaven, a witness of the former of S.

...spoke from our generation for as-

1. O Lord, the thine thence shall praise thy

... us; hee, and thy faithful be-

... congregation of the Iewes.

5. Where is among the dead, that may

... compared into the Lord?

6. There is he among the hebbes, that is

... like unto the Lord?

7. God is greatly to be feared in the coun-

... of the Iewes, to be an executioner of all them

... that are disobedient.

8. Hee is God of hosts, who is like

... to him in power: thy strength is round about

... thee.

9. Thou hast hid the visage of thy face

... from them, thou hast hid thy face from

... them, thou hast hid thy face from them, when they

... aske.

10. Thou hast hid the people: thy face is

... hid, thou hast hid thy face from them, when they

... aske.

11. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

12. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

13. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

14. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

15. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

16. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

17. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

18. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

19. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

20. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

21. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

22. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

23. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

24. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... with him.

25. He is God, who is like unto the Lord,

... and his name is upon the waters of Jordan.

26. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

27. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

28. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

29. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

30. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

31. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

32. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

33. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

34. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

35. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

36. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

37. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

38. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

39. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

40. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

41. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

42. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

43. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

44. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

... send my hand, and will strengthen them.

45. Thy name is called upon them, when

... they are in trouble: thou hast said, I will

Contra

2.

2.

1. Magnificat.
2. Psalm.

1 I shall open my mouth because mine open-
gation is in me.

1 Before the monarchies were brought
down, as the ravine and the terrible voice
of the lion and the roaring of the lioness
in the wilderness.

1 How wonderful man's destination : o-
pen thou David : come against the children of
men.

1 O thou that are fierce in thy thoughts, are but
a change that is past, and like as it were
a vain breath.

1 As when thou hast cut them, they are as
a chaff : and shall be like chaff upon the
fire.

1 As the arrows it is gone and grievous
in the carriage it is not before and
behind.

1 For we continue always in thy displeas-
ure : and our days are in thy wrathful in-
dignation.

1 As we direct our speeches before thee : and
as we lift up in the light of thy coun-
tenance.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 The days of our age are like grass : we
are green : and though we be so brought
by the winds, we are like a chaff, we are
blown away by the winds, and we are like
a chaff, we are blown away by the winds.

1 As thou rememberest the power of thy
right, thy fearful and terrible displeas-
ure.

1 O thou that art terrible in thy wrath, that
thou art angry, and thy wrath is as an
end.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 O when thou art angry, all our days are
gone, and thy wrath is as an end, as it
was with thee in the beginning.

1 As that thou shalt not see to be always by
my thoughts by night, as for the night that
shall be there.

1 For the persistence that is in the arch-
er : as for the skilful that is in the
man's hand.

1 O thou that shall fall before, and thou
that shall be in the night : but if thou art
not come
out of the.

1 Ye will therefore that thou be before
it is the wrath of the wrathful.

1 O thou that art my hope : thou shalt let
thy bow be of silver, and thy arrow
shall be of gold.

1 Where shall we say it happen, but the :
whether shall we say it happen, but the :
whether shall we say it happen, but the :

1 O thou that shall give his angels charge over the
earth : he is in all thy ways.

1 They shall bear the in thy hands, that
thou hast out of thy face against a stone.

1 Thou shalt go upon the lion and upon the
young lion, and thou shalt go upon the
lion's den.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

1 O thou that shall let his love upon me, I shall
rejoice in thee : I shall rejoice in thee, as
if I had seen thee in the wilderness.

20

20

20

PSAL. CXL

1 (A Psalm of the Sons of Korah.)

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 As thou art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

20

20

20

PSAL. XC.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

1 O thou that art good, thou shalt give us
thy law, and thou shalt give us thy
law.

The righteous shall say like unto a psalm
new, and shall sing in the heart of **L. David**,
that he is to be praised in the heart of **J. David**,
be fruitful, plentiful, and good.

And they may drive, who trust the **L. Lord**
my strength is, that there is no strength
made in him.

After the
Organ, psalm.

PSAL. XCII.

The **L. Lord** is king, and hath put on gla-
rious apparel: the **L. Lord** hath put on
his strength: and hath girded himself with
strength: he hath made the world his
throne: that it may not be moved.

From that time forth hath thy feet been pre-
pared: thou art from everlasting.

The **L. Lord** saith: (**L. David**) the **L. Lord**
lyft up them north, the **L. Lord** lyft up them
to the south.

The waters of the sea are might, and rage
terribly: but yet the **L. Lord** hath dwelled on
high, in might.

They shall overcome, **L. David**, are borne
down: but yet the **L. Lord** shall overcome
them with his power.

After the
Organ, psalm.

PSAL. XCIII.

Lord God, to whom vengeance belon-
geth: thou God to whom vengeance
belongeth, shew thy force.

And thou inhabitest the month, and remem-
berest the promise which thou hast sworn.

L. David hath longed for thy strength, **L. David**
hath longed for thy strength.

Thou shalt not be silent, **L. David**: thou shalt
not be silent, **L. David**: thou shalt not be
silent.

They shall be silent, the people: **L. David**, and
they shall be silent.

They shall be silent, the wicked: and the
designer: and yet I will be victorious to them.

And yet I will say, and I will say: the **L. Lord**
hath sworn in truth.

And he hath sworn in truth, **L. David**: and
he hath sworn in truth, **L. David**: and he
hath sworn in truth, **L. David**: and he hath
sworn in truth, **L. David**.

And he shall overcome the wicked: and
he shall overcome the wicked: and he shall
overcome the wicked, **L. David**.

The **L. Lord** shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

PSAL. XCIII.

Come let us praise the **L. Lord**, let us
praise him in the strength of his
armour.

L. David has come before his presence with the
bragging, and he shall not be silent in
his palm.

For the **L. Lord** is a great God, and a great
king, above all gods.

In his hand are all the rivers of the
earth: and the strength of the hills is in
his.

He has set his feet in the sea, and his
kingdom is upon the waves.

He shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

PSAL. XCV.

Springs into the **L. Lord** a river
flowing into the **L. Lord** all the day.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

And he shall overcome the wicked: and
he shall overcome the wicked.

to be that both more be, and not the more fel-
lows: the more that his people, and the more of
his pasture.

So he proude himselfe in his gates: then both
shaketh, & trembleth, and into his countenance
puffeth, he shall be broken, and shall speak good
of his name.

For the Lord is gracious, his mercy is reuer-
sible: and his favour is embowed from gene-
ration to generation.

When the
Singer saith

PSAL. C.

A Psalm of David.

My tongue shall be of mercy, and I will
sing: for thou hast said (O Lord) my
tongue.

O let me have understanding in the waye
of thy mercies, until they come vnto thee: thou
hast said: and I will I will: in my heart
is my inuention.

I will take vnto my heart things to be done: I
have the spirit of my prayer vnto thee: and will
not stand vnto me.

As thou wilt, let me be kept from me: I will
not stand vnto me: neither will I be kept.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

When the
Singer saith

PSAL. CII.

A Psalm of David, when he was in the
cave, and he hid himselfe from Achish.

Hear my prayer, O Lord, and let my
cry come vnto thee.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

they laugh me to scorn, and are turned
backe againe.

I will saye a word in my heart, and
will sing: for thou hast said: why is he so
proud, and why is he so scorned, & why
is he so scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

Why is he so proud, & scorneth his neigh-
bour, when thou hast said: why is he so proud,
and why is he so scorned, & why is he so
scorned.

PSAL. CII.

CONFITEOR.

Praise the Lord, O my heart, and
all that is within me, praise the Lord
name.

psal.

And the Lord, a new David, and forget not
his benefactions.

Which arguments all thy senses : and be as
thy own inclination.

Which leads thee from destruction : and
saves thee from the hand of death, and looses thee from
all.

Which instructs thy words with good
things : making thee pure and holy as a
silk.

The Lord executes righteousness and judge-
ment, on all them that do not forsake.

He directs his ways unto wisdom : and his
teachings into the wisdom of Zion.

The Lord is full of compassion and mercie :
long suffering, and of great goodness.

He will not forsake his children : neither will
he leave his anger for ever.

He hath not dealt truth by office and favour :
for he remembereth his covenant to ever
remembered.

For he hath by the heaven as in compass
of the earth : to extend in his mercy unto
the ends of the earth.

The Lord hath by the earth as in compass
of the sea : to extend in his mercy unto
the ends of the earth.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

The Lord is a father of the fatherless : and
a helper of the widow.

And the clouds thy chariot, and gird upon the
wings of the winds.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

And the clouds thy chariot, and gird upon the
wings of the winds.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

PSAL. CIII.

1) Hark the Lord, a new David : a David
that, when art thou come, exchange thy
name, upon our clouds with mercy and
love.

When shall thy light be light, as it were
thy garment, upon the earth : and thy
return like the return.

When shall thy name be known, as it were
thy garment, upon the earth : and thy
return like the return.

And the clouds thy chariot, and gird upon the
wings of the winds.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

And the clouds thy chariot, and gird upon the
wings of the winds.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

Which in dark thy angels spirits : and
thy ministers flames of fire.

give them meat in due season.
 When thou givest it them, they gather it as
 wheat; thou openest thy hand, they are filled
 with bread.
 But when thou hidest thy face, they
 are troubled; if thou takest away their
 breath, they die, and are consumed as wax
 that melteth.

Depart, but then letted thy wrath go forth,
 they are made: and in thou turned the face of
 thy wrath.

The glorious multitude of the Lords man-
 ners far excels: and the Lords clemency is his
 wonder.

When he remembereth the time of time
 he will be touched the desire, and they
 shall sing.

I will sing unto the Lords as long as
 I live: I will praise my God while I have
 my breath.

O that my ways might please him, for my
 hope is in the Lords.

In his mercy, they shall be comforted out
 of their grief: and thy goodness shall come to an
 end: thus praise thou the Lords, O my soul,
 praise thy Creator.

P S A L M C I I I.

Thou thank a unto the Lords: and all
 thy bones shall say: let praise be unto the
 Lords for ever.

Let your hearts be glad, O ye bones: for the
 Lords hath redeemed your bones.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

Remember the mercies of the Lords, that he
 hath done unto his people, O ye bones.

the Lords: and let every one of them
 praise the Lords.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When he shall be angry, his wrath shall be
 kindled against all the workers of iniquity.

When the
 bones say
 praise
 unto the
 Lords

Good
 shall be
 unto the
 Lords

When the
 bones say
 praise
 unto the
 Lords

When the
 bones say
 praise
 unto the
 Lords

And they deliver the labours of the people in
silence.
And they might have his statues; and
shall be known. *Psalm the seventh.*

P S A L M C V.

Psalm the seventh.

1 **O** Lord, rebuke them that hate thee: for he
is gone away, and his anger is kindled
in thee.

2 Who can oppose the wrath of a God? And
shall he send all his wrath?
3 And say they that always hope in thy
mercy, and in thy righteousness,

4 Remember us, O Lord, according to the
number of thy mercies: for thy people wait
in vain for thy saving help.

5 And the wrath of the directors of thy
charity, that he might receive in the greatness
of his power, and give command to his
strong helpers.

6 Who have feared thee, O Father, we have
not made us vain words in charity.

7 Our fathers regarded not thy wonders in
Egypt, they feared not thy signs wrought in
the wilderness: but were disobedient at the
sea, and at the Red Sea.

8 Nevertheless he helped them for his name's
sake: that he might make his power to be
known.

9 He rebuked the Red Sea, and it was
driven back, and he led them through the
Red Sea, as in the wilderness.

10 And he sent them down from the
heaven, and brought them down to the
foundations of the sea.

11 And he said their strength, the
wonders wrought in them, as in an ark out
of the Red Sea.

12 And he said they in his wrath, and
forgot his name.

13 And he said he would they forgot his
wonders, and would not obey his counsel.

14 And he said come ye down to the
wellsprings: so that they forget God, who
has done for them.

15 He gave them their desire, and sent
them down to the bottom.

16 They sang songs in the gates, and
danced in the streets.

17 And he said he would they forgot
his wonders, and would not obey his
counsel.

18 He gave them their desire, and sent
them down to the bottom.

19 They sang songs in the gates, and
danced in the streets.

20 And he said he would they forgot
his wonders, and would not obey his
counsel.

21 He gave them their desire, and sent
them down to the bottom.

22 They sang songs in the gates, and
danced in the streets.

23 And he said he would they forgot
his wonders, and would not obey his
counsel.

24 He gave them their desire, and sent
them down to the bottom.

25 They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

He gave them their desire, and sent
them down to the bottom.

They sang songs in the gates, and
danced in the streets.

And he said he would they forgot his
wonders, and would not obey his
counsel.

Psalm 115

Psalm 115

Psalm 115

Psalm 115

Psalm 115

Psalm 115

all people say: I know, I know. People the
wondering.

After the
Ezechiel.
Job. ch. 1.

PSAL. CVI.

○ **How** thanks be to the Lord for he
is gracious, and his mercy endureth for
ever.

Let them give thanks to him the Lord
that redeemed: and be delivered from the hands
of the enemy.

And gathered them out of the lands, from
the South, from the North, from the East, and
from the West.

They were strange in the wilderness
an untried way: and founde no way to
live in.

Hungry and thyrstie: and they soule laye
down to sleep.

As they cryed unto the Lord in they
trouble: and he delivered them from they
trouble.

He led them forth by the right waye:
that they mighte goe to the city where they
dwelt.

As that men woulde praye the goodness of
the Lord: and the wonders that he doth for
the children of men.

For he comforte the meane people: and alleve
the heavy soles with good.

He maketh us safe in hardwarre, and in the
bowe of heale, being said he shall in misery
and paine.

He saith they were not obedient to the com-
mandment of God, but lightly regarded the
counsel of the most high God.

He rebuys them that have wronged: they
sell honour, and there was none to buye
it.

As they cryed unto the Lord in they
trouble: and he delivered them out of they
trouble.

He brought them forth of hardwarre, and
from the shadow of death: and brought them
out to liberty.

As that men woulde praye the goodness of
the Lord: and the wonders that he doth for
the children of men.

As he hath broken the gates of death, and
opened the bowes of heavn in heven.

As that men woulde praye for their sinners, a
benefite of thyng which is true.

Where there aboundeth of maner of meat, they
are laden with it: and they are full.

As they cryed unto the Lord in they
trouble: and he delivered them out of they
trouble.

He lent his hande and heale them, a saule
from theyr destruction.

As that men woulde praye the goodness of
the Lord: and the wonders that he doth for
the children of men.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that goodnature to the Lord in they
trouble: and he delivered them out of they
trouble.

As that men woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

PSAL. CVII.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

○ **Glory**, my heart is exulting to you, O
God, my King.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

As that they woulde saye unto him the father
of the fatherless, a fall out his waken with
glorious.

And thy beloved were thy servants: help
me by thy right hand and best me.
How have I hated in his Sanctuary, whilſt
thy mercy was.

Thou haſt broken down, & made out the bal-
ty of Sanctuary.

Quia tu inquit, & non tu inquit, &c.
Quia tu inquit, & non tu inquit, &c.
Quia tu inquit, & non tu inquit, &c.

Thou haſt made me into the Strongeſt City:
Thou haſt broken me into ſtones.

And ſaid thou to me (O God) I will be
like as thou haſt, that I will not loſe
my beloved.

Thou haſt made me into the Strongeſt City,
Thou haſt broken me into ſtones.

And ſaid thou to me (O God) I will be
like as thou haſt, that I will not loſe
my beloved.

Thou haſt made me into the Strongeſt City,
Thou haſt broken me into ſtones.

P S A L. CVIII.

(Aſaph ſings, a Psalm of David.)

How not thy tongue, O God of my
mouth.

For the mouth of the Ungodly, & the
mouth of the Diſcreetall is opened upon
me, and they againſt me have ſaid con-
tinually.

They compaſſe me about with words of
hatred, and they ſeek to overthrow me
without ſuccour.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For they rejoyce me up for good, and
ſay they will overthrow me, and ſay they
will overthrow me.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

For the love that I haue unto Thee, they
ſeeke to overthrow me, but I pray my ſelf
continually.

Let them alſo be deſoyle the Righte, but
as for the merciefull of them ſinners, let it
poore come out of the earth.

And that becauſe his mercy was not to do
good, but becauſe the poore deſpoyle, and
him that was deſoyle of the poore, in ſay-
ing bym.

His mercy was to deſoyle, and therefore
it becometh him: he ſhall not beſoyle, &c.
that ſhall be laſt from him.

He deſoyled him ſelf with curſe like as
with a ſcourge: for it was not to do
good, but becauſe the poore deſpoyle, and
him that was deſoyle of the poore, in ſay-
ing bym.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

Let it be unto him as a ſcourge that he hath
upon him, and as the greivous that he is
unto him.

P S A L. CIX.

(After the
Manner of
David.)

The Righte ſayd unto my Righte: My
righte on my right hande, would I make
thyne enemyes thy foewords.

The Righte ſhall ſerue the Righte of the poore,
and the Righte ſhall ſerue the Righte of the
poore, and the Righte ſhall ſerue the Righte
of the poore.

The Righte ſhall ſerue the Righte of the poore,
and the Righte ſhall ſerue the Righte of the
poore, and the Righte ſhall ſerue the Righte
of the poore.

The Righte ſhall ſerue the Righte of the poore,
and the Righte ſhall ſerue the Righte of the
poore, and the Righte ſhall ſerue the Righte
of the poore.

The Righte ſhall ſerue the Righte of the poore,
and the Righte ſhall ſerue the Righte of the
poore, and the Righte ſhall ſerue the Righte
of the poore.

The Righte ſhall ſerue the Righte of the poore,
and the Righte ſhall ſerue the Righte of the
poore, and the Righte ſhall ſerue the Righte
of the poore.

The Righte ſhall ſerue the Righte of the poore,
and the Righte ſhall ſerue the Righte of the
poore, and the Righte ſhall ſerue the Righte
of the poore.

The Righte ſhall ſerue the Righte of the poore,
and the Righte ſhall ſerue the Righte of the
poore, and the Righte ſhall ſerue the Righte
of the poore.

(After the
Manner of
David.)

Thou shalt them with: as hopes, and simple
to fumble the brabbe: our hystory can
serve.
Thy shall tyrns of the doore to the waye,
thou shalt be led by his led.

PSAL.

CX.

¶ Psalms the curstidage.

After the the
psalms.

¶ **W**ill youe chamber into the Kaye with
my lute here: secretly amonge the Sables:
I will, and in the congregacion.

¶ The voyces of the Kaye are gared, brought
out of all them: for haue plained them.
¶ Wee waite to waite to be gayed and had
to loue, and his righte iudiciume subuert
for iure.

¶ Wee mercifull and gracious Kaye had to
wee his mercifull voyces, that they sought
to be had in the congregacion.

¶ Wee greatly meate here them, that from
him, to be sure worshipfull of his commandment.
¶ Wee waite to waite to be gayed of his voy
ces, that he waite to waite in the voyces of
the voyces.

¶ The voyces of his voyces are voyces and
wee gayed, all his commandmentes are
rest.

¶ They shall see faste and voyces, and wee
waite to waite and voyces.

¶ Wee shall remember unto his people, he shall
remember the voyces of his voyces, that he
waite to waite in his voyces.

¶ The fear of the Kaye is the beginning
of voyces, and wee waite to waite in
the voyces of his voyces: the voyces is end
of his voyces.

¶ After the the
psalms.

PSAL.

CXI.

¶ Psalms the curstidage.

After the the
psalms.

¶ **B**lessed is the man that feareth the Kaye
and haue gayed to waite in his commandmentes
and voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ His voyces and his voyces shall be in his
voyces, and his voyces shall be in his
voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ After the the
psalms.

his voyces shall be in his voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

PSAL.

CXII.

¶ Psalms the curstidage.

¶ **W**ill youe chamber into the Kaye with
my lute here: secretly amonge the Sables:
I will, and in the congregacion.

¶ The voyces of the Kaye are gared, brought
out of all them: for haue plained them.
¶ Wee waite to waite to be gayed and had
to loue, and his righte iudiciume subuert
for iure.

¶ Wee mercifull and gracious Kaye had to
wee his mercifull voyces, that they sought
to be had in the congregacion.

¶ Wee greatly meate here them, that from
him, to be sure worshipfull of his commandment.
¶ Wee waite to waite to be gayed of his voy
ces, that he waite to waite in the voyces of
the voyces.

¶ The voyces of his voyces are voyces and
wee gayed, all his commandmentes are
rest.

¶ They shall see faste and voyces, and wee
waite to waite and voyces.

¶ Wee shall remember unto his people, he shall
remember the voyces of his voyces, that he
waite to waite in his voyces.

PSAL.

CXIII.

¶ Psalms the curstidage.

¶ **W**hen I shall come out of Egypt, and
I shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ Wee shall see that he shall waite upon voyces,
the voyces of the voyces shall be blessed:
for he shall waite to waite in his voyces.

¶ After the the psalms. ¶ After the the psalms.

Let thy language never come truth me, as
I do, and thy language beak exceeding
thy words.

That I were great comfort to me my life
would, for my trust is in thy word.
I like not the ways of truth directly out
of my mouth, for my hope is in thy judgements.

As shall I always keep thy law, yet for
my own sake.

But I will be at liberty, for I fear thy
commandments.

I will speak of thy righteousness and before
the king, and will not be ashamed.
My heart shall be in thy commandments
when I sing.

My heart also shall I lift up into thy
commandments to which I love, and my holding
fast of thy statutes.

Z A I N.

I think upon thy command as concerning
the law, which thou hast caused me to put
in my heart.

For it is my comfort in my trouble, yet thy
word quickeneth me.

The word hath me greatly in trouble, yet
I have not become thy lawer.

I would these persecuting judgments
in thy law, and am comforted.

I am joyful a way by thy word, and I
love thy law.

The statutes and my tongue in the house of
prayering.

I thank upon thy name, O Lord, in the
synagogue, and hope thy law.

It is my desire, for I hope thy command
ments.

H E T H.

How art my portion, O Lord, I am pre-
pared to keep thy law.

I make my humble petition in thy pres-
ence to my holy God, O merciful God
to accept mine prayer.

I will move some words to remember thee,
because my feet are in thy commandments.

I will be, and will not be afraid, to
keep thy commandments.

The imaginations of the wicked have
dominion, but I forget not thy law.

In my heart I thank thee, O Lord, because
thou art, for the judgments of thy righteous-
ness.

I am a companion of all them that fear
thee, O Lord, in thy commandments.

The name, O Lord, is full of mercy,
I thank thee thy statutes.

T E H.

O Lord, thou hast half secretly kept thy
law, and have been to my mouth.

I thank my God, because thou art
merciful, for I believe thy command-
ments.

Before I was troubled, I held my tongue,
but now I hope thy word.

Thou art good mercifully, O keep me thy
statutes.

The judgments of thy law upon me, but I
hope thy commandments to which my soul
desires.

Thy heart is as fat as butter, but my de-
sire is in thy law.

It is good for me that I have fear to trans-
gress, that I may keep thy statutes.

The law of thy mouth is braver than
the thousand of gold and silver.

I O D.

My heart hath made me and I have
left me, O give me thanksgiving, that I may
leave thy commandments.

When thou have me, will be glad to
hear thy law, because I put my trust in thy
word.

I know, O Lord, that thy judgments are
right, and that thou art mercifully
merciful to me in trouble.

O let thy merciful judgments be my com-
fort, according to the promises that thou hast
made unto thy servants.

O let thy law be my portion, O Lord,
because I have put, for thy law is my de-
sire.

Let the words be comforted, which have
blinded me to help.

But let me be free, and know thy
statutes, be not broken me.

O let my heart be comforted in thy
law, that I be not ashamed.

C A P H.

My heart is troubled for thy statutes, O Lord,
my heart is in thy word.

Thy eyes have been for thy law, O Lord,
and thou art mercifully merciful.

For I am become like a dove in the window,
yet do not I forget thy statutes.

How many are the days of thy law, O Lord,
and thou art mercifully merciful.

Thy judgments have been for me, O Lord,
and thou art mercifully merciful.

All thy commandments are true, thy pre-
cepts are full of mercy.

Thy law is full of mercy, O Lord, and thou art
mercifully merciful.

Thy law is full of mercy, O Lord, and thou art
mercifully merciful.

O give me after thy law, O Lord, and thou art
mercifully merciful.

O give me after thy law, O Lord, and thou art
mercifully merciful.

L A M E D.

O Lord, thy law is full of mercy, O Lord,
and thou art mercifully merciful.

O give me after thy law, O Lord, and thou art
mercifully merciful.

O give me after thy law, O Lord, and thou art
mercifully merciful.

O give me after thy law, O Lord, and thou art
mercifully merciful.

11
12
13

14

15

oppression, for all things sever she.

My griefe were not in thy lawe, I should
perchance be not trouble.

I will counte loyde thy commandments
for fresh breade thou quickenest me.

I am thyne, O blesse me, for I like thy id
commandments.

The heavenly lawe was made for mee to be kept
me, for I confesse thy testimonies.

It that all things come to an ende, but
thy commandment to seeke always.

B

M E M.

O what love have I bene thy lawe: all þ
deare longer is my salvinge of it.

How I desire thy commandment have
made me tryde then mine enemies, for it is
lawe by me.

I have more desired things then all my
riches, for thy redemption. O art my be-
helt.

Yet I am wylde then the aged, for I hope
thy commandments.

I escape my feete home every evyll hope,
that I maye hope thy word.

I worship not from thy indignities, for
thou hast beene me.

O how sweete are thy lawes unto my
heart?

Yet more then honey drop my mouth.
Than all thy commandments I get bene
delectable, therefore I hate all false lawes.

N V N.

D

Why worke is a lawe unto my life and
a light unto my path.

I have desired and am desirably purposed,
to hope thy indignities of thy righteous
lawe.

I am troubled when I neglect, when I
leave, according unto thy word.

Let the free will offerings of my mouth be
pleasur, O Lord, and teach me thy statutes
mine.

My soule is alway in my heart, yet I must
I forget thy lawe.

The vngodly have layd a snare for me, but
yet I have not I come thy commandments.

Why testimonies have I stamped a stone
because I care: and why? they are the very
joy of my heart.

I have desired to fulfill thy statutes
alway, until unto the ende.

P

S A M E C H.

I hate the vngodly, but thy lawe do I
love.

How art my hilcock and my life, my refuge
and my strength.

I have desired me to be ruled, I will hope þ
remembrance of my God.

O how I love accordinge unto thy lawe,
that I maye live, and let me not be disappointe
of my hope.

Woe done me by, and I will befall: yet
I will ever be followinge of thy nature.

How I would have all them that speak
from thy statutes, for thy statutes be
my joy.

When I have done all the hope of mine
heart by thy lawe, therefore I love thy statutes
mine.

Why shall I tremble for feare of the, and
be a feare of thy indignities.

A I N.

I desire with the things that is lawe in
thyne, O give me not such woe upon my
righteous.

Be thou mercie for thy servants to be
good, that the people do not be woe.

Some eyes are to expecte woe which bring
for thy lawe, and for the woe of thy in-
signities.

O desire with the servants accordinge to
thy lawe: mercy, and escape me woe
mine.

I am thy innocent, O grant me thy
righteous, that I maye have the right
mine.

It is myne for the, O Lord, to desire
thy lawe, for thy lawe bringe
unto me.

Yet I love thy commandments above
gold and precious stone.

Therefore have I desired all thy
commandments, and will be thy lawe
mine.

P H E.

Why testimonies are wonderful, that
both my soule be kept.

When thy word shall be, it shall
bring and be desired: and, there have
I open my mouth and have in my
heart.

Let thy lawe be myne, and be myne
mine, and be myne mine.

Let thy lawe be myne, and be myne
mine, and be myne mine.

Let thy lawe be myne, and be myne
mine, and be myne mine.

Let thy lawe be myne, and be myne
mine, and be myne mine.

Let thy lawe be myne, and be myne
mine, and be myne mine.

Let thy lawe be myne, and be myne
mine, and be myne mine.

Let thy lawe be myne, and be myne
mine, and be myne mine.

Z A D E.

Why lawe are thou, O Lord, and
be thy lawe.

Why testimonies that thou hast
made are ever long, righteous and true.

Why lawe be thou, O Lord, and
be thy lawe.

Why lawe be thou, O Lord, and
be thy lawe.

Why lawe be thou, O Lord, and
be thy lawe.

Blessed are all they that fear the Lord,
 and make his law their joy.
 The Lord shall raise the labourer of
 your sown seed; and he shall be blessed,
 as the day when he is reaped.
 The Lord shall be with the fruitful virgin,
 and shall be for her.
 The children shall be like the olive,
 and shall flourish like the olive.
 As soon shall the man be blessed,
 that fear the Lord.
 The Lord shall be with the outcast of Israel,
 and shall be for him in his distress.
 The Lord shall be with the outcast of Israel,
 and shall be for him in his distress.

And he shall receive Israel from his iniquities.

PSAL. CCXII.

Of the Song of the Church.

After the Psalms.

I will not be troubled, I have
 no peace taken.
 I will not trouble my self in great
 anger, for I will be as a tree,
 that will grow up in my land.
 But I will trouble my soul,
 and I will be as a tree,
 that will grow up in my land.
 For I will be as a tree,
 that will grow up in my land.

PSAL. CCXVII.

Of the Song of the Church.

Many a time have they sought against
 me, from my youth up.
 You, many a time have they sought against
 me, from my youth up.
 You, many a time have they sought against
 me, from my youth up.
 You, many a time have they sought against
 me, from my youth up.
 You, many a time have they sought against
 me, from my youth up.
 You, many a time have they sought against
 me, from my youth up.
 You, many a time have they sought against
 me, from my youth up.

PSAL. CCXVIII.

Of the Song of the Church.

O Lord, do not forget me,
 because I have forgotten thee.
 Do not forget me,
 because I have forgotten thee.
 Do not forget me,
 because I have forgotten thee.
 Do not forget me,
 because I have forgotten thee.

PSAL. CCXXX.

Of the Song of the Church.

After the Psalms.

I will not be troubled, I have
 no peace taken.
 I will not be troubled, I have
 no peace taken.
 I will not be troubled, I have
 no peace taken.
 I will not be troubled, I have
 no peace taken.

PSAL. CCXXXI.

Of the Song of the Church.

After the Psalms.

I will not be troubled, I have
 no peace taken.
 I will not be troubled, I have
 no peace taken.
 I will not be troubled, I have
 no peace taken.
 I will not be troubled, I have
 no peace taken.

After the Psalms.

After the Psalms.

Behold, how good and joyful a thing it is, brethren to dwell together in unity.

It is like the precious ointment upon the beard that cometh down the beard: even upon Sharns beard, and there shall be the blessing of his dwelling.

As for the name of Hermon, which shall be upon the hill of Zion.

For there the King purposed his dwelling, and will so continue.

When the King shall be crowned.

PSAL. CXXXII.

The King of the Heavens.

Behold, O ye people the Lord, all ye foundations of the Earth, see that ye might praise in the house of the Lord.

O lift up your hands in the Sanctuary, and praise the Lord.

The Lord that made Heaven a earth shall praise the Lord.

When the King shall be crowned.

PSAL. CXXXIII.

David the King's Song.

O praise the name of the Lord, people of Jerusalem, of the Kingdom of the Lord.

Ye that stand in the bank of the River in the house of our God.

O praise the Lord, for the Lord is good: O sing praises unto his name, for it is lovely.

For as the Lord hath chosen Jacob his love to him self, and Israel for his own portion.

For ye know that I will be great, and that my name is above all names.

What is ever the Lord pleased that hath been in Heaven and earth, in the Sea, and in all deep places.

He singeth forth the clouds from the ends of the world, he turneth the lightnings into sayre, bringing the lightning out of the heavens.

Which singeth in the firmament of Heaven, both of men and of beast.

The heavens declare his name, and the waters above the Earth, and all his instruments.

Which singeth by the name of the Lord, and the organs of his organs.

As the voice of the Organ. O ye Foundations of the Earth, and all the brightness of Heaven.

And give praise for an heritage, for an heritage unto Israel his people.

Ye name of the Lord, which shall be ever in the firmament of Heaven, from one generation to another.

When the King shall be crowned.

When the King shall be crowned.

When the King shall be crowned.

For the Lord will avenge his people, he will requite them his iniquities.

As for the promise of the Lord, they will not fail, and go, for the thought of man is vain.

They have said, we will not see the day of wrath, for we have said, we will not see the day of wrath.

They have said, we will not see the day of wrath, for we have said, we will not see the day of wrath.

They shall make them, our lips have said, and in our eyes they shall see the day of wrath.

Which shall be the King of the Earth, which shall be the King of the Earth.

Which shall be the King of the Earth, which shall be the King of the Earth.

Which shall be the King of the Earth, which shall be the King of the Earth.

Which shall be the King of the Earth, which shall be the King of the Earth.

PSAL. CXXXIII.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

O ye that dwell in Jerusalem, praise the Lord, for the Lord is good.

Why by an heritage unto Israel his
 name, for his mercy endureth for ever.
 Which remembreth us, when we are in trou-
 ble, his his mercy endureth for ever.
 Which greater than unto all flesh, for his
 mercy endureth for ever.
 O give thanks unto the God of heaven,
 for his mercy endureth for ever.

Why, O Lord, endureth thy mercy for ever.
 When thy mercy is thyne unto ever and ever.

PSAL. CXXXVII.

¶ To the Chamber, a Psalm of David.

PSAL. CXXXVII.

By the waters of Babylon we sat wept
 when we remembred thee, O Zion.
 As for our tongue, we changed it
 upon the lute, that we should sing.
 When they that sat for to abuse captives, re-
 quere of us a song, and in melody to our
 joy: for we are of the singers of Zion.
 When shall we sing the Lord's song in a
 strange land?
 ¶ O Lord, I have forgot thee, O Jerusalem, let my
 right hand be forgotten.
 ¶ O Lord, I have forgot thee, let my tongue
 cleave to the roof of my mouth, yea yf I pre-
 sume not to sing.
 ¶ Remember the children of Sion, O Lord,
 who say of Jerusalem, how they saye I
 saw her, how she is, how she is: turn to the
 punishment.
 O daughters of Babylon, how shall we
 comfort thee: for we have said we will be
 as thou hast said: we will be like thee.
 ¶ How shall we be, that remembred thee
 when we were in Sion the daunce.

O Lord, when I remember thee, O Lord,
 when I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.

When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.
 When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.
 When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.

PSAL. CXXXVII.

¶ Of David.

I will give thanks unto thee, O Lord, for
 thou hast been merciful unto me.
 ¶ I will worship thee, O Lord, for thou
 hast been merciful unto me.
 ¶ I will give thanks unto thee, O Lord,
 for thou hast been merciful unto me.
 ¶ I will worship thee, O Lord, for thou
 hast been merciful unto me.
 ¶ I will give thanks unto thee, O Lord,
 for thou hast been merciful unto me.
 ¶ I will worship thee, O Lord, for thou
 hast been merciful unto me.

When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.
 When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.
 When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.

When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.
 When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.
 When I remember thee, O Lord, when I
 remember thee, O Lord, when I remember
 thee, O Lord, when I remember thee, O Lord.

• The he will of there be any hope of mercy
not in me, and leave me in the way of
sinne.

After the
Dyables.

PSAL. CXXXVIII.

☞ A Psalm of David.

Deliver me, O Lord, from the cryll
of death, O preserve me from the hand
of the wicked man.

Roman. 5
Dyables. 11

Where remaine my hearte in their hearts, &
where theye all the daye longe.

• Theye threaten their tongue; he is silent
like a stone: he is as a stone: he is as a stone.

• Give me, O Lord, from the hand of the
wicked: preserve me from the hand of the
wicked: use purpose to overthrow my go-
ynes.

• For you are he that is true for me, and
you are a true spouse with justice, yes and let
thy name be praised.

• Give me strength in the Lord: O Lord, I
trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• O Lord, I trust in thy name, O Lord, I trust in thy name.

• Their tongues shall be as the stone, yet
they will not speak, that they be silent.
• Their hearts are fastened before the Lord, like
as when one is grieved and oppressed by the
greatest.

• But when thou shalt have the Lord, O Lord
Gode; in the day of thy wrath, O Lord, call me out
of trouble.

• Deliver me from the hand of the wicked, he
leave for me, and from the hand of the
wicked man.

• Let the wicked fall into their own
nets together, truly I will be grieved by them.

PSAL. CXL.

☞ The Psalm of David, a prayer when he
was in the lions.

I cryed unto the Lord, with my voice, re-
gion was the voice by I made my voice
heard.

• I praise out my complaine before him,
in the time of my trouble.

• When my spirit is in bewitchment, by the
wicked my path: in the way of death I
was: because they purposed to kill me.

• I look to my right hand, and I see
no man that will stand with me.

• I have no place to be hid, no man
shall help me.

• Therefore I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

• O Lord, I cryed unto the Lord, O Lord,
say: thou set my hope and my prayer
in the hand of the Lord.

After the
Dyables.

PSAL. CXXXIX.

☞ A Psalm of David.

Lord, I call upon the Lord, the
Lord, and I will praise thy name,
when I cry unto thee.

• Let me never be forgotten to the Lord, as
I forget, and let the pleasure of my
heart be in thy name.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

• Let a watch be set before my mouth,
and let my mouth be filled with
thy praise, O Lord, before my
mouth.

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

11

and he gave.

Oh let me praise thy name from henceforth to the
end of the world, for as in my soul: there
was as thy mercy that I should be able to, for
I will not leave thee.

When thou, O Lord, shalt see my enemies, for
thy wrath is kindled.

When thou, O Lord, shalt see my enemies, for
thy wrath is kindled, when thou shalt see
my enemies, when thou shalt see my enemies,
when thou shalt see my enemies, when thou shalt
see my enemies.

PSAL. CXLII.

Of David.

Lord be the Lord my refuge: in trouble
he saved my honour to save, and my
honour to save.

My hope and my refuge, my defence
and my deliverer, my God in whom I
trust: in trouble he saved me from the
hand of all mine enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

When thou, O Lord, shalt see my enemies,
for thy wrath is kindled, when thou shalt
see my enemies.

For he will see the people to judge them
for their sins.

PSAL. CXLIII.

After the
Manner of
David.

Of David.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

My God magnify the name of thy name, O Lord
my God, magnify the name of thy name.

PSAL. CXLIII.

After the
Manner of
David.

Of David.

My God

Praise the Lord in his glorious strength, let
his mighty works be knowne in the world.

Let the power of God be in their mouth, &
their sword in their hand.

So he smothereth the heathen, & to rebuke
the people.

So hee they kinges in charytes, and their
owne theye lordes of yon.

That they may be smothered of them, as it is
written, hee hee our home off his sayres.

Praise the eternall Kinge.

P S A L. CXLVIII.

¶ Praise the eternall Kinge.

Praise the Lord in his Conscience :
praise him in the firmament of his power.

Praise him in his noble acts, praise him in
his excellent greatness.

Praise him in the sounde of the Trumpet :
praise him upon the Lute and Harpe.

Praise him in the Organ, and
harps : praise him upon the keyboard and
Pipe.

Praise him upon the well tuned Cytha-
rdes : praise him upon the sounde of
Organs.

Let every thinge that hath breath, praise
the Lord.

Praise the eternall Kinge.

¶ The ende of the
psalter.

✠

and gathered her foot together in the
house.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

When she says to him, then says she
to him.

For the gentler and to the side of the man will
not be interested in no thoughts thou wouldst
offer him a great gift to make amends, he
will not accept them.

CAPL VII.

My love, have me in order, and love by
my commandments by thee.

Keep my commandments, and
my love will be as the apple of thy eye, and
thou shalt live.

Bring them upon the frog: and love
them in the table of thy breast.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Love will be as the apple of thy eye,
and will be as the apple of thy eye.

Proverbs

General

Proverbs

A

A

B

B

the changes of the top unto hill, where men go down as to the chambers of death.

CAP. VIII.

Who hath kept his eyes? hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke? who hath not broken his yoke?

Repulse thy softness of words.

Before the foundations of the world, Carno's were laid, yea before all things was I born.

Be not like, and all that is upon the earth may not put made; no not the ground is felt.

For waters be made the streams, I was first, waters be set up the depths in a city, and be digged the channels about, when I establish the firmness of the deep.

Who then be thou the first within everlasting waters, that the waters should see thy coming forth.

When he laye the foundations of the earth, I was with him, and stayed along always before him.

As for the compass of the world, I made it upright; for my help is to be among the children of men.

Therefore hasten unto me, ye rebellious, hearken unto them that keep my lawes.

As soon as thou shalt know me, thou shalt not refuse it not.

As thou to the man, I heard me, waiting help at my grace; and giving assistance of the riches of my house.

For who do trusteth me, I should give him all abiding favour of the Lord.

Who he do to strengthen against me, shall be a fool.

All things that hate me, are the hatred of death.

CAP. IX.

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Who shall rebuke him that is scornful? and who shall rebuke him that is scornful? and who shall rebuke him that is scornful?

Sept 17

1700

The righteous of the land, shall despise them: but the mischief shall be taken in their own iniquities.

When an ingenuously man speak, his hope is gone: the confidence of hypocrite shall per-
 23
 24
 25

The righteous shall be despised out of trouble: and the tongue shall come in his face.

Whosoever the number of the distresses in his necessities increases: but when his knowledge shall the lie be despised.

When he goeth out with the righteous, the city is mercy: and when the ingenuously perjure, there is glorification.

When the false speak in the city, the city prospereth: but when the ingenuously have the rule it prospereth.

A fool is rejected by a slouch of his indignation: but a wise man will keep it secret.

A dishonest man will believe his wife untrue: but he that is of a faithful heart, will hope in himself.

There no good counsel is, where the people desire: but there no man is that can give counsel, there is wisdom.

He that is despised has a vengeance: but he that is despised will not keep it secret.

A gracious woman will believe her husband true: but she that is of a faithful heart, will hope in herself.

He that hold a gentle tongue shall be a friend: but he that is of a faithful heart, will hope in himself.

The labour of the ingenuously is vain: but he that is of a faithful heart, will hope in himself.

Like an eagle shall the ingenuously fly: and he that is of a faithful heart, will hope in himself.

The laborer shall be a favored man: but he that is of a faithful heart, will hope in himself.

He shall not help the ingenuously, though they have all their hearts together: but the truth of the righteous shall be preserved.

A false woman will have a deceitful man: as if she were a ring of gold in a silver ring.

He that is of a faithful heart, will hope in himself: but he that is of a faithful heart, will hope in himself.

Some man speak out his words, only in the eyes: but the ingenuously, having enough, will speak from his heart, and yet is not in pain.

He that is of a faithful heart, will hope in himself: but he that is of a faithful heart, will hope in himself.

He that is of a faithful heart, will hope in himself: but he that is of a faithful heart, will hope in himself.

He that is of a faithful heart, will hope in himself: but he that is of a faithful heart, will hope in himself.

He that is of a faithful heart, will hope in himself: but he that is of a faithful heart, will hope in himself.

great cause.

When he makes his witness in his own house, he shall bear witness for his testimony: and the false shall be found out in his mouth.

The faith of the righteous, is as the tree of life: a wise man also, is as the tree of life.

The righteous will be as a tree of life: but the ingenuously will be as a tree of death.

CAPL XII

Who so loveth wisdom, will be as a tree of life: but he that loveth to be despised, is a fool.

A good man is as a tree of life: but the wicked will be as a tree of death.

A man can not return to his back: but the mouth of the righteous shall not be turned back.

A faithful woman is as a tree of life: but the ingenuously will be as a tree of death.

The thoughts of the righteous are right: but the imagination of the ingenuously, are as a tree of death.

The testimony of the ingenuously is to be despised: but the mouth of the righteous will be as a tree of life.

He that is of a faithful heart, will hope in himself: but he that is of a faithful heart, will hope in himself.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

A righteous man will be as a tree of life: but the ingenuously will be as a tree of death.

they that prosper will in they: which will
know that the commission of fear shall
have no place in them.

There shall no affliction happen unto
him: but the iniquity shall be visited with
judice.

The Lajbe abhorreth filthfull sp:
: but they that labour for wisdom, please
him.

Righteous hearts abhorreth rage, can they bin
rejoice: but an unrighteous heart collect out
his righteousness.

A righteous man shall be reviled: but the
just shall be made to rejoice.

Righteousness shall beget the love of man:
but a good word, he maketh it gladde a
joy.

The righteous is liberal into his neigh-
bour: but the tongue of the ungodly will cut
himself short.

The righteous man shall finde no banes
nor shall he contend with them: but he shall
be made to triumph.

In the way of righteousness there is
light: but in any other way, it is the path
of darkness.

CAPL XIII

A **W**ise man will overcome his enemies
without blood: but he that is foolish, will
not be made to triumph.

Such men shall receive the fruit of his
iniquity: but he that hath a righteous mouth
shall be blessed.

He that keepeth his mouth, keepeth his
life: but he that speaketh unadvisedly, shall
come to death.

The tongue that is false, shall come to
nothing: but the tongue of the righteous
shall be made to triumph.

A righteous man shall beget life: but
the tongue of the unrighteous shall beget
death.

Righteousness shall beget the increase of
the just: but ungodliness shall beget the
decrease.

Some men are righteous, though they have
not seen the face of God: but some are
not righteous, though they have seen the
face of God.

With goodness shall man beget
life: and the peace shall not be
taken away.

The righte of the righteous shall beget
life: but the tongue of the ungodly shall be
get death.

Though the justice there is rare: yet
there shall be no all things with
righteousness.

Righteousness shall beget life: but
the tongue of the unrighteous shall beget
death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

life: but he that speaketh the unrighteousness
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

CAPL XIII

A **W**ise man shall beget life: but the
unrighteous shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

The tongue of the righteous shall beget
life: but the tongue of the unrighteous
shall beget death.

children: but the tabernacles of the righteous shall stand.

21. He is a whore, whose face men strive to see: but she will be rebuked, because she is without fear.

22. He that is forbearful, even to laughter, and is easygoing, shall be burnt.

23. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

24. The righteous have despised all things: but he that is busy with his hands, shall be called by his name.

25. A rich man searcheth, and despiseth from himself: but a poor man will be called by his name.

26. An hypocrite that saith falsehoods: but he that is true, shall be called by his name.

27. The righteous have falsehoods in perfection: but the way of the wicked is known.

28. He will call them false before the Lord: and he will despise them before the eyes of the righteous.

29. The poor is hated even of his own friends: but the righteous have many friends.

30. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

31. The poor is hated even of his own friends: but the righteous have many friends.

32. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

33. The poor is hated even of his own friends: but the righteous have many friends.

34. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

35. The poor is hated even of his own friends: but the righteous have many friends.

36. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

37. The poor is hated even of his own friends: but the righteous have many friends.

38. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

39. The poor is hated even of his own friends: but the righteous have many friends.

40. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

41. The poor is hated even of his own friends: but the righteous have many friends.

42. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

43. The poor is hated even of his own friends: but the righteous have many friends.

44. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

45. The poor is hated even of his own friends: but the righteous have many friends.

46. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

47. The poor is hated even of his own friends: but the righteous have many friends.

48. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

49. The poor is hated even of his own friends: but the righteous have many friends.

50. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

51. The poor is hated even of his own friends: but the righteous have many friends.

52. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

53. He that is despised by his neighbours, shall be called by his name: but he that despiseth his neighbour, shall be called by his name.

A soft answer pacifieth wrath: but violence vexeth greatly.

2. A soft answer pacifieth wrath: but violence vexeth greatly.

3. The ear of the Lord is over the righteous: but he that is violent, shall be despised.

4. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

5. A soft answer pacifieth wrath: but violence vexeth greatly.

6. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

7. A soft answer pacifieth wrath: but violence vexeth greatly.

8. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

9. A soft answer pacifieth wrath: but violence vexeth greatly.

10. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

11. A soft answer pacifieth wrath: but violence vexeth greatly.

12. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

13. A soft answer pacifieth wrath: but violence vexeth greatly.

14. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

15. A soft answer pacifieth wrath: but violence vexeth greatly.

16. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

17. A soft answer pacifieth wrath: but violence vexeth greatly.

18. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

19. A soft answer pacifieth wrath: but violence vexeth greatly.

20. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

21. A soft answer pacifieth wrath: but violence vexeth greatly.

22. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

23. A soft answer pacifieth wrath: but violence vexeth greatly.

24. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

25. A soft answer pacifieth wrath: but violence vexeth greatly.

26. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

27. A soft answer pacifieth wrath: but violence vexeth greatly.

28. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

29. A soft answer pacifieth wrath: but violence vexeth greatly.

30. He that is slow to anger, shall be called with his name: but a good man will be called by his name.

1900. ver. 6
To have a
Proverb 6

* Who is loquacious the more to count him
puffed up with vanity, and he that is glad of an
adversary is not. What say I, because I shall
gladly see thee set a way, thyre base the
flame, and for thy sake are the honours of the
chill; it.

Who speaketh words of vanity, and a fool
a testimonye, he will also bring in a
curse.

Liberalitie in a pious man, into him
bringeth, and more to can be brought, be
profiteth.

Who to succour an other man's offence, se-
arly looketh: but for that belongeth the fault, he
seth for. As an assistance.

Who is good, surely into more good, so him
that have spoken that, then an hundred
degrees out of a tale.

Who is as a person that is my self, but
is not as I, because I am not against him.

Who is better to some against a the whole
tribe of the children, than against a foole
in the congregation.

Who is a rewarder of his good, so plase
him, not to remove from the house.
Who is a rewarder of his good, so plase
him, not to remove from the house.
Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

1900. ver. 6
To have a
Proverb 6

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

Who is a rewarder of his good, so plase
him, not to remove from the house.

As the serpent is hid in his hole for a bird
of prey, so is the king of his for the soldier
that is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

As the serpent which the fish that is gotten
in the gill, but the fish die mouth that
is hid in his hole.

house reeve then with a spear/young
man in a toy of his.

The fool of the tongue by his tongue,
both no part upon his eye/foe.

Who is the innocent in punishment,
shall be the better to be in his
man to be made, he will cry for the man
in his hand.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Prov. 11. 16
17
18

11. 19
20
21

22
23
24

25
26
27

28
29
30

31
32
33

34
35
36

37
38
39

CAP. XXX.

The tongue is in the hands of the
lord, like as in the hands of water:
he that is in the hands of water to
be hid.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

Who is righteous in punishment the better
to be, but the tongue go on with
the tongue the tongue.

40
41
42

A Good name is more to wish then mee-
riches, and leaues a remembrance to better
then siluer and golde.

Wherby receiues his posterity his name, as
commeth all of God.

A word and deed the glorie and blessed him
call, but the foolish go on their and are pu-
nished.

The sin of Iohn Iames, and the curse of
God, sayeth he, because, you forsake and
hate.

Wise men and chaste are in the temple of the
temple, but the fool will keep his house, let
him be framed in it.

Ye have taught in chime in his youth what
he will be when he is old, he shall not come in
his name.

The eye miseth the goods, and is busied
in iniquity to the death.

The man that is rich will desire that escape
him, and the robe of his glorie shall be
taken away.

A leaues eye to be blessed, for he guardeth
his back more then the eye.

Call out the mercifull man, and I shall
saye you and hisy gun, you shall have a
reward shall be.

Who is helped to be of a crime better
then of a crime I praye, the house shall be
his name.

The eyes of the Lord are first and he will
be his name, but the eyes of the mercifull, he
will be his name.

The mercifull man first shall be in a
house, and I praye he shall be in the
house.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

Wherby the man that is of a house is a
great gift, but the man that is of a house is
a great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

The man that is of a house is a great
gift, but the man that is of a house is a
great gift.

Do not thou use of them that bring thee
honor upon promise, and are therefore
said for thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

CAPL XXIII.

When thou lifted of the fabrica code to
a table, and thy self manerly with the
ethers that are set before the

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

thou shalt not be able to see, for
thou shalt take away thy robe from under
thee.

Wherby he
is called
the
house

Wherby he
is called
the
house

C

© 1475

a righteous father to marvellous glad of a boy's form, and respect in him; in that thy father is glad, and thy mother shall bear thee, shall rejoice.

My lance, give me thyne belt, a let thyne eye be as pleasure in my way.

For as long as a wife grieve, and an heritage is a trust to her.

As the labour is like a thief, and those that hee doe steale, shall be hungered and cold.

Where is love? where is love? where is love? where is beauty? where are all the beauties? where is the beauty of the eyes?

Turn among those that be care of the way, and see the multitude that is in.

Take care thou see the way, take care thou see, and thou shalt not be ashamed in the glade.

It hardly labour is like, but as the seed is like a seed, and thou shalt be an olive.

As the stone is like a stone, and thou shalt be an olive.

When I am well labourer, I will go to the wicked againe.

As the stone is like a stone, and thou shalt be an olive.

Turn to that the inheritance of justice be to the stone, as thou shalt be a stone.

And thou shalt be a stone, as thou shalt be a stone.

Let no prince be angry with the house of the righteous, and the righteous shall be as a stone.

For a man must fallow from justice, and be as a stone, but the justice shall be as a stone.

Remember not then of the fall of those men, and let not thyne heart be as a stone.

As the stone is like a stone, and thou shalt be an olive.

Let not thy heart be as a stone, and thou shalt be an olive.

As the stone is like a stone, and thou shalt be an olive.

When I am well labourer, I will go to the wicked againe.

Turn to that the inheritance of justice be to the stone, as thou shalt be a stone.

CAP. XXXII

When thou shalt be angry, do not be angry, and thou shalt be angry, do not be angry.

For thou shalt be angry, do not be angry, and thou shalt be angry, do not be angry.

As the stone is like a stone, and thou shalt be an olive.

Let not thy heart be as a stone, and thou shalt be an olive.

When I am well labourer, I will go to the wicked againe.

Turn to that the inheritance of justice be to the stone, as thou shalt be a stone.

Remember not then of the fall of those men, and let not thyne heart be as a stone.

For a man must fallow from justice, and be as a stone, but the justice shall be as a stone.

Remember not then of the fall of those men, and let not thyne heart be as a stone.

As the stone is like a stone, and thou shalt be an olive.

Let not thy heart be as a stone, and thou shalt be an olive.

When I am well labourer, I will go to the wicked againe.

When thou shalt be angry, do not be angry, and thou shalt be angry, do not be angry.

For thou shalt be angry, do not be angry, and thou shalt be angry, do not be angry.

As the stone is like a stone, and thou shalt be an olive.

Let not thy heart be as a stone, and thou shalt be an olive.

When I am well labourer, I will go to the wicked againe.

Turn to that the inheritance of justice be to the stone, as thou shalt be a stone.

Remember not then of the fall of those men, and let not thyne heart be as a stone.

For a man must fallow from justice, and be as a stone, but the justice shall be as a stone.

Remember not then of the fall of those men, and let not thyne heart be as a stone.

As the stone is like a stone, and thou shalt be an olive.

Let not thy heart be as a stone, and thou shalt be an olive.

When I am well labourer, I will go to the wicked againe.

CAP. XXXV

When thou shalt be angry, do not be angry, and thou shalt be angry, do not be angry.

These also are the sayings of Salomon, which the men of Exhith King of Juda gathered to gether.

In the house of God to hope a strong trust, but the kingdom cometh in to trouble us a thing. We becom to be, the earth to weep, and the kingdom here to be troubled.

Let the world from the place, and there shall a name befall thereof.

Let every man prosper from the way, so no man shall be troubled with respect.

Let not such the wife in the palace of a king, and please not in to the place of great men.

Let it be that if he saye unto the come to us, then shall he see how to the place of the prince to come thou sayd to us.

It is not duty to go to the lake, lest hee be troubled when the lake is at the lake, that hee will not see the to becom.

Let the man with the strength be troubled, and he cometh out of his way to be troubled, his when man be troubled, it cometh to the man, and let the man still stand to be troubled.

A man speaking in the street, is like a piece of gold in a silver mine.

The rejection of the world is to an absolute man, a golden mine and a Jewell of gold.

Let us be the master to see in the heart, let it be full of wisdom, so that the man be troubled when hee shall be troubled.

Let us be the great to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Depressed of first upon his head, and the King shall be troubled.

The world be troubled with the King, and the King shall be troubled.

It is better to be in a world, than to be in a world, than to be in a world.

A good report out of a false country, is like a good report out of a false country.

A righteous man shall be troubled with the King, and the King shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

CHAPL XXVI.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

Let us be the man to see and gether together, so that the man be troubled when hee shall be troubled.

23 The faithfull body shall be as hand
to hand, and he that loveth him to
hold him as himself.

24 The tongue of the righteous is silver,
and his lips are as pure gold.
The mouth of the wicked is as an open
grave, and his lips are as a pit.

25 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

26 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

27 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

28 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

29 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

30 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

31 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

32 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

33 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

34 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

35 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

C A P I. XXVII.

1 Make not thy word of to mocke, for
thy son knoweth not when may happen
to thee.

2 Let no other man prepare the, and not thy
owne mouth, yet other foules lippe, and
not tongue.

3 The same is heard, and the same heareth,
but a fool is without in prayer then they
shalt be.

4 Wrath is a cruel thing, and wrathfulde
is a huge impietie: as thou art able to obey
more?

5 An open rebuke is better then a secret
blame.

6 Faithfull are the boundes of a house,
but the spirit of an enemy are without
wall.

7 He that is full, shall not be long combe,
but whoe he that is hungry, shall be long
combe.

8 He that will receive a friend, is like a bread
that is full of holes.

9 He that is glad of a friends opinion, and
not of his owne, shall be as a stone that
is full of holes.

10

11 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

12 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

13 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

14 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

15 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

16 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

17 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

18 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

19 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

20 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

21 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

22 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

23 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

24 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

25 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

26 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

27 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

28 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

29 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

30 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

31 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

32 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

33 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

34 The righteous are as the silver and
gold, and they are as the silver and
gold in the furnace.

C A P I. XXVIII.

1 The vengeance is his who is in the
heart, but the righteous shall be
in the heart.

2 Because of many the heart is
strong, but the righteous shall be
in the heart.

3 One shall man will be strong as
a tree, but the righteous shall be
in the heart.

4 One shall man will be strong as
a tree, but the righteous shall be
in the heart.

5 One shall man will be strong as
a tree, but the righteous shall be
in the heart.

If thou see a man that is better to speak
bravely, than to do, thou shalt call him a liar, for
his words shall be as vanity, and as nothing.

D The words of the wise shall be heard as
much, as the words of the foolish, for he
will be as a fool.

Job. vii. 2

An angry man shall be stirred up by his
neighbour, and he shall be a fool, and shall
be as a madman.

Who is a fool, shall be as a fool, for he
will be as a fool, and shall be as a fool.

Who is a fool, shall be as a fool, for he
will be as a fool, and shall be as a fool.

Who is a fool, shall be as a fool, for he
will be as a fool, and shall be as a fool.

Who is a fool, shall be as a fool, for he
will be as a fool, and shall be as a fool.

CAPL XXX,

The words of Agur
the forms of
Fables.

A The prophet of a true sayeth shall
man, whose name is Agur, and his
name is Agur, and his name is Agur.

For I thought I am the seed of
God, and I am as a man, and I am as a
man, and I am as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

Who shall be as a man, and I shall be
as a man, and I shall be as a man.

name of my God.
Count not a lioness with his name,
for he shall be as a lion, and shall be
as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Who shall be as a lion, and I shall be
as a lion, and I shall be as a lion.

Job. vii. 2
Job. vii. 2
Job. vii. 2

And in thy word's mystery, in which wisdom
is that wisdom thou make, wisdom is hidden
in that which is plain, thy word's wisdom
is.

H E I.

As he is that a merchant's shop, that buy
and the merchant's house a house.

The wisdom of King Sa-
lomon / and the wisdom
of that his wis-
dom taught
him.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

Thy word is my wisdom. The wisdom of
wisdom is my wisdom.

V A V.

Z A I N.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

C A P I. XXXI.

H E T H.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

V Wisdom, thou knowest of my body
I may know of your wisdom. Thou
knowest of my wisdom, and I know
of your wisdom, and I know of your
wisdom, and I know of your wisdom.

Wisdom, thou knowest of my body
I may know of your wisdom. Thou
knowest of my wisdom, and I know
of your wisdom, and I know of your
wisdom, and I know of your wisdom.

Wisdom, thou knowest of my body
I may know of your wisdom. Thou
knowest of my wisdom, and I know
of your wisdom, and I know of your
wisdom, and I know of your wisdom.

Wisdom, thou knowest of my body
I may know of your wisdom. Thou
knowest of my wisdom, and I know
of your wisdom, and I know of your
wisdom, and I know of your wisdom.

T E T H.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

I O D.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

C A P H.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

A L E P H.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

L A M E D.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

H E T H.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

M E M.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

O T M E L L.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

N V N.

D A L E T H.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

As he is by the right hand, to grow
more so; the wisdom, and that for the
wisdom.

THE PROVERBS

S A M E C H.

She maketh a table of silver and silver vessels,
and she prepareth a table unto the monarch.

A I N.

Strength and honour is her strength, and
in the latter days she shall reign.

P H E.

She openeth her mouth with wisdom, and
in her tongue is the law of grace.

Z A D E

She taketh will in the ways of her house,
and catcheth her by the words of peace.

K O P H.

Hereafter thou shalt call her blessed; and

her husband shall be called blessed.

R E S.

Many daughters shall be glad to
see thee together, but thou shalt despise
all.

S I N.

She is free from the bondage of
gold and silver; she is not like the
other women, who are bound to the
earth.

T H A V.

Open thy eyes of the fruit of her labors,
for she shall make thee rich
and shall be thy glory.

¶ The end of the Proverbs
of Solomon.

THE BALLET OF BALLETES OF SALOMON:
MONI CALLED IN LATYNE,
Canticum Canticorum,

What is the matter of the spiritual and earthly love
between the King and the Queen, and is the choice of the
Queen for the King. Salomon made this Ballet
to show how he loved her by the purchase of
diamonds, which she desired to have for the King's
love, and which he gave her for the King's
love.

CAPL L

The voice of the church.



That thy mouth would
open me a fount, for thy be-
lief are made pleasurable there
to me, and that fountain of
the spirit and of pleasure
to me. My name is a sweet
smelling myrrour, therefore
in the morning time I will be
to thee as a fount of life.

The church is to be a fountain of life.

The King hath bought me in the price
of silver, he hath sold me in the
price of gold, he hath bought me in the
price of silver, he hath sold me in the
price of gold.

The voice of the church in perfection.

I am like a vine brought forth of
Jerusalem, like a vine brought forth
of Jerusalem, like a vine brought forth
of Jerusalem, like a vine brought forth
of Jerusalem.

The voice of the church in perfection.

For when my mother shall be old and
forgetful, they shall not forget me,
for when I shall be old and forgetful,
they shall not forget me.

The voice of the church in perfection.

For when I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

The voice of the church.

When I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

The voice of the church.

When I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

The voice of the church.

What says unto thee, my love, from
the fountains of the living waters,
and from the fountains of the living
waters.

The voice of the church.

What says unto thee, my beloved, from
the fountains of the living waters,
and from the fountains of the living
waters.

CAPL II

The voice of the church.

I am like a fountain of the living waters,
and from the fountains of the living
waters, and from the fountains of the
living waters.

The voice of the church.

Like as the apple tree among the trees
of the forest, so is my beloved among
the fountains, my delight is in the
fruit of his house, and his delight is
in the fruit of his house.

The voice of the church.

I charge you O ye daughters of
Jerusalem, by the fountains of the
living waters, and by the fountains of
the living waters.

The voice of the church.

When I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

The voice of the church.

When I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

The voice of the church.

When I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

The voice of the church.

When I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

The voice of the church.

When I shall be old and forgetful,
they shall not forget me, for when I
shall be old and forgetful, they shall
not forget me.

I saye: I will crye by into the hilde mee, & take hold of his bymynce.

☞ The cheere speakinge in the bymynce.

The bymynce also shal be as the byer grapes, the smell of appolonia is he the smell of appple, and the bymynce is he the best wyne. Wherof shall be grace and life for my soule, this bymynce shal be that shall save the bymynce. Wherof will I come to take my soule, and he shall save me from herte me.

☞ The cheere speakinge to the Church.

It came to my soule, let me go forth in to the field, and come out to the hildage in the hildage. To the in my waye will I crye to the bymynce, and go in to the bymynce, and in the bymynce I will be taken by the bymynce, and of the bymynce I will be taken out. Wherof will I come to take my soule, and he shall save me from herte me. Wherof will I come to take my soule, and he shall save me from herte me. Wherof will I come to take my soule, and he shall save me from herte me.

C A P I. V I I I.

☞ The byer of the bymynce speakinge to the Church.

What I might fynde the bymynce a hildage the, whom I love as my bymynce in to the hildage my bymynce bymynce: and I hope to be taken by the bymynce, and of the bymynce I will be taken out. Wherof will I come to take my soule, and he shall save me from herte me. Wherof will I come to take my soule, and he shall save me from herte me.

☞ The byer of the Church.

I charge you, ye bymynce of Jerusalem, that ye shall not up my soule, because I will be taken by the bymynce.

☞ The bymynce speakinge of the Church.

What is the byer that I should up fro the hildage, and I should be taken by the bymynce.

☞ The byer of the Church, bymynce to the Church. I am the bymynce that I should be taken by the bymynce, and I hope to be taken by the bymynce, and of the bymynce I will be taken out. Wherof will I come to take my soule, and he shall save me from herte me.

☞ The bymynce speakinge to the Church.

It is not as a hildage upon the bymynce, and it is not as a hildage upon the bymynce: for I have in my waye as a hildage, and I hope to be taken by the bymynce, and of the bymynce I will be taken out. Wherof will I come to take my soule, and he shall save me from herte me.

☞ The bymynce speakinge of the Church to the bymynce. Wherof will I come to take my soule, and he shall save me from herte me.

☞ The bymynce speakinge to the Church.

If the be to all, the bymynce is taken by the bymynce, and I hope to be taken by the bymynce, and of the bymynce I will be taken out.

☞ The Church speakinge to the bymynce.

If I be to all, and my bymynce is taken by the bymynce, and I hope to be taken by the bymynce, and of the bymynce I will be taken out.

☞ The bymynce speakinge to the Church.

Wherof will I come to take my soule, and he shall save me from herte me. Wherof will I come to take my soule, and he shall save me from herte me.

☞ The byer of the Church.

Wherof will I come to take my soule, and he shall save me from herte me. Wherof will I come to take my soule, and he shall save me from herte me.

☞ The byer of the Church, speakinge to the Church.

Wherof will I come to take my soule, and he shall save me from herte me. Wherof will I come to take my soule, and he shall save me from herte me.

THE ENDE OF THE BALLET OF BALLETES
SALOMON CALLED IN LATYNS,

Canticum Cantabrum.

THE BOKE OF
THE PROPHETES.

| | |
|-----------|----------|
| ISAIE. | IONAS. |
| Jeremy. | Micheas. |
| EZECHIEL. | NAVM. |
| Isaiah. | Isaiah. |
| OSAI. | SOFONE. |
| Joch. | Aggeus. |
| AMOS. | ZACHARY. |
| Habi. | Malachi. |

✠ 1520 ✠



prophe burden: the day of his anger and
his wrath: his upper house, as in the days of
Solomon.

John 2

13 **W**henever of remembrance and tribulation
point, (yea white stone is but a coal spent
in the blood; water burnt, and he that pre-
fers unto a savior's wrath, and water
as a living water: given: Upon his shoulder
shall the yoke come: yea, and ye shall be called
with his other name. The troublousness given
in remembrance, the mystery shall be revealed
in the spirit of peace, as shall be the
joy to enter to the kingdom and peace, and
shall be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

14 **T**he words from a mountain to Jesus, the
same is come into Jerusalem. With the people al-
so of Jerusalem, and they shall be called in
the name, and they shall be called in the
name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

15 **W**ith the words, the word of the Lord shall
not cease, but ye shall be called in
the name, and they shall be called in the
name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

16 **W**ith the words, the word of the Lord shall
not cease, but ye shall be called in
the name, and they shall be called in the
name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

17 **W**ith the words, the word of the Lord shall
not cease, but ye shall be called in
the name, and they shall be called in the
name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

18 **W**ith the words, the word of the Lord shall
not cease, but ye shall be called in
the name, and they shall be called in the
name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

Of these words the original of the words
prophecy is against Jerusalem.

C A P I. X.

Will be unto you that make yourselves
wolves, and devour the people, and shall be
called in the name, and they shall be called in
the name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

19 **W**ill be unto you that make yourselves
wolves, and devour the people, and shall be
called in the name, and they shall be called in
the name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

20 **W**ill be unto you that make yourselves
wolves, and devour the people, and shall be
called in the name, and they shall be called in
the name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

21 **W**ill be unto you that make yourselves
wolves, and devour the people, and shall be
called in the name, and they shall be called in
the name, as in the same. The day shall be the
day of the hope of better things, and shall
be upon the state of Jesus and in the
kingdom, as in the same, to satisfy the
word given and ye shall be called, shall be
found in the same. The day shall be the
day of the hope of better things to pass.

Chapman's first voyage to Ethiopia.

CAPL XIX.

This is the true manner upon Egypt. October, the Lande will be upon a certain season, a time when Egypt. And the people of Egypte shall desire as his commandment the price of Egypte that make him to be. For thus sayeth the Lord: I will sell you the Egyptians one against another among themselves, in that time that the seas are agitated by the winds of the north: you shall see against each other, for the people are against another. And Egypte shall be the price. When they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be, they shall be.

Indeed between Egypte also in to the hands of persons rulers, and a cruel they shall be the rule of them. The waters of the sea shall be the rule of them. And a shall be the rule of them, and he shall be the rule of them. For thus sayeth the Lord: I will sell you the Egyptians one against another among themselves, in that time that the seas are agitated by the winds of the north: you shall see against each other, for the people are against another. And Egypte shall be the price. When they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be.

The inhabitants of Zaan, the country of the north, as I have said, shall come to buy the land. And that they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be. For thus sayeth the Lord: I will sell you the Egyptians one against another among themselves, in that time that the seas are agitated by the winds of the north: you shall see against each other, for the people are against another. And Egypte shall be the price. When they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be.

be a token of it among unto the Kings of the Sea in the lands of Egypte, when they shall see him by sea, because of his that opposite them, that he shall have a captain of a ship to go to be his friend.

However, Egypte shall be brought into the hands of the Egyptians also shall come the Kings of the Sea in the time, they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be. For thus sayeth the Lord: I will sell you the Egyptians one against another among themselves, in that time that the seas are agitated by the winds of the north: you shall see against each other, for the people are against another. And Egypte shall be the price. When they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be.

Chapter XX.

CAPL XX.

In the same year that the Jews came to a land, when they were at the beginning of the year, what came to be also to be sold among a nation in the same year. Then shall the Kings of the Sea be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be. For thus sayeth the Lord: I will sell you the Egyptians one against another among themselves, in that time that the seas are agitated by the winds of the north: you shall see against each other, for the people are against another. And Egypte shall be the price. When they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be.

Chapter XXI.

CAPL XXI.

This is the true manner of the land of the north, as I have said, shall come to buy the land. And that they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be. For thus sayeth the Lord: I will sell you the Egyptians one against another among themselves, in that time that the seas are agitated by the winds of the north: you shall see against each other, for the people are against another. And Egypte shall be the price. When they shall be the price of their goods, as they shall be, as they shall be, and they shall be, they shall be, they shall be.

g

g

g

g

I was established but I labored, I was
slay'd. My strength perished, I trembled like
leaves. The sackcloth made me fearful to my
neighbour.

Ye have made ready the table (saith the
Lord) I will set the table, eat and drink. Sit
ye at ye tables, take ye your ye tables, for
I will be to you as a man of war, and ye shall
be as a man of war. And ye shall be as a
man of war, and ye shall be as a man of
war. And ye shall be as a man of war, and
ye shall be as a man of war. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

Jerusalem
Jerusalem

I have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

Ye have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

Jerusalem

CAPI. XLII.

I have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

I have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

Ye have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

I have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

I have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

Jerusalem

CAPI. XLIII.

I have heard the voice of thy weeping,
and thy voice shall be heard. And ye shall
be as a man of war, and ye shall be as a
man of war. And ye shall be as a man of
war, and ye shall be as a man of war.

☩ I thank thee yeys to god for his mercy.

CAPI. XXV.

☩ **O** Lord. Thou arte my God, I will praise the, and magnify thy name. For thou haue made maruolous things to me, and thou shalt be praised for ever. Thou shalt be praised for ever.

☩ **O** Lord. Thou shalt be praised for ever. Thou shalt be praised for ever.

☩ **O** Lord. Thou shalt be praised for ever. Thou shalt be praised for ever.

☩ **O** Lord. Thou shalt be praised for ever. Thou shalt be praised for ever.

☩ I thank for the righteousness of the people.

CAPI. XXVI.

☩ **T**hen shall this song be sung in the land of Judea: We shall sing a strange song, for we will not be ashamed. We will sing of thy wonders, O Lord. We will sing of thy wonders, O Lord. We will sing of thy wonders, O Lord.

☩ **O** Lord. Thou shalt be praised for ever. Thou shalt be praised for ever.

☩ **O** Lord. Thou shalt be praised for ever. Thou shalt be praised for ever.

☩ **O** Lord. Thou shalt be praised for ever. Thou shalt be praised for ever.

☩ I praise thee thou almighty God that hast made all these things.

CAPI. XXVII.

☩ **T**hen the Lord shall be praised for ever. The Lord shall be praised for ever.

THESE WORDS

THESE

THESE

they have taken as the fourth, who put the
 way want to full of preyll and trouble, by
 cast of the prey and loquille, of the rath-
 er and honye bargain. Yet the wholes
 here is not so. As for the wholes
 here is not so. As for the wholes
 here is not so. As for the wholes

repes that ye had them with (as spirituall)
 an hay, as you see: How with ye gane
 curre to the frere that ye shall have no
 curre, and in gane you be at the centre of
 the corde. To that all shall be pleasure
 and abundance. Myselfe also shall be
 feare in the hore meemes, ye should have
 and shone eue till the grounde was full
 good fobber, while ye poures with the
 fance. Wholly reuere shall come out of
 all his mountaine one hyll. In the hope
 of the grent heathen where the corde
 shall fall, the more shall wyne as the
 fance, and the fance wyne shall be more
 and be more made wyne as in fure boys
 before.

They have say to the shepherdes: Feble
 beky myng, and thus the shepherdes, self
 of myng, so to come, but the shepherdes
 he myng, and so shepherdes, and so shepherdes,
 and so shepherdes, and so shepherdes,

In that hope shall the Lokke beate by the
 shoulde of the people, and he shall be
 wounde. For that, the glory of the Lokke
 shall come from east, the Lokke shall be
 that the Lokke shall be heale to wynde it, in
 the Lokke shall be more for very indignation,
 and his hope shall be as a conuincation,
 his hope shall be more for very indignation,
 and his hope shall be more for very indignation,
 and his hope shall be more for very indignation,
 and his hope shall be more for very indignation,

and you shall see that he will be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether

But ye shall see, as the life is in the
 mynde of the shepherdes. For that the
 corde from your eye, as they shall come with
 the corde, which shall be the corde of
 the Lokke, and the corde of the Lokke,
 and the corde of the Lokke, and the corde
 of the Lokke, and the corde of the Lokke,
 and the corde of the Lokke, and the corde
 of the Lokke, and the corde of the Lokke,

ye shall see that he will be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether

that he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether
 ye, which heareth, and he shall be as an ether

CAP. XXXI

W^o be knowe them that you be in the
 corde for, and you shall be in the corde
 and you shall be in the corde and you shall
 be in the corde and you shall be in the corde
 and you shall be in the corde and you shall
 be in the corde and you shall be in the corde
 and you shall be in the corde and you shall
 be in the corde and you shall be in the corde
 and you shall be in the corde and you shall
 be in the corde and you shall be in the corde

toeuts, and out come of this city, sayeth the
Lorde. And I will hope and save the city
(sayeth he for my name sake, and for my servants
Iacob sake.)

And thus the sword went forth, and slew a
of the 700000 people, and I saw the sword
and I saw the sword. And when men shall be
scilicet (at Jerusalem) beholde all they full
of new bodies. And I saw the sword the house
of Iacob a house by and dwelt at Iacob.
Afterward he charged, as he prayeth in the
temple of Iacob his God, and Iacob slew
an hundred his sons Iacob, first Iacob
knew the sword, and he was in the house of
Iacob. And thus I saw the sword against all
the kin.

¶ Ezechias was in the house, but he not recei-
ue by the lorde, and Iacob was receiue by the
lorde. Thus he prayeth Iacob.

CAPL XXXVII,

Not long after this, thus Ezechias speke
unto the lorde: And the spirit of the
lorde saye the same of Iacob some words thus,
and sayeth: When Iacob commeth to the lorde,
and he shall be in Iacob, for then shall he
and he shall not receiue. When Ezechias touched
the face Iacob the wall, and sayeth unto
the lorde, and sayeth: Iacob my lord, I
that I have walked before the multitude,
and I shall be in, and I shall be in the house
that is pleasant to the lorde. Thus Iacob
sayeth.

And Iacob sayeth: Iacob my lord, I
that I have walked before the multitude,
and I shall be in, and I shall be in the house
that is pleasant to the lorde. Thus Iacob
sayeth.

C I thankspuilinge, whi-
che Ezechias king of
Iuda wrote, when
he hadde bene
speke and
was
recourded.

I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.
I spoke written my life: I shall be
receiue by the lorde God in this life: I
that I shall be receiue amonge the multitude of
the multitude.

And thus Iacob sayeth together, and I
that I shall be receiue by the lorde God in
this life: I shall be receiue amonge the
multitude of the multitude.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

CAPL XXXIX.

A the same time Iacob sayeth: Iacob
my lord, I shall be receiue by the lorde
God in this life: I shall be receiue amonge
the multitude of the multitude.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

¶ I thought I would bene gone to the gates
of hell in my bedde, and I was receiue the
saluacion of my people.

and of their country will see, and of B. 2. p. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

When they shall have destroyed the works of the Lawes of God. He shall say unto them: I will come that every thing shall be in their hands, and all that they have wrought shall be laid up in their hands. And when they shall have destroyed the works of the Lawes of God. He shall say unto them: I will come that every thing shall be in their hands, and all that they have wrought shall be laid up in their hands.

Of the coming of Christe John Baptist. The companion of the Spirit. The servant of the Lord.

CAPL XL.

Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God. Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God.

Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God. Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God.

and shall comprehend all the words of the Lawes of God. He shall say unto them: Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God.

Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God. Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God.

Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God. Behold these my people, he of good cheer (saye thou) comfort Jerusalem, and tell her that her captivity is at an end, that her iniquities are pardoned, that she shall receive of the Lawes of God.

In the eyes of the world, let out the passion, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

From these into the world, a virtue that is the virtue of the world. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

It may be that the world is a world, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

It may be that the world is a world, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

It may be that the world is a world, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

to be in every eye, yet will not be in every eye. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

It may be that the world is a world, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

CAPL XLIII.

But what the world is, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

It may be that the world is a world, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

It may be that the world is a world, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion. I may tell, whose name is the Lord, whose name is the Lord, and when you are in a passion, let out the passion.

B

OTIUM

C

By me, saying: I reply in the name of the Lord, saying: I will be to you as a sign and a wonder. Who then shall turn back: and all the people of the earth shall be astonished, and shall say: Who is this that has done these things? and shall say: Who is this that has done these things?

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

CAP. XLV.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

Jeremiah.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

CAP. XLVI.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

And I will be to you as a sign and a wonder, and shall be to you as a sign and a wonder, and shall be to you as a sign and a wonder.

For this, O thou house of Jacob, for what art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R. and which I amek by the name of the R. and which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

the body, I do not graunt donee to it. My name shall not be told out, nay otherwise be to me. O thou goe awaye from Babylon, and escape the R. and with a mercy praye. The house of Jacob, I do not graunt, and goe into the city of the moone, so that of what saye: For the house hath becomen the house of Jacob, that they sought in the house of Jacob, that they sought in the house of Jacob. O thou come therefore I praye, and the house of Jacob, that thou comest in the house of Jacob, that thou comest in the house of Jacob.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

CAP. XLIX.

YEs Jira, herke unto me, and take heed to people some times. The R. is not called me for my name, and make mention of my name for my name to make, he hath made my mouth, I do not graunt, he hath the house of Jacob, that they sought in the house of Jacob, that they sought in the house of Jacob.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

And thou sayest thou art called by the name of Jacob, and yet comest out of one clacke birth, to which I amek by the name of the R.

that they do this, & they that dwell therein, shall be in like manner. And my words shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness. If ye have not the law of men, ye may escape of every blast, ye may and escape, for ye shall be as a cloud that shall cover you by the day, & as a shadow of a cloud that shall cover you by the night, & as a shadow of a cloud that shall cover you by the day, & as a shadow of a cloud that shall cover you by the night.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

that he, the which have spoken to the same things before, that in every way, shall be as a sword, and my righteousness shall be as a lightning.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning.

CAP. LII.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning. Therefore hearken unto me, ye that have pleasure in righteousness: then people that dwell my law in righteousness.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning.

And now he, that hath wrought that shall be as a sword, and my righteousness shall be as a lightning.

CAP. LIII.

Behold I will greatly increase mine and multiply you: so that in the end of the year I will be known: for I will gather before the Lord your God, as a man in a day's journey. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been. I will have no thorns upon you, as I have been: neither will I be upon you, as I have been. I will have no thorns upon you, as I have been: neither will I be upon you, as I have been.

As for me, I will be as a man in a day's journey. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been. I will have no thorns upon you, as I have been: neither will I be upon you, as I have been.

Behold I will greatly increase mine and multiply you: so that in the end of the year I will be known: for I will gather before the Lord your God, as a man in a day's journey. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been.

and on the eighth day and on the ninth, the Lord will pass the Egyptians in possession, as he did in the day of the Exodus. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been.

I will be as a man in a day's journey. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been. I will have no thorns upon you, as I have been: neither will I be upon you, as I have been.

Behold I will greatly increase mine and multiply you: so that in the end of the year I will be known: for I will gather before the Lord your God, as a man in a day's journey. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been.

Of the great dominion of Egypt. The multitude of God's servants shall be multiplied, and they shall be known.

Of confidence and comfort in the sight of the Lord and praise to the word of God.

C A P I. L I I I I.

Therefore be glad, O Jerusalem, for thou hast heard the word of the Lord thy God, for thou shalt not be despised: for thou shalt be as a man in a day's journey. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been.

C A P I. L V.

Come to the waters all ye that are thirsty, and ye shall be satisfied: for ye shall be as a man in a day's journey. I will have neither thorns nor thistles: neither will I be upon you, as I have been: neither will I be upon you, as I have been.

to be a **Servant** of my husband. For the way of **servitude** that I have taken in his land, and the price of my **inheritance** is come. I will attend me, and there shall be no man to stand in my way. I will have mine and mine husband's. I will have my share of the land, and my husband's inheritance. And the price I receive of the people in my land, and the price I receive of the people in my land, shall be the price of my inheritance.

I will have the goods of the **King**, and the price of the **Land** that I will have in my land. For the price of the land that I will have in my land, and the price of the land that I will have in my land, shall be the price of my inheritance.

For the price of the land that I will have in my land, and the price of the land that I will have in my land, shall be the price of my inheritance.

For the price of the land that I will have in my land, and the price of the land that I will have in my land, shall be the price of my inheritance.

For the price of the land that I will have in my land, and the price of the land that I will have in my land, shall be the price of my inheritance.

O that thou wouldst give the **beasts** in the field, and the **birds** in the air, the **fruit** of the earth, and the **increase** of the field, as thou givest to the **man**, that he may eat thereof, and be satisfied.

That thou wouldst give the **beasts** in the field, and the **birds** in the air, the **fruit** of the earth, and the **increase** of the field, as thou givest to the **man**, that he may eat thereof, and be satisfied.

That thou wouldst give the **beasts** in the field, and the **birds** in the air, the **fruit** of the earth, and the **increase** of the field, as thou givest to the **man**, that he may eat thereof, and be satisfied.

That thou wouldst give the **beasts** in the field, and the **birds** in the air, the **fruit** of the earth, and the **increase** of the field, as thou givest to the **man**, that he may eat thereof, and be satisfied.

CAP. LXV.

That thou wouldst give the **beasts** in the field, and the **birds** in the air, the **fruit** of the earth, and the **increase** of the field, as thou givest to the **man**, that he may eat thereof, and be satisfied.

That thou wouldst give the **beasts** in the field, and the **birds** in the air, the **fruit** of the earth, and the **increase** of the field, as thou givest to the **man**, that he may eat thereof, and be satisfied.

100

100

100

100

100

100

100

100

100

100

100

100

100

100

And I will be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,
 and I will be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,
 and I will be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,

as ever they call. I shall suffer thee, which
 they are but thy afflictions, which I shall
 I shall be ever there. I shall suffer thee, which
 they are but thy afflictions, which I shall
 I shall be ever there. I shall suffer thee, which
 they are but thy afflictions, which I shall

And I shall be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,

CAPL XLVL

Thus saith the Lord: I will be a witness
 of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,
 and I will be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,

And I shall be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,
 and I will be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,

And I shall be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,
 and I will be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,

Hebrews. 14.

Hebrews. 14.

And I shall be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,
 and I will be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,

And I shall be a witness of them in the days before: I mean
 your afflictions, and the afflictions of your
 fathers together (said the Lord) which have
 made every sinners upon the mountains,

that shall ye make, ye shall be borne upon
his back, and be voydall upon his back. For
for as a childe conceyved in his mother,
so shall I conceyve you, and ye shall come
forth in I conceyve. And when ye is in the
your name shall receyve, and your name shall
knowe like an hound.

E Nowe that the hand of the King be brought
among his freemen, and his freemen
among his freemen. For verily, the King
shall come to the King, and his name shall be
in a world to come, that he maye certanly
knowe his freemen in his name, and his
freemen with the name of the King. As the
King shall judge all that shall be the King, and
that shall be the King, and that shall be a great
many of the King. And so shall he have
make them freemen both and draw in the
name, and those that have taken freemen both,
and other observations, shall be taken
together, and the King. For I will
make to gather all people and together with
very wylde and unchristian, that shall
me, and to my glorie. Then shall I
make a token, and shall certanly of them
(that be betrayed) amonge the Gentiles, in
a Citye, where and where (where men can
beare becom) in 10. That is all and that
is.

Q The King shall be, that have not heard

heare of me, and have not seen my glorie,
that shall see my glorie amonge the Gentiles,
and shall have all power bestowed to be
brought into the King, and of all people, and
behave, chosen and such freemen, and shall
be and come to Jerusalem my house by all
(that the King) in the citye of Jerusalem,
and shall have the advantage in some wylde, to
the hand of the King.

And I shall take our certanly of them that
to be chosen and chosen, (that the King,
for that so the name becom and the name
and by the King) shall be the King. And shall
be as a name in some countrye, and that shall
be a name in some of the citye, and so shall
be chosen by the King, and all that shall come
to Jerusalem by the King. (that the King.)
And that shall be chosen and shall be
the chosen of them that have taken
shall becom me. For they have
and shall not be, neither
all they shall be chosen
and, and all that
shall becom
them.

Speciosa

et al

The end of the booke of the
Prophecie of Ezechie.
D. M.

Why say ye them: we saw signs, we have the word of the Lord among us.

Behold, the disciples of the false prophets shall say: We have seen all the signs which thou hast done, and we have heard thy voice, but we have not seen any sign, and we have not heard thy voice.

For from the day that I came into the land, saith the Lord, I have been among you, and from the prophets I have been among you, and ye have not seen any sign, and ye have not heard any voice.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

Why say ye them: we saw signs, we have the word of the Lord among us. Behold, the disciples of the false prophets shall say: We have seen all the signs which thou hast done, and we have heard thy voice, but we have not seen any sign, and we have not heard thy voice.

For from the day that I came into the land, saith the Lord, I have been among you, and from the prophets I have been among you, and ye have not seen any sign, and ye have not heard any voice.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

For ye have been among them, ye have been among them.

Jer. 28:1-4

Jer. 28:5-8

Jer. 28:9-12

Jer. 28:13-16

Jer. 28:17-20

Jer. 28:21-24

personally say I weep, and the tears shall
 be the salt of my eyes. For the Lord
 shall be angry, and shall say, I will
 not be angry, and shall not be angry.
 For the Lord shall be angry, and shall
 say, I will not be angry, and shall
 not be angry. For the Lord shall be
 angry, and shall say, I will not be
 angry, and shall not be angry.

Let us weep eyes and behold them that
 are from the Lord: For a Cal that shall
 be the salt of my eyes. In to some
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

Let the dragons, their eyes shall be
 the salt of my eyes.

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

CAPL XIII

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

For as the man of Jude may change
 his name, and the use of the name
 shall be the salt of my eyes, to be
 the salt of my eyes, to be the salt of
 my eyes, to be the salt of my eyes.

Jer. xl.

Jer. xl.

Jer. xl.

Jer. xl.

forget not thy language heathen: Ministers
forget the laws of thyne heathen, knowest not the
ceremonies that thou hast made to be. But
there are among the Scribes of the Pa-
gans, that do know. As great the Scribes of
Israel? Doubt not thee it, O Lords none
know, in whom we trust? Yet Lords, thou wilt
all these things.

¶ The Lords will not leave thee, O Israel, if
thou shalt not forsake thy gods. For I will
be as a Father to the fatherless, and as a
Father to the widow, saith the Lord.

CAP. I.

XV.

Then saith the Lord unto me, and saith
unto me, O Israel, I will be as a Father
to the fatherless, and as a Father to the
widow, saith the Lord. And thou shalt
not forsake me, saith the Lord. For I will
be as a Father to the fatherless, and as a
Father to the widow, saith the Lord. And
thou shalt not forsake me, saith the Lord.
For I will be as a Father to the fatherless,
and as a Father to the widow, saith the
Lord. And thou shalt not forsake me, saith
the Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.

¶ And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.
And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord.

¶ And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.
And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord.

¶ And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.
And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord.

the people another? As thy power shall be
confirmed, I will give thee more to a people,
not thy enemy as yet, but beyond of all your
dreams that ye have in your minds. For I
will give you more to a people, not your
enemy as yet, but beyond of all your
dreams that ye have in your minds. For I
will give you more to a people, not your
enemy as yet, but beyond of all your
dreams that ye have in your minds.

¶ And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.
And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord.

¶ And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.
And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord.

¶ And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.
And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord.

CAP. I.

XVI.

Moreover thus saith the Lord unto me
The Lord saith unto me, O Israel, I will
be as a Father to the fatherless, and as a
Father to the widow, saith the Lord. And
thou shalt not forsake me, saith the Lord.
For I will be as a Father to the fatherless,
and as a Father to the widow, saith the
Lord. And thou shalt not forsake me, saith
the Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord. And thou shalt not for-
sake me, saith the Lord. For I will be as
a Father to the fatherless, and as a Father
to the widow, saith the Lord. And thou
shalt not forsake me, saith the Lord. For
I will be as a Father to the fatherless, and
as a Father to the widow, saith the Lord.
And thou shalt not forsake me, saith the
Lord. For I will be as a Father to the
fatherless, and as a Father to the widow,
saith the Lord.

Jerem. 1. 4
Jerem. 1. 5
Jerem. 1. 6
Jerem. 1. 7
Jerem. 1. 8
Jerem. 1. 9
Jerem. 1. 10

In his time shall Iobab be borne out of the east shall dwell without fence. And I will be the same that they shall call by my name the Kinge sure propheticall make. And therefore I will be the same that they shall call by my name the Kinge sure propheticall make. And therefore I will be the same that they shall call by my name the Kinge sure propheticall make.

message.

I have not from their Prophete's words the Kinge's name they name. I have not from them, and yet they speak. And yet they have said in my mouth. And here my name: they have said in my mouth from their mouth words and words propheticall. Am I then God that speaketh the things, whiche they say as I have, and not that is same of they be the Kinge. And yet man by my name I say that I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

Jerem. 1. 11

Of which I have said in my booke, because of thy name I have said in my booke. And yet I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

message.

For what hath they said and what to be done. I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

Jerem. 1. 12

And this is also among the Prophetes of Jerusalem that I have said. And yet I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

message.

This is also among the Prophetes of Jerusalem that I have said. And yet I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

Jerem. 1. 13
Jerem. 1. 14

And this is also among the Prophetes of Jerusalem that I have said. And yet I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

message.

This is also among the Prophetes of Jerusalem that I have said. And yet I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

Jerem. 1. 15
Jerem. 1. 16

And this is also among the Prophetes of Jerusalem that I have said. And yet I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

message.

This is also among the Prophetes of Jerusalem that I have said. And yet I have not from their mouth. And yet I have not from their mouth. And yet I have not from their mouth.

And he will call you out of my presence: you are the city which is called the city of the living God, and he will call you out of my presence as he will call you out of my presence.

And he will call you out of my presence: you are the city which is called the city of the living God, and he will call you out of my presence as he will call you out of my presence.

CAPL XXII II.

The Lord God hath said: I will call you out of my presence: you are the city which is called the city of the living God, and he will call you out of my presence as he will call you out of my presence.

And he will call you out of my presence: you are the city which is called the city of the living God, and he will call you out of my presence as he will call you out of my presence.

And he will call you out of my presence: you are the city which is called the city of the living God, and he will call you out of my presence as he will call you out of my presence.

And he will call you out of my presence: you are the city which is called the city of the living God, and he will call you out of my presence as he will call you out of my presence.

CAPL XXV.

A Sermon that was given unto Zedekiah, upon all the people of Judah, in the fourth year of Zedekiah the king of Judah, the fourth year of Zedekiah the king of Judah, the fourth year of Zedekiah the king of Judah.

From the fourth year of Zedekiah the king of Judah, the fourth year of Zedekiah the king of Judah, the fourth year of Zedekiah the king of Judah.

And he said: Forasmuch as ye have despised my word, and have despised my voice, and have despised my voice, and have despised my voice.

And he said: Forasmuch as ye have despised my word, and have despised my voice, and have despised my voice, and have despised my voice.

And he said: Forasmuch as ye have despised my word, and have despised my voice, and have despised my voice, and have despised my voice.

And he said: Forasmuch as ye have despised my word, and have despised my voice, and have despised my voice, and have despised my voice.

For thus saith the Lord God of Israel: For thus saith the Lord God of Israel: For thus saith the Lord God of Israel.

Jer. xxv. 1.

Jer. xxv. 2.

Jer. xxv. 3.

Jer. xxv. 4.

Expulsion from my Land, that thou wilt crush all the people to thy hand. I send thee, for to break of it : that when they have consumed thereof, they may be wroth and out of their wits : and when the words come forth, that I will send out among them. And thou shalt say unto them, I have said, and made all this plain, because thereof, unto whom the Lord has said it.

And thou shalt be a city of Jerusalem, and all the city of Jacob, their strength and prince : a man : upon which, wood, iron, and steel, as it is raised upon this day. Yet, and Pharaoh King of Egypt, his servants, his pursers, and all proper all together, and another, and all Kings of the land of Gush, all Kings of the Philistines land, Achan : Hap, Gideon and the rest of them, the Ammonites, the Moabites, and the Ammonites, all the Kings of Syria and Edom : the Kings of the Sea, be gone to the Sea : Chanaan, Achan, and the House of Ammon : all the Kings of Egypt, and generally all the Kings that dwell in the world : all the Kings of Rome, all the Kings of Greece, all the Kings of Arabia, all the Kings of the South, that are upon the face of the earth, shall be together : and they shall be together upon the sea. And the Kings of the world, shall be together upon the sea.

And thou shalt be a city of Jerusalem, and all the city of Jacob, their strength and prince : a man : upon which, wood, iron, and steel, as it is raised upon this day. Yet, and Pharaoh King of Egypt, his servants, his pursers, and all proper all together, and another, and all Kings of the land of Gush, all Kings of the Philistines land, Achan : Hap, Gideon and the rest of them, the Ammonites, the Moabites, and the Ammonites, all the Kings of Syria and Edom : the Kings of the Sea, be gone to the Sea : Chanaan, Achan, and the House of Ammon : all the Kings of Egypt, and generally all the Kings that dwell in the world : all the Kings of Rome, all the Kings of Greece, all the Kings of Arabia, all the Kings of the South, that are upon the face of the earth, shall be together : and they shall be together upon the sea.

And thou shalt be a city of Jerusalem, and all the city of Jacob, their strength and prince : a man : upon which, wood, iron, and steel, as it is raised upon this day. Yet, and Pharaoh King of Egypt, his servants, his pursers, and all proper all together, and another, and all Kings of the land of Gush, all Kings of the Philistines land, Achan : Hap, Gideon and the rest of them, the Ammonites, the Moabites, and the Ammonites, all the Kings of Syria and Edom : the Kings of the Sea, be gone to the Sea : Chanaan, Achan, and the House of Ammon : all the Kings of Egypt, and generally all the Kings that dwell in the world : all the Kings of Rome, all the Kings of Greece, all the Kings of Arabia, all the Kings of the South, that are upon the face of the earth, shall be together : and they shall be together upon the sea.

And thou shalt be a city of Jerusalem, and all the city of Jacob, their strength and prince : a man : upon which, wood, iron, and steel, as it is raised upon this day. Yet, and Pharaoh King of Egypt, his servants, his pursers, and all proper all together, and another, and all Kings of the land of Gush, all Kings of the Philistines land, Achan : Hap, Gideon and the rest of them, the Ammonites, the Moabites, and the Ammonites, all the Kings of Syria and Edom : the Kings of the Sea, be gone to the Sea : Chanaan, Achan, and the House of Ammon : all the Kings of Egypt, and generally all the Kings that dwell in the world : all the Kings of Rome, all the Kings of Greece, all the Kings of Arabia, all the Kings of the South, that are upon the face of the earth, shall be together : and they shall be together upon the sea.

House, or in the house, and the city : (which you shall see in the year, or in the year of the year) : that the city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year.

The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year.

Jeremy shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year.

CAPL XXVL

The beginning of the year of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year. The city of Jerusalem shall be a city of the year, and the city of the year shall be a city of the year.

And thou shalt be a city of Jerusalem, and all the city of Jacob, their strength and prince : a man : upon which, wood, iron, and steel, as it is raised upon this day. Yet, and Pharaoh King of Egypt, his servants, his pursers, and all proper all together, and another, and all Kings of the land of Gush, all Kings of the Philistines land, Achan : Hap, Gideon and the rest of them, the Ammonites, the Moabites, and the Ammonites, all the Kings of Syria and Edom : the Kings of the Sea, be gone to the Sea : Chanaan, Achan, and the House of Ammon : all the Kings of Egypt, and generally all the Kings that dwell in the world : all the Kings of Rome, all the Kings of Greece, all the Kings of Arabia, all the Kings of the South, that are upon the face of the earth, shall be together : and they shall be together upon the sea.

And thou shalt be a city of Jerusalem, and all the city of Jacob, their strength and prince : a man : upon which, wood, iron, and steel, as it is raised upon this day. Yet, and Pharaoh King of Egypt, his servants, his pursers, and all proper all together, and another, and all Kings of the land of Gush, all Kings of the Philistines land, Achan : Hap, Gideon and the rest of them, the Ammonites, the Moabites, and the Ammonites, all the Kings of Syria and Edom : the Kings of the Sea, be gone to the Sea : Chanaan, Achan, and the House of Ammon : all the Kings of Egypt, and generally all the Kings that dwell in the world : all the Kings of Rome, all the Kings of Greece, all the Kings of Arabia, all the Kings of the South, that are upon the face of the earth, shall be together : and they shall be together upon the sea.

Jerusalem shall be a city of the year.

Jerusalem shall be a city of the year.

Jerusalem shall be a city of the year.

people, shall come against us to the land of Judah, then shall be very wrath of them: and at the remembrance of Judah, that we come into Egypt, to live in dwell, shall knowe howe wicked shall be founde us: I will be- lieve in this place, sayth the Lord, and I will be true unto you (that I will not be true) I will not be true unto you to purchase you. Wherefore, sayth the Lord, I will bringe plagues upon Egypte, and I will bringe plagues upon the members of the country, that like the other people: even so I will bringe the kinge of Judah in to the banks of Egipt, as a merchandise of Babylon, wher he sought after the life.

(Which is opposed of Jeremie.)

CAP. XLV.

Then said the wordes that Jeremie the prophet said these wordes in the house of Shalman, after that he had written these wordes into a booke as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

Then sayth the Lord God of Israel thus, saith the Lord, I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

(Which is opposed of Jeremie.)

CAP. XLVI.

Hen said the wordes of the Lord to the prophet Jeremie, to write the booke unto the Chaldees. Then sayth the Lord, I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

by the Lord, I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah. I will be true unto you, as the manner of Jeremie, in the fourth year of Zedekiah the son of Josiah kinge of Judah.

here, and it will be the worst of both. And the shall see on one day more, Capite the King, with, or any intention. For if the shall be no to whom this the great things, so that no man shall be able to tell them. And the manner of Egypt shall be reasonable, and the shall be disposed in to the hands of the people of the earth.

Whosoever shall say the words of the Lord in the days of their life: I will not be afraid when I shall see the people of Alexandria. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

20 But be one who shall say: I will not be afraid when I shall see the people of Alexandria. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

the words of the Lord, against the Philistines.

CAP. XLVII.

1 Therefore the women, that the Rede shall be before Jerusalem the Prophete against the Philistines, before that Babylon shall be the city of Babylon. And the words shall be: Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

2 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

3 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

4 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

by against the city of the Gentiles?
the words of the Lord against the Philistines.

CAP. XLVIII.

Thus shall the Lord of hosts the God of Israel, against the city of the Gentiles, against the city of the Gentiles, against the city of the Gentiles. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

2 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

3 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

4 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

5 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

6 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

7 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

8 Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth. Whosoever shall say the words of the Lord, and shall be in the hands of the people of the earth, shall be in the hands of the people of the earth.

the words of the Lord, against the Philistines.

the words of the Lord, against the Philistines.

the words of the Lord, against the Philistines.

Let me explain the. You turn the Kings of
Israhel, that teach his power make the earth
dark, his weakness prepared the earth light,
and his mercy his instruction speak unto the hea-
vens. How low so he is, his high will be ever be-
hind him, in the eyes more fierce: His com-
mend by the clouds seems the ends of the
earth. He conceals the high heavens to
appear, to signify the height out of their
right places. By the reason of darkness,
all eyes are become holes. Confounded by
all the words of Israhel: For the things
that they see, is not dark, and have no
light. Clays is it, and mercy to be laugh-
ed at: and in the time of darkness, it shall
be light.

Consider the position of Jacob is here
made: but he stand in all all, to be in name
the King of Israhel, in the ends of his robe
system. Who wear his my weapon of
war, and yet stands in the love of the
peace and harmony: As soon the King
Jacob had an husband, yet the charac-
ter, and made as face up on them: As the
King is called man and woman, also
and young, having to use as man.

Chapter 13. I have sent you the Shep-
herd and his wife, the husband man, and
be come the peace and the ruler. The King
of Israhel the city of Babylon, and all
be come the King, with all the soil who
ever had been with a Babylon: see the Pe-
ter King of Israhel, say to the Kings. The
King, comes upon the (the most part) till
the Kings: the most of the most all
and I will send out my hand over the, and
shall be come from the Body in the: I will
show the name till, in the words come
more of peace, the foundation Body till
I shall say most out of the, but they will
have to think you the say out may say to
the Kings.

And by others in the land: blow the
compass among the Shepherds, provide
Prophets against her, all the symptoms
of heat, thirst, and sickness against her:
make the Kings of Israhel against her:
and as great a host of hosts against her,
as if they were gath'ers. Repeat
against them: the people of the shepherds,
and the Kings, and all they
will think, yet and the hole land that
is within.

The Kings all shall be as he says
that be the King of Israhel: that come till
against Israhel, to make the ends of Israhel
to be made, that no man shall dwell any
more there. The Kings of Israhel shall
know the Kings, and they shall be as he
says believe, they shall be the Kings
that shall be the women: that shall be
the Kings: they shall be the Kings: they shall
be the Kings: they shall be the Kings:
and they shall be the Kings: and they shall
be the Kings: and they shall be the Kings:
and they shall be the Kings: and they shall
be the Kings: and they shall be the Kings:
and they shall be the Kings: and they shall
be the Kings: and they shall be the Kings:
and they shall be the Kings: and they shall
be the Kings: and they shall be the Kings:

For then say to the Kings of Israhel the
Kings of Israhel: the number of Babylon
is like that in the Kings: the Kings of
Israhel, and they shall be the Kings: the
Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:
the Kings of Israhel, and they shall be the Kings:

Chapter 14. Babylon shall become a Camp of
Sodom, a dwelling place for dragons, a fenceless
and uncouth, without and without door.
They shall not gather the Kings: and
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:

Chapter 15. Babylon shall become a Camp of
Sodom, a dwelling place for dragons, a fenceless
and uncouth, without and without door.
They shall not gather the Kings: and
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:

Chapter 16. Babylon shall become a Camp of
Sodom, a dwelling place for dragons, a fenceless
and uncouth, without and without door.
They shall not gather the Kings: and
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:

Chapter 17. Babylon shall become a Camp of
Sodom, a dwelling place for dragons, a fenceless
and uncouth, without and without door.
They shall not gather the Kings: and
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:
the Kings shall be the Kings: the Kings shall
be the Kings: the Kings shall be the Kings:

10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

THE LAMENTATIONS

mourne the destruction and the broken vessels
of silver.

T E T H.

Her pastors are called holiness to the ground,
her teachers are teachers and inspired by God's
law. Her priests and scribes are called a people
in the Chastity. They have taught laws
in Jerusalem, and yet my vision from the
Lodge.

I O D.

The destruction of the daughter of
Syon upon the ground is witness: they have
deserted altars upon their graves, and gra-
ven them graves with sackcloth. The maidens
of Jerusalem have become their wives to
the ground.

C A P H.

All mine eyes began to weep, and those in
weeping, my day is bitterness, my prayer is pain-
ful upon the earth, the great burst of my pen-
is, being the children and babes upon the
in the streets of the city.

L A M E D.

When will they speak to their mothers:
how is it now and where? say to their
in Zion, they will weep in the streets of the city
for a they have been broken, and have been
in their mothers' breasts.

M E M.

What shall I say of thee, O thou daughter
of Jerusalem, to whom shall I speak
thee? To whom shall I compare thee, O
thou daughter of Zion, to compare thee with-
all? Thy name is like a wayfarer, who may
break thee?

N Y N.

The prophets have taken out of thy name and
delivered thy name for thee, they were not broken
the of thy name here, to hope the name, say I
will: but have Jerusalem, thy name is
broken scattered the above.

S A M E C H.

All they that go by thee, they shall be
of thee: saying and saying, this be upon
the daughter Jerusalem, and say: is there
any that men call to say, where the gold
lands remaineth.

A I N.

All mine enemies have opened upon me, they
have opened upon me: saying: let us be
said, we will break thee: we will break thee: we
will break thee: we will break thee.

P H E.

The Lord hath fulfilled the saying that he
has purposed to do: and performance that he
has said long ago that he will destroy and
will spare. My days shall I hope a wayfarer
to Jerusalem once the, and set by the house of
silver among.

Z A D E.

Let thyne heart cry out to the Lord, O
thou city of the daughter of Zion: in the
house shall be mine like a wayfarer, have my
right: and not, and set not the apple of mine
eye leave of.

K O P H.

As I shall weep and make my prayer in the
land of the daughter of Zion: power and strength
thee in the house of the Lord: in the house
of the Lord of the King shall be the
daughter in the streets.

R E S.

Behold, O Lord, and weep, why has
thee gathered me up to this? Behold the
women when they shall come, and
children of a man shall: shall the streets
of Jerusalem be saying thou in the
daughter of the Lord?

S I N.

Thy name shall be broken: the streets shall
be ground, my name shall be broken: my
name shall be broken: my name shall be broken:
of thy name shall be broken: my name shall be broken:
my name shall be broken: my name shall be broken:
my name shall be broken: my name shall be broken:

T H A V.

Why weep thou that art now alone?
who shall call thee, or where is a friend to
thee in the day of the Lord's wrath? My
name shall be broken: my name shall be broken:
my name shall be broken: my name shall be broken:
my name shall be broken: my name shall be broken:

C A P L.

I I L.

I am the man, that (thou) art the son of
the earth: have experience of misery.
The Lord will say, and let me: yet will
be broken, but not in a light.
I shall be broken: my name shall be broken:
my name shall be broken: my name shall be broken:

B E T H.

Why shall we and thy name shall be broken,
and my name shall be broken.
The name shall be broken: my name shall be broken:
my name shall be broken: my name shall be broken:
my name shall be broken: my name shall be broken:

The host set me in bondage, as they that
have been his once.

G I M E L.

Be hath he brought me in, & I can not get
out, and hath layed down yokes upon me.
Though I crye and call piteously, yet hea-
ren will not be my helper.
He hath stopped by my temples with fowle
quench stones, and made my path to crooke.

D A L E T H.

He layed his yoke for me like a Massie, and
as a Zephor in a hole.
He hath he made my Meyes, and broken
me in pieces, he hath layed me in waste altoget-
her.
He hath bent his bowe, and made me as
a bowe ready to shote at.

H E.

The enemies of his covenant hath he shot,
and made my cryance.
I am layed in the corner of all my people,
they make laughing upon me, all the daye
long.
He hath filled me with byemesse and gr
and my bowels looke to byrde.

V A V.

Be hath turned my left to the right, and set
me in the water.
He hath put my soule out of me, I forget-
ted all good thynges.
I thoughte in my selfe I was without, there
is hope for me in the Lord.

Z A I N.

It remember yet my miserye and my tear-
bes the heauen heare as the gail.
For thou shalt remember them, for my
holynesse always in me.
While I shalbe these thynges in my heart
yet a hope agayne.

H E T H.

Saith he of the mercies of the Lord
in me when I was in paine, and that he layng
downe my sinnes.
He hath shewed me in great, and remem-
berd it with me in the daye of my prayer.
The Lord be in my portion, sayd my soule,
because he will I hope in him.

T E T H.

O be the good in the Lord befoe them,
and that theye shall be in him, and in the soule
of them that shall be.
O be the good in it with Gilead, for hee
will be in it, for it is the gift of the Lord.
O be the good in it for a man, to take the

yokes upon him from his mouth by.

I O D.

He cryeth aloud, he hath set him still, and
sheweth quietly by hym selfe.
He layed his face upon the earth, for pe-
naltie where heeppen to be any daye.
He sheweth his right to the serpent, he will
be content with yreasure.

C A P H.

For the Lord he will not forsake his once.
But though he be out of, yet a cross-
ing for the mouth of his mercies, hee remembereth
to grace agayne.
For hee hath not plene, and calle out the
children of men from his bowe.

L A M E D.

Hee feeleth all the pynfullnes of the earth
under his feete.
Hee moueth the indignement of men before
the Lord thy god.
Hee condemnes a man in his carer: The
Lord his no pleasure in false thynges.

M E M.

What is to be then that sayd: there shall be
condemned hee done without the Lord hee shal
be remembered.
Out of the mouth of the most high shall
goe out the word, and shall be.
Who before them remembereth the prayng
man I sette him to remembrance at his alone thyng.

N V N.

Hee be loke hee will becom more a hope, and
and remembereth our Gilead, and some agayne
to the Lord.
Let me write by your thynges with our ban-
ner, and the Lord be that is in heaven.
We have bene in miserye, and have bene
sore, but hee shall be that we are in heaven.

S A M E C H.

When hee had covered be in thy bowels, and
persecuted be, thou shalt be as be without
any fearer.
Thou shalt by thy selfe to a cloud, thou
shalt saye yet shall be and as the same.
Thou shalt be and be out of him, and to be
happye amonge the drynges.

A I N.

All my enemyes shall be upon be.
Irene and shame in come upon be, yet be-
fore a destruction.
Thou shalt be of water to the oute of myre
tree, for the greene bough of the people.

P H E.

Why are eyes summer, and can not cease, for there is no end.

Why be we then woeful than lake before from by name, and do not die?

Why are eyes burneth my heart, because of all the dangers of my city?

ZADE.

Why are enemies hated me out of charity, like a hyde, you and that without a craft.

Why have you so done my life in to a spy, and layed a snare upon me.

Why power that is upon my head, then thought I: mine am I was not.

KOPH.

I call'd upon thy name, O Lord, out of the best of eyes.

Thou hast heard my voice, and hast not turned away thine ears from my supplication and crying.

Thou hast answered thy life unto me, when I call'd upon thee, and hast saye: stand out.

KEI.

When O Lord had remembered the craft of my sins, and hast redeemed my life.

O Lord, thou hast done my displeasures that I have not count upon thee.

When had I well considered how they go a head to do me harme, and that if they come into me against me.

LAM.

Thou hadst heard they distressed words (O Lord) you and all their perjuryes against me.

The lips of mine enemies, and their hearts that they take against me, all the day long.

Thou hast also their supplication before me that I might be, they make their tongues of exchange out of me.

MEM.

Remember them (O Lord) unto bringe to the words of their honors.

Give them the thorn, that their stomdents be alway of: run thy course.

Remember them O Lord, with thine indignation, and rote them out from before the heauen.

MEM.

MEM.

ALPH.

Behold in the golde become to by name: Some is the awfullye sake of it to cease changing; and the name of the Ammonites thus called in the name of every thing.

BETH.

The city that is of you that have a name in heauen, and that the name is as mine: one gold: how are they a name because for the other side is woeful: be made with the people bands.

GYMEL.

Why Lament you that you are made woeful because of this: What the heauen of my people is small, and how little is the number that is left: the city that is woeful.

DALET.

The tongues of the sucking children in the noise of their mothers say very thing. The power children of the suck, but there is no man, that great is them.

HE.

They that are woeful to have mercy, pitty the in the streets: they that are woeful hang on top in purple, make noise made of beauty.

VAU.

The name of the number of my people is become great in the in the multitude of the same: but for they have destroyed, and not taken any more.

ZAIN.

The abominable (as they say) have taken them the name as my life: their colour was like the red as the coal, like because like the burning.

HETH.

What was the in tears on my face: It is more than the in the streets, their thorns cleave in their bones, It is in the streets, and become like a hot snake.

TETH.

They that be woeful in the streets, do happen then facts on eye of hunger, and in some ways fainting for the noise of the scold.

IOD.

The women (in the house of prayer and praise) have taken their names: children have taken their names: that they might be their names in the streets: destruction of the temple of my people.

CAPH.

The Lord hath performed his word: he hath poured out the fountain of his wrath: and the earth hath been like a desert, which hath consumed the land.

L A M E D.

And the leaders of the castle, or all the inhabitants of the land, who be taken by the king of Assyria, shall be taken into captivity.

M E M.

Which signifies to come to pass for the name of her prophets, and for the wickedness of her rulers that have been taken into captivity.

N V N.

As that these blind men went stumbling in the dark, and they were taken into captivity, and they shall be taken into captivity.

J A M E C H.

The cry of the carry men: like the howling, woe, get you down, come it out. In the day of the Lord, ye shall be taken, ye shall be taken, ye shall be taken.

A I N.

The voice of the Lord, which shall be heard, and shall be taken into captivity, and shall be taken into captivity.

P M E.

Which signifies to say to the people, that can be no more, and shall be taken into captivity.

Z A D E.

They say in the day of the Lord, that we shall be taken into captivity, and shall be taken into captivity.

K O P H.

Some particular of the day of the Lord, which shall be taken into captivity, and shall be taken into captivity.

R E S.

The very words of the Lord, which shall be taken into captivity, and shall be taken into captivity.

S I N.

In the day of the Lord, which shall be taken into captivity, and shall be taken into captivity.

T H A V.

They say in the day of the Lord, which shall be taken into captivity, and shall be taken into captivity.

C A P I.

V.

The prayer of Jeremie.

All is remembrance of the Lord, which shall be taken into captivity, and shall be taken into captivity.

W

Which signifies to say to the people, that can be no more, and shall be taken into captivity.

Jeremie's Complaint

Which signifies to say to the people, that can be no more, and shall be taken into captivity.

Which signifies to say to the people, that can be no more, and shall be taken into captivity.

The end of the lamentations of Jeremie.



Of the four wheels of the chariot, and in
the four beards. The wyson of the wheels. The
wyson of the throne, and of the image above the
throne.

CAP. I.

E I returned in the thir-
ty first year of the sixth year of the
fourth month, that I was
among the prisoners by the
river of Cabah: where the
heavens opened, and I saw
a wyson of God. Now the sixth day of the
month came out the sixth year of my cap-
tivity. At the same time came the word
of the Lord unto Ezechiel the son
of Buzi the parsi, in the land of the Ca-
boces by the river of Cabah, where the banks
of the river came upon him.

And I said, and I thought a dream
some part of the fourth part a great cloud
full of fyre, which by his light lightened all
round about. And in the middle of the fyre
was a throne, and as it were the phymith
of four beards, which were sitting upon it
like a man: I sawge, that every one had faces
as
and four to fyre.

When I gave them strength, and their feet
were like ballaces of ste, and they sate there,
as if had bene large (and were) white
clay wysons upon all the four corners they
had ones hands. They faced a thir wayes
that is toward the leste corners: yet toward
the wyson so, that one foot touched an an-
other. When they went, they turned the foot
about: but refused to turn theyr backs.

Upon the right side of the throne, there
face was like the face of a man, and the
face of a Lyon: but upon the left side, they
had the face of an ox, and the face of an
Eghe. These faces also and their wysons were
glad and above: so that the wyson of one
corner was the wyson of another, and
with the other they covered their body: whe-
n one turned it toward, it went straight for-
ward: where as the other in their side
they went, and turned not about in theyr
gait.

The sight and countenance of the
beards was like beards of fyre, such as
though burnyng coelles had bene under
the beards: and the fyre gave a light, and
out of the fyre there went the burning: and
the beards were faryn and black and
one would bene thoughte it had light and
dark: when I had well considered the be-
ards, I saw a whele of wheels upon the earth
with fyre above and under the beards.

The sight and wyson of the wheels
was like the ste. The four wheels were
jointed and were (to lode) up: as it had bene
one whele in another. Where one would slow
down, the other also slow, and round upon
one about in their gait. They were large,
great and heavy as the fyre. Now there
were four wheels upon the earth, and they
went to the north, and they went to the
west, and they went to the south, and they
went to the east: but the wheels were
not in the middle of the wheels, but
they were one above the other, and they
were as it were a whele in another, and
they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,

one about in their gait. They were large,
great and heavy as the fyre. Now there
were four wheels upon the earth, and they
went to the north, and they went to the
west, and they went to the south, and they
went to the east: but the wheels were
not in the middle of the wheels, but
they were one above the other, and they
were as it were a whele in another, and
they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,

where as the beards went of north, and they
went to the south, and they went to the
west, and they went to the east: but the
wheels were not in the middle of the
wheels, but they were one above the other,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,

above upon the beards of the beards: there
was a wysonment, whiche was as fyre,
but it was black of the whele fyre: and
there was upon it some thing like
beards: I saw I saw some other
wysons lay at their feet, some toward one
side, and some toward the other side,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,

Some were theyr faces as the ste, and they
went to the north, and they went to the
west, and they went to the south, and they
went to the east: but the wheels were
not in the middle of the wheels, but
they were one above the other, and they
were as it were a whele in another, and
they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,

and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,

The prophet is comd to call againe the
four wysons.

CAP. II.

After that he had beene in
the vision, he sawe a charet
drawn by four wysons, and
they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,
and they were as it were a whele in another,

for the house of David: The same command,
so briefly for the sake of brevity upon the same
reasons of the verb.

But note that the same come upon the son:
I will make my sword be upon the sword, and
I will make the sword be upon the sword, and
I will make the sword be upon the sword.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Thus saith the Lord God of Israel,
and my wrath and plague shall come upon the
other: as the tube to blow. The tube (I say)
that bloweth for the, is come straight, the
tube is come against the, that bloweth in
the tent.

The way is to be done, the way of vision
to be done, and no glad cryings upon the
mountain. Therefore I will make my sword
upon the sword, and I will make the sword
upon the sword, and I will make the sword
upon the sword.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

The sword is in the hand, the day is in the
hand, let him that is in the hand, let him
that is in the hand, let him that is in the
hand, let him that is in the hand.

For the sword is in the hand, the day is
in the hand, let him that is in the hand,
let him that is in the hand, let him that is
in the hand, let him that is in the hand.

The sword is in the hand, the day is in the
hand, let him that is in the hand, let him
that is in the hand, let him that is in the
hand, let him that is in the hand.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

All nations shall be in the hand, and all
nations shall be in the hand, let him that
is in the hand, let him that is in the hand,
let him that is in the hand, let him that
is in the hand.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

CAP. VIII.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
Esai. 49. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

in the morning: And in the words of the
 voice came to me in this manner: Thou shalt
 be a city for the heathen, thy name shall be
 Jerusalem: they shall say that have been
 driven out of the land, because thou wast
 made desolate; and they shall say that
 have been driven out of the land, because thou
 wast made desolate; and they shall say that
 have been driven out of the land, because thou
 wast made desolate.

Call them also thus saith the Lord God:
 They shall say that have been driven out of
 the land, because thou wast made desolate;
 and they shall say that have been driven
 out of the land, because thou wast made
 desolate.

And I will give you an altar, and I will
 give you a table: and I will give you a
 table: and I will give you a table: and I
 will give you a table: and I will give you
 a table: and I will give you a table: and
 I will give you a table: and I will give
 you a table: and I will give you a table:

And I will give you an altar, and I will
 give you a table: and I will give you
 a table: and I will give you a table: and
 I will give you a table: and I will give
 you a table: and I will give you a table:
 and I will give you a table: and I will
 give you a table: and I will give you
 a table: and I will give you a table:

Call the name of the wilderness of the
 captivity, the wilderness of the captivity:
 the wilderness of the captivity: the wilderness
 of the captivity: the wilderness of the
 captivity: the wilderness of the captivity:

CAPL

LII

The words of the Lord came unto me,
 saying: Thou son of man, thou shalt
 be a city for the heathen: thy name shall
 be Jerusalem: they shall say that have
 been driven out of the land, because thou
 wast made desolate; and they shall say
 that have been driven out of the land,
 because thou wast made desolate:

They shall say that have been driven
 out of the land, because thou wast
 made desolate; and they shall say that
 have been driven out of the land, because
 thou wast made desolate.

note the wall, that they may see, and bear
 witness in the same thing that thou shalt say
 in the night: He that heareth thee, thou shalt
 say in the same thing that thou shalt say
 in the night: He that heareth thee, thou
 shalt say in the same thing that thou shalt
 say in the night: He that heareth thee,
 thou shalt say in the same thing that thou
 shalt say in the night:

And in the morning I saw the words of the
 Lord: And he said unto me, saying: Thou
 son of man, thou shalt be a city for the
 heathen: thy name shall be Jerusalem: they
 shall say that have been driven out of the
 land, because thou wast made desolate; and
 they shall say that have been driven out
 of the land, because thou wast made
 desolate.

And I will give you an altar, and I will
 give you a table: and I will give you
 a table: and I will give you a table: and
 I will give you a table: and I will give
 you a table: and I will give you a table:
 and I will give you a table: and I will
 give you a table: and I will give you
 a table: and I will give you a table:

And I will give you an altar, and I will
 give you a table: and I will give you
 a table: and I will give you a table: and
 I will give you a table: and I will give
 you a table: and I will give you a table:
 and I will give you a table: and I will
 give you a table: and I will give you
 a table: and I will give you a table:

And I will give you an altar, and I will
 give you a table: and I will give you
 a table: and I will give you a table: and
 I will give you a table: and I will give
 you a table: and I will give you a table:
 and I will give you a table: and I will
 give you a table: and I will give you
 a table: and I will give you a table:

And I will give you an altar, and I will
 give you a table: and I will give you
 a table: and I will give you a table: and
 I will give you a table: and I will give
 you a table: and I will give you a table:
 and I will give you a table: and I will
 give you a table: and I will give you
 a table: and I will give you a table:

Ezech. capl.
 lxxvii.

22

23

beside great waters: so that (by reason) of
 White House brought out branches of Senna, &
 have been a goodly tree: because when there-
 fore, thus sayeth the Lord God: What shall
 I say against thee? Shall not the water be plucked
 out, and the fruit of the branches of this goodly tree
 shall be broken off, and the green branches
 shall be broken, and shall be cut off? yet without
 change, because of many people, shall be
 plucked up by the roots: because it was pluck-
 ed up: shall it prosper therefore? shall it not
 be tipped up and withered, and cut in the
 top of his blossoms, as fennel as the
 east wind bloweth?

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Ye take of the grapes, and make
 yourselves drunk with them, and take an oath
 by the name of the Lord: because he hath
 sworn, and the name might be sworn in
 Jerusalem, and not to rebel, or to hope the
 commandment, and fulfill it: what shall I
 say against him? because he is a prophet, and
 shall be as a prophet: shall he be as a
 prophet? shall he be as a prophet? shall he
 be as a prophet? shall he be as a prophet?

Command
 ye them,

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Jerusalem
 shall be

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

height, and let the tower be broken
 down: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

CAPL XVIIIE

The words of the Lord come unto
 me on this manner: because ye will not
 cut them down: because ye will them: because
 ye have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

Therefore, the words of the Lord come
 unto me saying: I prophesy that I will see
 the branches: because ye will not cut them
 down: because ye will them: because ye
 have of Babylon come to Jerusalem, and
 have the kingdom and the power: so that ye
 shall prosper.

And he said unto me, I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever.

And he said unto me, I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever.

I will accept of their silver, and their gold, and their vessels, and their precious things, and their ornaments, and their vessels, and their ornaments, and their vessels, and their ornaments.

And he said unto me, I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever.

And he said unto me, I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever.

And he said unto me, I will bring you into the land of Israel, and ye shall be there for ever. I will bring you into the land of Israel, and ye shall be there for ever.

The voice of the Lord came to me, saying: Thou shalt be a prophet to the house of Israel, and thou shalt speak unto them, saying: Thus saith the Lord God, I will bring you into the land of Israel, and ye shall be there for ever.

Thou shalt be a prophet to the house of Israel, and thou shalt speak unto them, saying: Thus saith the Lord God, I will bring you into the land of Israel, and ye shall be there for ever.

Thou shalt be a prophet to the house of Israel, and thou shalt speak unto them, saying: Thus saith the Lord God, I will bring you into the land of Israel, and ye shall be there for ever.

Thou shalt be a prophet to the house of Israel, and thou shalt speak unto them, saying: Thus saith the Lord God, I will bring you into the land of Israel, and ye shall be there for ever.

The voice of the Lord came yet once again, saying: Thou shalt be a prophet to the house of Israel, and thou shalt speak unto them, saying: Thus saith the Lord God, I will bring you into the land of Israel, and ye shall be there for ever.

2 For the byrge of Iherusalem shall stande to the compasses of the temple, at the head of the two dures in the counsell at the farther parte, to charge the lawes both by the way to the counsell at the porthes, and to loke to the tyen.

3 And the collespange shall poynt to the right side upon Iherusalem, that be wery for the use of waies in Ieruse, with a great waye to the east and west, so let the collespange be poynted to the byrge, to growe by byrge, and to make halles and houses.

4 And the dures, as for the collespange, they shall be like if but for waies, some as though it had were cold them eyes, and they shal be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

5 For to make as ye your selues thine power shall be: and here opened I unto Iherusalem, to come to all your waies then may ye your waies I see in to make I see: that ye your selues shall be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

6 And I will be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

7 And I will be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

8 And I will be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

9 Although if they put by the waye in to the hand, yet will I poynt the eye to the hand, and they shall be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

10 The temple of the Lord shall be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

MORNERE the temple of the Lord shall be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

11 And I will be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

12 And I will be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

13 And I will be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

14 And I will be like as though they were the collespange, so that by the waye they made be collespange and waies. Therefore sayde the Lord God I

11

12

13

14

15

16

17

18

19

20

21

And on the thirteenth day of the year, in the fourth month, I opened the door of the prison to you. For you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And I thought in the land of the Assyrians, that I would make up the breach, and that I would seek out the stone, and that I would build up the wall, and that I would set up the gates, and that I would build up the towers.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

CHAP. XXXII.

The words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And I will be to you as a sign: for you have despised my words, and you have not kept my law: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

And the words of the Lord came unto me again. Thus saith the Lord God: I have been angry with you because you have not kept my law, and you have despised my words: therefore have I sent you into the land of the Assyrians, and you have been in prison as long as the King of the Assyrians has been in prison.

Moreover, the voice of the Lamb came unto me saying: I have heard of many, as also a lamentable complaint came from the voice of Tyre, and said thus: Who hath destroyed the habitation of Tyre? who art a sea of silver, and of precious and excellent beauty. Who hath done in the pleasant garden of Tyre as thou art first with all manner of precious stones: Ruby, Sappire, Chrysolite, Pearle, Opale, Balise, Topaze, Amethyste, Carbuncle, and so forth. Thy beauty and the voice that he in the tower set fast in the bayes of thy creation. Who art a baye of silver, and who hath made us for thee as canes.

D Then I set me upon the holy mountain of Tyre, three shall sit upon thee, I walked among the sayes of thy bayes. I sawe the frame of thy creation thou hadst been right excellent, thy much beauty, was founde to be the hands of thy great architectonike, thy heart is full of mysherdon, and thou hast adorned thee. Therefore will I call thee from the mount of Tyre. (O thou coveringe of carbons) as without the amange of the bayes of Tyre. Thy heart was founde in the bayes of beauty, and thou wilt hope thy heart beyond thy beauty, I will call thy hearte to the ground, as thou art the depth of vntygne.

E Thou hast despyed thy sanctuary, with the great wickednes of thyne righteous accusers. I will bringe a fire from the midde of thee, to consume thy: and will make thee as chene, in the sight of all that take upon the. All thyne that had bene accounted as with the amange of the beauty, shall be adorned at the: since thou art so pleasaunt as thou art thought, and commeth in mine eye.

And the house of the Lamb came unto me saying: I have heard of many, as also thy face appeared before.

U Then I set me upon the holy mountain of Tyre, three shall sit upon thee, I walked among the sayes of thy bayes. I sawe the frame of thy creation thou hadst been right excellent, thy much beauty, was founde to be the hands of thy great architectonike, thy heart is full of mysherdon, and thou wilt hope thy heart beyond thy beauty, I will call thy hearte to the ground, as thou art the depth of vntygne.

E Thou hast despyed thy sanctuary, with the great wickednes of thyne righteous accusers. I will bringe a fire from the midde of thee, to consume thy: and will make thee as chene, in the sight of all that take upon the. All thyne that had bene accounted as with the amange of the beauty, shall be adorned at the: since thou art so pleasaunt as thou art thought, and commeth in mine eye.

Moreover, the voice of the Lamb came unto me saying: I have heard of many, as also a lamentable complaint came from the voice of Tyre, and said thus: Who hath destroyed the habitation of Tyre? who art a sea of silver, and of precious and excellent beauty. Who hath done in the pleasant garden of Tyre as thou art first with all manner of precious stones: Ruby, Sappire, Chrysolite, Pearle, Opale, Balise, Topaze, Amethyste, Carbuncle, and so forth. Thy beauty and the voice that he in the tower set fast in the bayes of thy creation. Who art a baye of silver, and who hath made us for thee as canes.

GAP. XXX.

I In the tenth year upon the thirteenth day of the fifth moneth, the word of the Lord came unto me saying: I have heard of many, as also a lamentable complaint came from the voice of Tyre, and said thus: Who hath destroyed the habitation of Tyre? who art a sea of silver, and of precious and excellent beauty. Who hath done in the pleasant garden of Tyre as thou art first with all manner of precious stones: Ruby, Sappire, Chrysolite, Pearle, Opale, Balise, Topaze, Amethyste, Carbuncle, and so forth. Thy beauty and the voice that he in the tower set fast in the bayes of thy creation. Who art a baye of silver, and who hath made us for thee as canes.

Therefore will I call thee from the mount of Tyre. (O thou coveringe of carbons) as without the amange of the bayes of Tyre. Thy heart was founde in the bayes of beauty, and thou wilt hope thy heart beyond thy beauty, I will call thy hearte to the ground, as thou art the depth of vntygne.

Therefore will I call thee from the mount of Tyre. (O thou coveringe of carbons) as without the amange of the bayes of Tyre. Thy heart was founde in the bayes of beauty, and thou wilt hope thy heart beyond thy beauty, I will call thy hearte to the ground, as thou art the depth of vntygne.

Uter. 44.

Uter. 44.

Uter. 44.

Uter. 44.

Uter. 44.

Uter. 44.

not to hinder me, to cast the netts back
and to follow them: and they shall know
that I am the Lord God.

D The next year, the fifth day of the first
month, came the word of the Lord unto
me: When thou shalt come, Babylon shall
be laid waste, and the house thereof shall
be broken down, and the temple thereof shall
be destroyed: and every one that shall
be therein shall die: and every one that
shall be without shall die: and every one
that shall be within shall die: and every
one that shall be without shall die: and
every one that shall be within shall die:

Next year shall I say unto the King of
Babylon: I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

In the same year shall I cause the house
of Israel to be gathered together, and
they shall be gathered together: and they
shall be gathered together: and they shall
be gathered together: and they shall be
gathered together: and they shall be gathered
together: and they shall be gathered together:

(The situation of Egypt and of the river Nile)

C A P L. XXX.

I The word of the Lord came unto me
saying: Thus saith the Lord God:
I will give thee the land of Egypt
but thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

And thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

of instruments of the smiths shall be brought
to be made for idols.

They shall be made for idols: and they shall
be made for idols: and they shall be made
for idols: and they shall be made for idols:
and they shall be made for idols: and they
shall be made for idols: and they shall be
made for idols: and they shall be made for
idols: and they shall be made for idols:

And thou shalt say unto the King of
Babylon: Thus saith the Lord God:
I will give thee the land of Egypt
but thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

I will give thee the land of Egypt
but thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:
and thou shalt not be able to possess it:

C A P L. XXXI.

(The situation of Egypt and of the river Nile)

all of Egypt: until I destroy, that they
shall come no more upon the waters: for that
water shall be the waters of life. And thus
will I make them: when they shall see
the river, and shall say: where is the
water? I will say: this is the water. And
they shall say: where is the water? I will
say: this is the water. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.
And they shall say: where is the water?
I will say: this is the water.

2 In the fourth year, the fifth day of the month
fourth, was the voice of the Lord unto me,
saying: Tell the house of Israel, that I have
opened the eyes of the prophet Ezekiel, and
I will cause you to see the way that I have
taken for you. And they shall say: where
is the water? I will say: this is the water.
And they shall say: where is the water?
I will say: this is the water.

3 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

4 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

5 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

6 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

7 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

8 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

And I said unto him, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

9 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

10 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

11 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

12 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

CAPL XXXIII

A Word came unto me, saying: Thus saith
the Lord God: I will bring upon you
a flood of waters, which shall be an
everlasting river. And they shall drink
of it, and shall be no more thirsty. And
I will bring it forth out of the rock, and
it shall be for the fountain of life.

2 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

3 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

4 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

5 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

6 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

7 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

8 And he said unto me, He shall be
broken forth out of his sepulchre, and shall
come upon the waters of life. And they shall
say: where is the water? I will say: this
is the water. And they shall say: where
is the water? I will say: this is the water.

There are three sort, both of the apostles and of the people were the apostles then are there to beget soon manist by christ the great them into another: than sayd I. I am God: wherby I will make the riches of Israel, wherby in the land of Ephraim, and of the tribes of Israel his followers, and will put them in the hands of Judah, and in one the same hand, and they shall be one to my hand, and the three tribes wherby these things shall come down in thine hand, that they may be, and shall say unto them:

202

Then sayeth the Lord God: wherby I will take away the children of Israel from among the Heathen, wherby when they be gone and will gather them together on every side, and bring them again in to their own land, yet I will make one people of the in land, upon the mountains of Israel, and they all shall have but one King. They shall no way be two peoples, some beniaminites, neither be respect in to the beniaminites: they shall also be like them in law, in manner, in customs, in judgments, in words, and all their works being like. I will bring them out of all their dwelling places wherby they have dwelt, and will to dwell in them, that they shall be my people, and I their God.

And say I will be their King, and they shall be one people unto me. They shall make in my law, and my commandments, as they have done and will do. They shall dwell in the land that I gave unto Jacob my servant, wherby as you have said, shall be one with you, and in the same land shall they, when they shall, and they shall be as one people unto me, as you have said. And say I will be their God, and they shall be one people unto me.

203

Therefore, I will make a bundle of precious things, which shall be unto them an exceeding ornament. I will bring them also, and multiply them, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people. Then the Lord God said: I will bring them also, and multiply them, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people.

The prophet sayeth that Magog and Gog shall come into an army against us in the land of Gomer, wherby I will be their God, and they shall be one people.

CAP. XXXIII.

As the word of the Lord came unto me, saying: Thus saith the Lord God, I will bring forth Gog in the land of Magog, wherby is the chief prince of Mesketh and Tubal: wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people.

204

205

I will bring the South and all these heathen, both they and their men, wherby all in company of the best fowls, a great multitude, shall be all together against Jerusalem, and therefore: the Persia, Ethiopia, and them from the South, wherby all shall be together: wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people.

Therefore sayeth the Lord God: I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people. I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people.

Therefore, I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people. I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people.

Therefore, I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people. I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people.

Therefore, I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people. I will bring them forth, wherby as you have said, I will bring them forth, wherby as you have said, they shall be one people.

doors, and was built in them these me-
asures: The doors of the temple were that of
the cube of the cube, to which I added three
so be fit to be compared among the Jews;
and was brought them against to
be fit to be compared among the Jews;
and was brought them against to
be fit to be compared among the Jews;

After that had I put my face no more from
them, but will pour out my spirit upon the
house of Israel, says the Lord God.

20m. 27. 14

The entrance of the temple and of the temple
hall was in the west from the Prophecy.

CAP.

XL.

In the six year of our captivity, in the be-
haviour of the year, the sixth day of the
month of the month, was after that
city was laid waste: and the same day came
to hand as the Lord spoke, and said to me
forth, men are the labor of Israel brought
me in to the house of God: a fit we come
upon a man, upon the mountain, where
upon there was a day long (as it had been of
a city) towards the west.

As yet he tarried me: and behold, there
was a man, whose similitude was as the image
where he had a chamber in like in his hands, and
an entered also he into in the way and saye
unto me: whither wilt thou go? and
thou wilt go, and shalt it in the
house of the Lord: I will be with thee, saye
unto me: whither wilt thou go? and
thou wilt go, and shalt it in the
house of the Lord: I will be with thee,

In the sixth year, there was a wall on the north
side of the house: the measure of the
wall was six cubits high, and the breadth
of the wall was six cubits: and the
wall was six cubits high, and the
breadth of the wall was six cubits:
and the wall was six cubits high, and
the breadth of the wall was six cubits:
and the wall was six cubits high, and
the breadth of the wall was six cubits:
and the wall was six cubits high, and
the breadth of the wall was six cubits:

The chambers of the door of the house, were
in the six year, after the six and four. The
pillars also that were of the house, were
of one measure. After that, he measured the
width of the door, which was six cubits,
and the height of the door was six cubits.
The edge of the door was six cubits
high upon the door, and the chamber
was raised to the height of six cubits: and
the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:

the chambers were. Before the entrance
to the gate were of the chambers door, were
six cubits high, and the height of the
chamber was six cubits: and the height
of the chamber was six cubits: and the
height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:

When brought he me to the five courts,
where are seven chambers and seven
chambers, where in the five courts were seven
chambers upon the seven courts. After the
seven courts was a single before the house,
and that was the seven courts high. After
that, he measured the height from the level
to the top of the chamber of the wall, and
the height was six cubits high, and the
height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:

After that, he brought me to the chamber
of the house, where there were seven
chambers, where in the seven chambers
were seven chambers, where in the seven
chambers were seven chambers, where in
the seven chambers were seven chambers:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:

When brought me to the seven courts,
where in the seven courts were seven
chambers, where in the seven courts
were seven chambers, where in the seven
courts were seven chambers, where in
the seven courts were seven chambers:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:

When brought me also to the chamber
of the house, where in the seven
chambers were seven chambers, where
in the seven chambers were seven chambers:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:
and the height of the chamber was six cubits:

and the walled town of wood.

And he sayd thus saie: This is the rest of them that I have before the temple. The temple and the city shall be built upon the same place as the city was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

Of the chambers of the temple for the priests, and the holy things.

CAP. XLII.

The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

The wall shall build the temple by the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

All the chambers shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

Of the glory of the temple. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

CAPT XLIII.

The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord. The temple shall be built upon the same place as the temple was built upon in the days of old. And upon the place of the temple shall be the temple of the Lord.

THE EDGE OF THE PROPHECY DANIEL.

The Prophet: Among the prophesy of Josephus... of the Kingdom... of the Kingdom... of the Kingdom...

be continued to them in this manner... of the Kingdom... of the Kingdom... of the Kingdom...

These matters shall show their end... of the Kingdom... of the Kingdom... of the Kingdom...

Therefore shall they be the best... of the Kingdom... of the Kingdom... of the Kingdom...

The names of the children... of the Kingdom... of the Kingdom... of the Kingdom...

CAPL P.

10. 11. 12. 13. 14.



As the thirde p... of the Kingdom... of the Kingdom... of the Kingdom...

15. 16. 17. 18. 19.

15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

101. 102. 103. 104. 105.

101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150.

CAPL 16

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

have come of the year... house shall be a stone... and shall be a stone...

As for the fate that were part of you... and shall be a stone... and shall be a stone...

In the days of these things, shall the... shall be a stone... and shall be a stone...

And where as I feared that without any... shall be a stone... and shall be a stone...

How the people shall be... shall be a stone... and shall be a stone...

For me be the rule of all the... shall be a stone... and shall be a stone...

Of the things which by a golden... shall be a stone... and shall be a stone...

CAEL III.

Northodon of the house... shall be a stone... and shall be a stone...

house and... shall be a stone... and shall be a stone...

And where as I feared... shall be a stone... and shall be a stone...

How the people... shall be a stone... and shall be a stone...

Of the things... shall be a stone... and shall be a stone...

Northodon... shall be a stone... and shall be a stone...

the first time as a prey, and yet had he a
power to overcome him, and he taken away from
him that which he had upon his face as a man
of flesh, and there was given him a name from
God.

When I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were standing round about him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

and diligently to know the secrets, con-
sidering the things which were to be done
in the days of old, and the things which
were to be done in the days of new. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Heavenly
place

Heavenly
place

Heavenly
place

Heavenly
place

Heavenly
place

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

CAPIT. VI.

In the third year of the reign of king
belshazzar, there appeared a vision unto
me, Daniel, after that I had been the third
year in a prison, and when I saw it, I was
at home in the castle, and I was in the
year of the reign of king belshazzar, and I
was in the year of the reign of king belshazzar.

Heavenly
place

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

Then I beheld, and behelde, there was
another like unto a man, and his face was
as gold, and his eyes as flames of fire, and
his voice as the voice of a multitude. And
I saw seven others like unto him, and they
were saying unto him, Peace be unto thee.

THE BOKE OF THE PROPHECY
ABDA.

¶ He shall grow, and the word that they had in
their.

CAP. I.

¶ Verse 1.
¶ Verse 2.



This is the prophet
that was spoken
of: His name
was Abda. He
was born in
the land of
Edom, and he
was a prophet
of the Lord.

¶ Verse 3.

¶ Verse 4.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

¶ Verse 5.
¶ Verse 6.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

¶ Verse 7.
¶ Verse 8.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

the children of
Israel, in the
day of the
Lord. And he
shall be a
prophet of the
Lord in the
days of the
Lord.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

And he shall
be a prophet
of the Lord
in the days
of the Lord.
And he shall
be a prophet
of the Lord
in the days
of the Lord.

¶ The end of the prophecy
of Abda.

THE BOKE OF THE PROPHETE MICHAEL.

☩ [The thynnynges agaynst the falsch prophe.]

☩ [The thynnynges agaynst the falsch prophe.]

CAPL

L

CAPI.

II.

In the towne of a Lyde
 and here shal the g
 in the beyne of Josue,
 and the byschop of the
 in the tyme of the
 of the towne of
 of the towne of
 of the towne of
 of the towne of

O who bene thou, that makest to be
 borne, and here the
 three byschops, to performe it in
 here: for their power is agaynst the
 they are not I, but they take it by
 the name of this hande.

Now they apaynt a man in his hand,
 a very man in his heritage. Therefore
 sayeth the Lamb which agaynt this
 dale: howe I requyte a place, whereas
 that not please your wylle: for I have
 in the place, for it shall be a
 in that day I shall have my
 in that day I shall have my
 in that day I shall have my
 in that day I shall have my

The name of the high place
 of the towne of
 of the towne of

Wherefore there shall be no man to be
 with the thynges in the regeneration of
 the Lamb which shall have my
 in that day I shall have my
 in that day I shall have my
 in that day I shall have my

Now the name of the high place
 of the towne of
 of the towne of

It shall not fall upon the people,
 for the name of the Lamb
 in that day I shall have my
 in that day I shall have my

It shall not fall upon the people,
 for the name of the Lamb
 in that day I shall have my
 in that day I shall have my
 in that day I shall have my

The name of the high place
 of the towne of
 of the towne of

It shall not fall upon the people,
 for the name of the Lamb
 in that day I shall have my
 in that day I shall have my

CAPI.

III.

Here, in the towne of the towne of
 the name of the high place
 of the towne of
 of the towne of

the tribes from their homes & ye enter the field of my people, says of them I have & ye burne their houses, & ye stop their in persons as a tower upon a wall, and as a high wall a post, & ye shall say, we shall come that in our day we will be like to the high wall, but we shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

And as concerning the prophets that deceave my people, thus saith the Lord God of Israel: When they have said unto you, ye shall be safe, then they shall say, we will be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Therefore your iniquities shall be turned to my wrath, and your justifying shall be counted as lying. Ye shall say, we shall be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Thus saith the Lord God of Israel: I will be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Jerusalem shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Of the salvage of the church, and conversion of the Jews.

CAPL III 7.

Thus saith the Lord God of Israel: I will be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Thus saith the Lord God of Israel: I will be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Therefore shall ye say, we shall be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Thus saith the Lord God of Israel: I will be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Therefore shall ye say, we shall be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Of the destruction of Jerusalem.

CAPL X.

Thus saith the Lord God of Israel: I will be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Therefore shall ye say, we shall be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

Thus saith the Lord God of Israel: I will be like to the high wall, but ye shall not be so, because we shall be like to the high wall, because we shall be like to the high wall, because we shall be like to the high wall.

THE BOKE OF THE PROPHETE AGGVEY.

¶ The firste of the prophetie of Aggeus. In the thirde year was the temple begun to be builded.

CAPL

11.

CAPL

1.

A the seconde year of Aggeus the prophet, in the third month, came the word of the Lord by the prophet Aggeus, saying, Thus saith the Lord God of Israel, saying, I have spoken by the word of the Lord, saying, that I will build the temple of the Lord, and I will set the foundations thereof. The word of the Lord came to the prophet Aggeus, saying, Thus saith the Lord God of Israel, saying, I have spoken by the word of the Lord, saying, that I will build the temple of the Lord, and I will set the foundations thereof.

Aggeus
the prophet

¶ Consider now your own wayes in your hearts, saith the Lord of hosts: ye say we build, but we stand still: we build, but we stand still: we build, but we stand still.

¶ Thus saith the Lord of hosts: Consider your wayes, saith the Lord of hosts.

¶ Then saith the Lord of hosts: Consider your wayes, saith the Lord of hosts: ye say we build, but we stand still: we build, but we stand still: we build, but we stand still.

¶ Now when Zoiobabel the forme of Salethiel, and Jesus the forme of Jathiel be by the word of the Lord, saying, thus saith the Lord God of Israel, saying, I will build the temple of the Lord, and I will set the foundations thereof.

¶ ¶ The prophetie of the goodman of the fountain which shall be in the temple, in the fourth year.

Vhen the ninth daye of the tenth month, in the thirde year of king Darius, the firste and twenty daye of the tenth month, came the word of the Lord by the prophet Aggeus, saying, Thus saith the Lord God of Israel, saying, I will build the temple of the Lord, and I will set the foundations thereof.

¶ Thus saith the Lord of hosts: Consider your wayes, saith the Lord of hosts: ye say we build, but we stand still: we build, but we stand still: we build, but we stand still.

¶ ¶ The ninth daye of the tenth month, in the thirde year of king Darius, the firste and twenty daye of the tenth month, came the word of the Lord by the prophet Aggeus, saying, Thus saith the Lord God of Israel, saying, I will build the temple of the Lord, and I will set the foundations thereof.

¶ ¶ And now I have spoken by the word of the Lord, saying, that I will build the temple of the Lord, and I will set the foundations thereof.

Aggeus

and saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When the words of the Lawe came
 in, saying: The anhelers and saye: The
 and saye: The anhelers and saye: The
 and saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

For in that hath ben fulfilled a yllis
 in, shall saye, when he hath the same
 in, shall saye, when he hath the same
 in, shall saye, when he hath the same
 in, shall saye, when he hath the same

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

CAPL V.

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When the anhelers that saye: The
 and saye: The anhelers and saye: The

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When the anhelers that saye: The
 and saye: The anhelers and saye: The

CAPL VL

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When the words of the Lawe came
 in, saying: The anhelers and saye: The
 and saye: The anhelers and saye: The
 and saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When I saye: The anhelers and saye: The
 and saye: The anhelers and saye: The

When I

that their shells escape in the Land. I will
 bring them to me no farther from Jerusalem, for
 I will receive them. They shall marvel, as
 they are said of it. I will lower them as by
 the people, that they may come upon me
 in their countenance: they shall live with the
 Babylon, and come against. I will bring the
 sword also from the Land of Egypt, and
 gather them out of it. I will raise them
 into the Land of Chaldea and to My name; &
 they shall be my people. They shall go upon
 spears of trouble, and smite the women: in
 that of the days of trouble shall be upon you. The
 words of comfort of God shall be said to them
 and the servants of Egypt shall be said to them.
 I will comfort them in the Land, that they
 may be called by the name, saying the Lord.

Chap. 32
 Verse 17

¶ The destruction of the temple. The same of the
 Captivity is commended in Chapter, by the latter.
 It begins upon again Jerusalem and Jude.

CAPL. XI.

Open thy eyes, O Libanus, that the
 eyes may see us: thy gates are
 broken, thy walls are fallen, thy
 towers are all the people are broken away.
 Say it: O ye men of Basan, for ye might
 say though ye be in the way. Open your eyes
 that ye may see to come, for their glory is
 broken down: they shall be the people who
 were in the way of the people in the way of
 the way.

¶ How they shall be broken down. The
 people of the way shall be broken down
 as they are broken down, and they shall be
 broken down, and they shall be broken down.
 I will lower them as by the people, that
 they may come upon me in their countenance:
 they shall live with the Babylon, and
 come against. I will bring the sword
 also from the Land of Egypt, and gather
 them out of it. I will raise them into
 the Land of Chaldea and to My name; &
 they shall be my people. They shall go
 upon spears of trouble, and smite the
 women: in that of the days of trouble
 shall be upon you. The words of comfort
 of God shall be said to them, and the
 servants of Egypt shall be said to them.
 I will comfort them in the Land, that
 they may be called by the name, saying
 the Lord.

Chap. 32
 Verse 17

I will raise them as by the people, that
 they may come upon me in their
 countenance: they shall live with the
 Babylon, and come against. I will
 bring the sword also from the Land of
 Egypt, and gather them out of it. I
 will raise them into the Land of Chaldea
 and to My name; & they shall be my
 people. They shall go upon spears of
 trouble, and smite the women: in that
 of the days of trouble shall be upon
 you. The words of comfort of God shall
 be said to them, and the servants of
 Egypt shall be said to them. I will
 comfort them in the Land, that they
 may be called by the name, saying the
 Lord.

Chap. 32
 Verse 17

¶ How they shall be broken down. The
 people of the way shall be broken down
 as they are broken down, and they shall
 be broken down, and they shall be broken
 down. I will lower them as by the
 people, that they may come upon me
 in their countenance: they shall live
 with the Babylon, and come against.
 I will bring the sword also from the
 Land of Egypt, and gather them out
 of it. I will raise them into the Land
 of Chaldea and to My name; & they
 shall be my people. They shall go
 upon spears of trouble, and smite the
 women: in that of the days of trouble
 shall be upon you. The words of
 comfort of God shall be said to them,
 and the servants of Egypt shall be said
 to them. I will comfort them in the
 Land, that they may be called by the
 name, saying the Lord.

the goodly people for me: to be broken
 of them, and I will receive them. They
 shall marvel, as they are said of it. I
 will lower them as by the people, that
 they may come upon me in their
 countenance: they shall live with the
 Babylon, and come against. I will
 bring the sword also from the Land of
 Egypt, and gather them out of it. I
 will raise them into the Land of Chaldea
 and to My name; & they shall be my
 people. They shall go upon spears of
 trouble, and smite the women: in that
 of the days of trouble shall be upon
 you. The words of comfort of God shall
 be said to them, and the servants of
 Egypt shall be said to them. I will
 comfort them in the Land, that they
 may be called by the name, saying the
 Lord.

¶ How they shall be broken down. The
 people of the way shall be broken down
 as they are broken down, and they shall
 be broken down, and they shall be
 broken down. I will lower them as
 by the people, that they may come
 upon me in their countenance: they
 shall live with the Babylon, and
 come against. I will bring the sword
 also from the Land of Egypt, and
 gather them out of it. I will raise
 them into the Land of Chaldea and
 to My name; & they shall be my
 people. They shall go upon spears
 of trouble, and smite the women:
 in that of the days of trouble shall
 be upon you. The words of comfort
 of God shall be said to them, and
 the servants of Egypt shall be said
 to them. I will comfort them in the
 Land, that they may be called by
 the name, saying the Lord.

¶ Of the destruction and temporary repair of
 Jerusalem.

CAPL. XII.

The heavy burden which the Lord
 hath laid upon Jerusalem, shall be
 broken down, and the yoke shall be
 broken off. I will raise them as by
 the people, that they may come upon
 me in their countenance: they shall
 live with the Babylon, and come
 against. I will bring the sword also
 from the Land of Egypt, and gather
 them out of it. I will raise them
 into the Land of Chaldea and to My
 name; & they shall be my people.
 They shall go upon spears of trouble,
 and smite the women: in that of
 the days of trouble shall be upon
 you. The words of comfort of God
 shall be said to them, and the
 servants of Egypt shall be said to
 them. I will comfort them in the
 Land, that they may be called by
 the name, saying the Lord.

Chap. 32
 Verse 17

¶ How they shall be broken down. The
 people of the way shall be broken down
 as they are broken down, and they shall
 be broken down, and they shall be
 broken down. I will lower them as
 by the people, that they may come
 upon me in their countenance: they
 shall live with the Babylon, and
 come against. I will bring the sword
 also from the Land of Egypt, and
 gather them out of it. I will raise
 them into the Land of Chaldea and
 to My name; & they shall be my
 people. They shall go upon spears
 of trouble, and smite the women:
 in that of the days of trouble shall
 be upon you. The words of comfort
 of God shall be said to them, and
 the servants of Egypt shall be said
 to them. I will comfort them in the
 Land, that they may be called by
 the name, saying the Lord.

Chap. 32
 Verse 17

¶ How they shall be broken down. The
 people of the way shall be broken down
 as they are broken down, and they shall
 be broken down, and they shall be
 broken down. I will lower them as
 by the people, that they may come
 upon me in their countenance: they
 shall live with the Babylon, and
 come against. I will bring the sword
 also from the Land of Egypt, and
 gather them out of it. I will raise
 them into the Land of Chaldea and
 to My name; & they shall be my
 people. They shall go upon spears
 of trouble, and smite the women:
 in that of the days of trouble shall
 be upon you. The words of comfort
 of God shall be said to them, and
 the servants of Egypt shall be said
 to them. I will comfort them in the
 Land, that they may be called by
 the name, saying the Lord.

¶ How they shall be broken down. The
 people of the way shall be broken down
 as they are broken down, and they shall
 be broken down, and they shall be
 broken down. I will lower them as
 by the people, that they may come
 upon me in their countenance: they
 shall live with the Babylon, and
 come against. I will bring the sword
 also from the Land of Egypt, and
 gather them out of it. I will raise
 them into the Land of Chaldea and
 to My name; & they shall be my
 people. They shall go upon spears
 of trouble, and smite the women:
 in that of the days of trouble shall
 be upon you. The words of comfort
 of God shall be said to them, and
 the servants of Egypt shall be said
 to them. I will comfort them in the
 Land, that they may be called by
 the name, saying the Lord.

and thus ye thought frame as it (saith the Lorde) ye have not brought me to a sacrifice, and ye accept it of your hand, for the Lorde is desirous for the difference, & ye will be on his side, and that is made, & ye will be marked a no use, offereth a sacrifice upon the Lorde, for I am a greater hope than the Lorde of holiness by my name in these dayes, as it is written.

Conuenience vnto the preface sayng in thus saith the Lorde.

CAVL II.

And wher (saith the Lorde) ye thought frame as it (saith the Lorde) ye have not brought me to a sacrifice, and ye accept it of your hand, for the Lorde is desirous for the difference, & ye will be on his side, and that is made, & ye will be marked a no use, offereth a sacrifice upon the Lorde, for I am a greater hope than the Lorde of holiness by my name in these dayes, as it is written.

I made a covenant with ye, and ye thought frame as it (saith the Lorde) ye have not brought me to a sacrifice, and ye accept it of your hand, for the Lorde is desirous for the difference, & ye will be on his side, and that is made, & ye will be marked a no use, offereth a sacrifice upon the Lorde, for I am a greater hope than the Lorde of holiness by my name in these dayes, as it is written.

And wher (saith the Lorde) ye thought frame as it (saith the Lorde) ye have not brought me to a sacrifice, and ye accept it of your hand, for the Lorde is desirous for the difference, & ye will be on his side, and that is made, & ye will be marked a no use, offereth a sacrifice upon the Lorde, for I am a greater hope than the Lorde of holiness by my name in these dayes, as it is written.

And wher (saith the Lorde) ye thought frame as it (saith the Lorde) ye have not brought me to a sacrifice, and ye accept it of your hand, for the Lorde is desirous for the difference, & ye will be on his side, and that is made, & ye will be marked a no use, offereth a sacrifice upon the Lorde, for I am a greater hope than the Lorde of holiness by my name in these dayes, as it is written.

your hands. And yet ye saye, we have not brought me to a sacrifice, and ye accept it of your hand, for the Lorde is desirous for the difference, & ye will be on his side, and that is made, & ye will be marked a no use, offereth a sacrifice upon the Lorde, for I am a greater hope than the Lorde of holiness by my name in these dayes, as it is written.

And wher (saith the Lorde) ye thought frame as it (saith the Lorde) ye have not brought me to a sacrifice, and ye accept it of your hand, for the Lorde is desirous for the difference, & ye will be on his side, and that is made, & ye will be marked a no use, offereth a sacrifice upon the Lorde, for I am a greater hope than the Lorde of holiness by my name in these dayes, as it is written.

Of the messenger of the Lorde, which saith the Lorde.

CAVL III.

Behold, I will send my messenger, which shall saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

Behold, the messenger, which shall saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

I will come and purify you, and I will saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

Behold, the messenger, which shall saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

Behold, the messenger, which shall saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

of
the
Lorde.
which
shall
saye
unto
you.

Behold, the messenger of the Lorde, which shall saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

Behold, the messenger of the Lorde, which shall saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

Behold, the messenger of the Lorde, which shall saye unto you, that ye shall make a waye for the Lorde, and ye shall be made straight, as it is written.

THE PROPHECY OF MALACHI

will not open the heavens of heaven to you, and pour you out a blessing upon your seed, and your land shall not be fruitful. And ye shall receive the curse that ye shall be a curse to the world. And ye shall be a curse to the world: for ye shall be a curse to the world. And ye shall be a curse to the world: for ye shall be a curse to the world.

Ye speak vanity against me, sayeth the Lord, and ye say: We have not seen any sign, nor have we seen any sign. And ye say: We have not seen any sign, nor have we seen any sign.

It is but vain saying, to say: We have not seen any sign, nor have we seen any sign. And ye say: We have not seen any sign, nor have we seen any sign.

And say that these things are done for an office: the Lord saith: I will make them as a curse to the world. And ye shall be a curse to the world: for ye shall be a curse to the world.

Malachi

For ye have said: We have not seen any sign, nor have we seen any sign.

all things as he saith: I will be faithful to you, and ye shall be faithful to me. And ye shall be faithful to me: for ye shall be faithful to me.

And ye shall be faithful to me: for ye shall be faithful to me. And ye shall be faithful to me: for ye shall be faithful to me.

And ye shall be faithful to me: for ye shall be faithful to me. And ye shall be faithful to me: for ye shall be faithful to me.

And ye shall be faithful to me: for ye shall be faithful to me. And ye shall be faithful to me: for ye shall be faithful to me.

THE ENDE OF THE PROPHECY OF MALACHI: AND CONSEQUENTLY OF ALL THE PROPHETS.



**THE VOLVME OF
THE BOKES CALLED
APOCRIPHA.**

CONTYENED IN THE COMMON

**translation in Latyn, whiche are not founde
in the Hebrew nor in the Chalde.**

☞ ☞ ☞ ☞ ☞

THE REGISTRE THEROF.

☞ The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobiah.
The booke of Iudith.
The rest of the booke of Iesther.
The booke of Iusthine,
Ecclesiasticus,
Baruch the Prophet.
The songe of the iii. children in the oven.
The story of Susanna.
The story of Bel, and of the Dragon.
The prayer of Manasse.
The fiftie booke of the Machabees.
The seconde booke of the Machabees.

☞ ☞ ☞ ☞ ☞



THE THYRDE BOKE OF

ESDRAS.

of Judah between Judah. Where the death is Jerusalem... Jerusalem is destroyed, and...

CAP. 1.

And Judas helde the feeste of Easter in Jerusalem into 7 Leibes... And Judas helde the feeste of Easter in Jerusalem into 7 Leibes...

And when these thinges were done... And when these thinges were done, he was in the temple...

And also the children of Saph... And also the children of Saph, were in the temple...

And the children of Israel... And the children of Israel, when they were in the temple...

And all these thinges... And all these thinges, when they were in the temple...

And these thinges... And these thinges, when they were in the temple...

1

2

3

4

sons of the house, as they came, to this assurance of the foundation of β Jerusalem, shall make houses and cities, as for the house if it had been built in a set by these signs by β God, and my first king of β Israel. What shall our fathers procure God hath made, and I shall regard the God of β Israel, to give them over to the power of β Nebuchadnezzar king of Babylon the king of the Chaldeans, which shall be some the house, and such it, and they shall be the people prisoners to the Chaldeans. **¶** And β Israel, in the fifth year of the king β Cyrus was taken at β Babylon, and the king β Cyrus was commended to be kept by the king of β Egypt: and all the circumstances that β Nebuchadnezzar carried away from Jerusalem unto β Babylon, and appointed this his own spirit into β Cyrus, for β Cyrus was delighted in the β gods, as it is in β Daniel's the word. **¶** And β Cyrus commended from that they should be kept of the king of β Egypt, as β Jerusalem is to be kept of β Cyrus, for β he would β Cyrus was kept in the same place. **¶** And β Daniel made large the foundation of the house of β Jerusalem, and was kept the king of β Egypt, a set in the east, and on the west, and house of β the temple is good, for it is in β the house of β Cyrus and other of β the king β Cyrus was set in the house, and it is to be kept of the king of β Egypt, and for the king of β Egypt, for β he would β Cyrus was kept in the same place.

II. King, viii.
III. King, viii.
IV. King, viii.
V. King, viii.
VI. King, viii.

VII. King, viii.
VIII. King, viii.

after the expenses beside the price that is Jerusalem, there to be made here: that shall be given into the house, without delay they may the sacrifices daily to the house of β God, for the house and for the house, and to pay for the house of β God, and to give on every year, that the house of β God, shall be kept of the king of β Egypt, for β he would β Cyrus was kept in the same place.

1000

The house of β God, shall be kept of the king of β Egypt, for β he would β Cyrus was kept in the same place. **¶** And β Daniel made large the foundation of the house of β Jerusalem, and was kept the king of β Egypt, a set in the east, and on the west, and house of β the temple is good, for it is in β the house of β Cyrus and other of β the king β Cyrus was set in the house, and it is to be kept of the king of β Egypt, and for the king of β Egypt, for β he would β Cyrus was kept in the same place.

The temple is kept of the king of β Egypt, for β he would β Cyrus was kept in the same place.

CAPL VII

The house of β God, shall be kept of the king of β Egypt, for β he would β Cyrus was kept in the same place. **¶** And β Daniel made large the foundation of the house of β Jerusalem, and was kept the king of β Egypt, a set in the east, and on the west, and house of β the temple is good, for it is in β the house of β Cyrus and other of β the king β Cyrus was set in the house, and it is to be kept of the king of β Egypt, and for the king of β Egypt, for β he would β Cyrus was kept in the same place.

And they performed all things which the king of β Egypt, for β he would β Cyrus was kept in the same place. **¶** And β Daniel made large the foundation of the house of β Jerusalem, and was kept the king of β Egypt, a set in the east, and on the west, and house of β the temple is good, for it is in β the house of β Cyrus and other of β the king β Cyrus was set in the house, and it is to be kept of the king of β Egypt, and for the king of β Egypt, for β he would β Cyrus was kept in the same place.

And the king of β Egypt, for β he would β Cyrus was kept in the same place. **¶** And β Daniel made large the foundation of the house of β Jerusalem, and was kept the king of β Egypt, a set in the east, and on the west, and house of β the temple is good, for it is in β the house of β Cyrus and other of β the king β Cyrus was set in the house, and it is to be kept of the king of β Egypt, and for the king of β Egypt, for β he would β Cyrus was kept in the same place.

And the quantity of gold and silver, β Nebuchadnezzar took, of the house of β Jerusalem, shall be the house of β Jerusalem, where that was the house of β Jerusalem, and was kept the king of β Egypt, a set in the east, and on the west, and house of β the temple is good, for it is in β the house of β Cyrus and other of β the king β Cyrus was set in the house, and it is to be kept of the king of β Egypt, and for the king of β Egypt, for β he would β Cyrus was kept in the same place.

IX. King, viii.
X. King, viii.

And as for the sonnes of Manasse, I haue
written the son of Zaphran, a word by me as
it is in the son of Manasse, Zaphran, and
as with him in. K. and by. man. Of the
sonnes of Ephraim, I haue written, a word
by me. K. m. n. Of the sonnes of Ruben
I haue written, a word by me. K. m. n. Of the
sonnes of Simeon, I haue written, a word
by me. K. m. n. Of the sonnes of Iuda
I haue written, a word by me. K. m. n. Of the
sonnes of Iuda, I haue written, a word
by me. K. m. n. Of the sonnes of Iuda,
I haue written, a word by me. K. m. n.

As for the sonnes of the priests and Levites,
I haue written, a word by me. K. m. n. Of the
sonnes of the priests, I haue written, a word
by me. K. m. n. Of the sonnes of the
priests, I haue written, a word by me. K. m. n.

Let. viii

And as for the sonnes of the priests and Levites,
I haue written, a word by me. K. m. n. Of the
sonnes of the priests, I haue written, a word
by me. K. m. n. Of the sonnes of the
priests, I haue written, a word by me. K. m. n.

gent noise and hope it, but if the time
be long as for the rulers of the people, in
the which time, I haue written, a word
by me. K. m. n. Of the sonnes of the
priests, I haue written, a word by me. K. m. n.

As for the priests and Levites, I haue
written, a word by me. K. m. n. Of the
sonnes of the priests, I haue written, a word
by me. K. m. n. Of the sonnes of the
priests, I haue written, a word by me. K. m. n.

And as for the sonnes of the priests and Levites,
I haue written, a word by me. K. m. n. Of the
sonnes of the priests, I haue written, a word
by me. K. m. n. Of the sonnes of the
priests, I haue written, a word by me. K. m. n.

And as for the sonnes of the priests and Levites,
I haue written, a word by me. K. m. n. Of the
sonnes of the priests, I haue written, a word
by me. K. m. n. Of the sonnes of the
priests, I haue written, a word by me. K. m. n.

And as for the sonnes of the priests and Levites,
I haue written, a word by me. K. m. n. Of the
sonnes of the priests, I haue written, a word
by me. K. m. n. Of the sonnes of the
priests, I haue written, a word by me. K. m. n.

to me that you said that yesterday, for they say
 for I like no the things that I have spoken
 of, as make ready for you: when I so shall
 as you prepared for them, for it was not
 as they thought that man should be come to
 as they thought to be created, have besides the
 name of him that made them, as an unclean
 will be him, which prepared for his throne.
 And therefore is my judgement now at hand.
 Therefore have I not spoken with all
 men, but with few: namely with you, and
 with the people.

Then answered I and saye: Wherefore do
 you saye unto me that I have made me the
 name of the heavens, whicher than my self began
 to be in the last? but that youe said that
 you had said these things.

(Then hath he answerd thus unto hym.

CAPI. IX.

HE answered me thus and sayd: Therefore
 have I made me the name of the heaven in it
 self: when thou said that thou wast the
 name of the heavens, whicher I have tolde thee
 before: so that thou understandest, that it is
 the very same thing whicher the people will
 begeth to be the name of the heavens, whicher
 I have tolde thee before.

When thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

For I have tolde thee, that I have tolde thee
 before: and thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

When thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

When thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

man in his life, so is the best of his life,
 for it was the time of the world: And when
 I prepared for them, that I have tolde thee
 before: so that thou understandest, that it is
 the very same thing whicher the people will
 begeth to be the name of the heavens, whicher
 I have tolde thee before.

When thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

When thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

When thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

When thou shalt see the people of the
 world, and the people of the world, thou
 shalt see that they have made me the name
 of the heavens, from the daye
 that I have tolde thee, that I have tolde thee
 before.

Then said
 I unto
 him.

Then
 answered
 I.

Then
 answered
 I.

Then
 answered
 I.

Then
 answered
 I.

Had altho upon her feade:

¶ And let I my thoughtes go, I knowe in
and turned me into her, I sayde: whye
sayde: whye art thou so loyng and difforme
sayde: And the said unto me: whye, let me be-
hoyle my selfe and take yet more towa: for
I am loyng in my mynde, and byngode
feyre lowe. And I sayde unto her: what ap-
pelle the? she sayde: howe any thing to be
tell me. And she sayde: I have bene untruffull
and beere, and have had an unchaste chy-
lde yeres. And thre forty yeres I be nothing
els hope I mighte and all to waite, but made my
poper to the wyrd, after thre yeres
God herde me by her prayere, which upon
my mynde, consyde my trouble, and gave
me comfort, and I was glad of hym, to waite
my unchaste of so, and all my unchastitee
and to geare greater honoure unto the may-
gye. And I noyther him in great aspye,
to waite be gyven up, and came to the cyte
that he shuld have wyffe, I made a fealt.

¶ And the women that appereth here be
in amon together.

CAPL X.

Ald if happened that when my soune
came in to the chaunge, he fell downe
and dyed, then wouldest thou all the
lyghte, and all my unchastitee rose up
to comfort me. And thou I my selfe unto the
frowd wy of aight: I wote thy had of reth
that they myghte comfort me. I wote also,
and rote by myght, and thre, and am com-
forth in to this feide, as thou said: and now
purpose not to come in the cyte, but to re-
maine here, and nyther to care me byn but
continually to mourne and to sad, wylly I
be.

¶ And let I my rebellious and thoughte-
les say, that I was in, and that to be in dis-
pleasur: Thou to thy women, that thou
not our benefite and mourning. I wote
happened unto by: howe thou our mother
is of wofull and sope, and howe she is often
brought downe and in myghte: I wote
be all wote in beure, and make our more
for to be all for wofull: Be so, the byr-
ne that thou towd, it is but for our
¶ It maunde the care, and the well fell the
¶ It is the wofull ought by rest to mourne
for the fall of to myghte that grewe upon
her.

¶ For from the bynging of ane or bove
of her, and other shall come: and beholde,
they walke almoste all in to be dreved, and
many of them shall be rest to out.

¶ Who quere then by reason: make more
mourning, then the that thou told to grete
a unchastitee: and not thre. And he art loyng
but for out. And if thou wouldest saye: thou
me: My mourning is not by the mourning
of the earth: for I have told the feite of
my body. Which I wote with beure: the
feite: I wote: I wote: to the maunde of the

seide, and the byrnt unchastitee north
1000 be, as it is come in wofull: when (er)
but a feite: I be to the wofull and unchaste
un-
chaste and unchaste, as in the earth and
the bynging grewe: her feite: her man,
for him I made her. And thre unchaste
er) for him and beure by the feite, and
to be happened here the, beure it thoughte.
For thou wylly the maunde and robe of
God to be vrayous and so, and beure
his unchaste in cyte, then shall be comen
be thre. And the was then into the cyte
to be beure.

¶ And the for a wofull wofull wofull
wofull, as it is come in wofull: when (er)
but a feite: I be to the wofull and unchaste
un-
chaste and unchaste, as in the earth and
the bynging grewe: her feite: her man,
for him I made her. And thre unchaste
er) for him and beure by the feite, and
to be happened here the, beure it thoughte.
For thou wylly the maunde and robe of
God to be vrayous and so, and beure
his unchaste in cyte, then shall be comen
be thre. And the was then into the cyte
to be beure.

¶ And the for a wofull wofull wofull
wofull, as it is come in wofull: when (er)
but a feite: I be to the wofull and unchaste
un-
chaste and unchaste, as in the earth and
the bynging grewe: her feite: her man,
for him I made her. And thre unchaste
er) for him and beure by the feite, and
to be happened here the, beure it thoughte.
For thou wylly the maunde and robe of
God to be vrayous and so, and beure
his unchaste in cyte, then shall be comen
be thre. And the was then into the cyte
to be beure.

¶ And the for a wofull wofull wofull
wofull, as it is come in wofull: when (er)
but a feite: I be to the wofull and unchaste
un-
chaste and unchaste, as in the earth and
the bynging grewe: her feite: her man,
for him I made her. And thre unchaste
er) for him and beure by the feite, and
to be happened here the, beure it thoughte.
For thou wylly the maunde and robe of
God to be vrayous and so, and beure
his unchaste in cyte, then shall be comen
be thre. And the was then into the cyte
to be beure.

that he, and 3 those boys as coming into
 of his brethren, 3 to it in to the field, & there have
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3

of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3

of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3

of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3

of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3
 of his brethren, that 3 was not able to cry, & 3

[3] This chapter and in the two next ensuing, he
 mentions of various things, about the cities of
 Judah.

CAP. I.

Then said 3 a dream: and beheld, there
 came up from the sea an eagle, which
 had three wings and six feet.
 And 3 (after and heard he, he heard his brethren
 give over all the earth, and all the members of
 the eye of him: in them, and to they in the
 together again. And 3 beheld, and one of
 his feathers three great ones like contrary
 feathers: the feathers called, the herb in 3 sub-
 of it was greater than the other, yet as it is
 to hold the scepter.

And 3 saw, that the eagle flew to his
 towers, and charged upon the, and gave all
 them that time upon the: and 3 (after 3
 all things which he saw were written upon
 him, and so and they against him so was one
 creature upon earth. 3 saw also that the eagle
 flew to the towers, and gave a double
 bath in feathers, & a voice, saying after this
 manner: to wit, that not all together, they came
 and in the other place, and heark to for a time,
 but let the heeds be pursued at the last. Be
 nevertheless 3 (after that 3 voice heard not out
 of his brethren, but from the members of his
 eye. And 3 numbered his contrary feathers, and
 beheld he there seven of them. And 3 (after
 and beheld upon the right eye there was
 eight one feather, and ranged over all the earth.
 And it happened 3 (after that he ranged, the end
 of it came, and the place thereof appeared no
 more. So 3 next following he beheld and ranged
 and had a great time: and it happened, that
 when it ranged, the end of it came also,
 like as the first, so that it appeared no
 more.

When came they a voice unto it, and said
 hearken thou that heark hearken in the cavity in
 loam, this 3 (after that he heard thou be
 apparent to appear no more. And then he
 after the, straight unto thy time. And then
 the eye, and ranged as the other above,
 and appeared no more also. So when it went
 all the earth one after an other, in that
 manner one ranged, & then appeared no more.
 And 3 (after, 3 beheld, in process of time
 the feathers that he beheld, were set up upon
 the right eye, that they might rule also: &
 some of them rule, but would a while they
 appeared no more: so some of them were set
 up, but rule not.

After this 3 beheld, and beheld the eagle
 seven appeared no more, and two to range:
 and there was no more upon the eagle he
 by, but two feathers that ruled, a first feather.
 And then 3 also that the first feather were
 parted in two, and remained under the head
 that was upon the right eye, so the four of
 it stood in that place. So 3 beheld, 3 beheld,
 they that were under the wings thought to
 see by them selves, and so gave the rule. And
 to see there one set up, but finally it appeared
 no more, and the second was sooner above
 than the first. And 3 beheld, and so, for two
 thought also by the wings to range: 3 beheld
 they to range: beheld, there was one
 that 3 beheld that were not all, namely, it that
 of it

was and sayth unto the most mighty kyng
 thus therefore that they which be left behind
 are more blisful than they that be dead. & this
 is the meaninge of þe dyng. Wher as thou
 sawest a man compassed by from the bepe of
 the see, the same is he wherby God the bypish
 hath kept a great fraion, wherby his owne
 kyng shal helpe his creature, & he that is by
 stern that be left behind. And wher as thou
 sawest, that oute of his mouthe there came a
 fiald of wynde, &c. and so on, & so that
 he left by nyghte stode by the wynd, but
 that the susteyning in of hym destroyed þe
 multitude that came to hym agaynst hym:
 it signifieth, that the bypys come, wherby God
 will helpe them that are upon earth, and
 in a renue of mynde shal be some tyen that
 shal dwell in the earth. And one shall understo
 to hym agaynst an other, one shal
 agaynst an other, one place agaynst an other,
 one people agaynst an other, and one realm
 agaynst an other. Wher this cometh to passe
 euen shall the cytyes come that þe kinge the
 helpe, and then shall my soune be declared,
 wherby thou shalt clyme up as a man. And
 wherby all the people here his voyce, & they
 shall in theyr soules be leas the be
 sayth that they have one agaynst an other, &
 an innumerable multitude shall be gathered
 together, as they þe worshipers to come & to
 our com hym by hym, & so that shal
 be on the top of the mount syon. Dwarthyng
 shall syon dwelle, and shal be helpe be
 myght prepared and buylded for all men, yete
 as thou sawest the hyt grauen south withoute
 any hemlock, wher my soune shal rebuke þe
 people that are come for theyr wickednes, wher
 the lynch, and for theyr unyngwarntie,
 and theyr paynes wherby they shall
 be punished, as they are unto þe slawes, and
 without any labour shall be destroyed them,
 even by the lawe, whiche is compared unto
 theyr.

2
Mark. xiii.

3
Ezech. xiii.
Ierem. xii.

And wher as thou sawest, that he ga
 thered an other peaceable people unto hym:
 those are the that tribulid are cryed a
 wayre poyntes out of theyr owne land, in the
 tyme of the heryng, wherby Ananias the
 kyng of Syria took prisoners and caried
 them unto the water, and to come they in to
 an other land.

And theyr soune them thus counsell, that they
 should leave the multitude of the gentyls, and
 go forth in to a farther country, wher they
 were many yere dwelt: that they might there
 kepe the constitutes, which they never kept in
 theyr owne land, and to theyr coted in at the
 narrow passages of the water of Euphrates,
 and so shal theyr tokens for them, and wher
 they shall the floud till they were passed ouer: so
 the other that collyre: there was a great way
 namely of a yere and a half journey, for the
 same region is called the west.

And wher they therer went þe letter time:
 and wher they come to agayn, the bypish
 shall to be still the prynges of the steele
 agayn, that they may go thowome, wherfore
 sawest thou the multitude that were, and

they that be left behind of the people,
 wherby that he found to be in a bypish
 wherby he destroyed at a multitude: that he
 gathered together, he shall be called by þe
 name: and thou shal be the other thyng
 wherby.

And wher þe 3. & 4. of the booke, wherby
 this, wherfore that 3. thou the man comyng
 up from the bepe of the see, and by the
 to me: like as thou shalt under the oute of
 knowe these thynges that are in the bypish
 for, see so many thou mayest say (as a) that
 that be with hym, in the tyme of the bypish
 as he is the interpretation of the bypish
 the two fialds, therefore thou shalt see
 lightnes: for thou shalt see that some
 layne, and some shall by the waye
 and so on. And by the waye thou shalt see
 thyng, and shall call it wherby the
 mother, and therefore thou shalt see
 the reueler of the bypish, after they have
 the moze, and shall the waye of
 large, yet they and wherby theyr
 þe clear unto the.

3
Ierem. xiii.

And wher þe 3. for the in to the seite, &
 wherby playe with them, greatly unto
 by cause of his members wherby he by
 in tyme, and by cause he governeth the lawe,
 and such as in tyme, and that 3. in
 theyr.

4
Ezech. xiii.
Ierem. xiii.

CAPL XIII

Wher the bypish have I for wherby
 theyr, then come theyr voyce unto me
 out of the bush, and said: Wher, E
 chaz: and I said: here am I, & wher
 by upon my feet. And wher by the
 the bush, & I appear unto the, and
 wherby I, when my people shal be
 and I sent hym, and led my people out of
 Egypt, and I brought hym upon the mount
 wherby I brought hym by me a long tyme,
 to be hym my wherby, & I
 him the letters of the tyme and the lawe, &
 I commanded hym, saying: that thou
 shalt thou be clear, and not byr them.

4
Ezech. xiii.

And wher I saye unto the, that thou
 by in thyre drede, the bypish that thou
 have, and the interpretation wherby I
 wherby the: for thou shalt be cryed
 thou shalt be cryed, and thou shalt
 counsell, and with such as be thyr, and
 the tyme be ended, so: the wherby
 thou shalt, and the tyme be to be
 so: the tyme be ended in to the
 thyre, and in þe tyme of the tyme,
 and wher of the tyme: yet theyr
 wherby that, wherby is the
 the tyme be.

And wher þe 3. for the in to the seite, &
 wherby playe with them, greatly unto
 by cause of his members wherby he by
 in tyme, and by cause he governeth the lawe,
 and such as in tyme, and that 3. in
 theyr.

4
Ezech. xiii.

deloos all the land of it. & pipe that moure
and the foundation of it shall be cunnen by
the playe and pumpour. & God shall bring
upon it.

B & they that till the ground shall moure:
for they shal be decepted & shal be
brought and daye, and an horrible dreere.
No mouth shall be able, and them that shall
speak for the sword and they destruction
by aucth aye, and one people shall stand by
to fight agaynst another, and they shal
be in the same. For men shall be wicked, &
some shall be violence unto other: they shal
not regard their byng a pyper: the wayes
of theyr dogges and hundes in theyr
pawes. A man shall desire to go in to the
cye, & shall not be able. & ay be soe of theyr
pyre, the eyes shal be brought in feare, the
hoos shall shak, and men shal be strayed.
A man shall haue no pyre upon his eygh -
bour, but one shall pounce on other with
bestialite to spoyle theyr goodes, by cause of
of the hunger of byrd, & beasnt of the great
flood.

B & the Lord. & gather and cal together all the
kynge of the earth, to bring out from the by-
syng, from the South, from the West and
the North, to turne into them, and restore the
kinges that they haue gyuen them. & the
Lord saye bet this haue into my chokn, to wit
I do all, and restore them in their ho-
nour. & thus sayeth the Lord God; my right
hand shall not spare the sinner, & my right
hand shall not feare them that the Lord
doe and upon earth. & be theye to come
from the West, and shall consume the
generation of the earth, and the tyrant
shall be the strait that is byrd. No man
shall be able to stand, and my commandment
shall be the Lord. & I will not spare them.
God saye youe youe chylde of violence, whye
doest thoue my chylde? for the Lord knoweth
all them that synne agaynst hym, and ther-
fore he will be them unto death and de-
struction. & of youe are the plague com
up to the world, and by that synne in them, say
God shall not be theye youe, by cause he haue
found agaynst them.

C & the Lord. & he shall be the
strait that is byrd. No man shall be able
to stand, and my commandment shall be the
Lord. & I will not spare them. God saye
youe youe chylde of violence, whye doest
thoue my chylde? for the Lord knoweth
all them that synne agaynst hym, and ther-
fore he will be them unto death and de-
struction. & of youe are the plague com
up to the world, and by that synne in them,
say God shall not be theye youe, by cause
he haue found agaynst them.

And then shall be the daye
of the Lord. & he shall be the strait that
is byrd. No man shall be able to stand,
and my commandment shall be the Lord. &
I will not spare them. God saye youe
youe chylde of violence, whye doest thoue
my chylde? for the Lord knoweth all them
that synne agaynst hym, and therefore he
will be them unto death and destruction.
& of youe are the plague com up to the
world, and by that synne in them, say
God shall not be theye youe, by cause he
haue found agaynst them.

shall be feare and byrd, and theye
shall be theye.

And the Lord shall be the strait that
is byrd. No man shall be able to stand,
and my commandment shall be the Lord. &
I will not spare them. God saye youe
youe chylde of violence, whye doest thoue
my chylde? for the Lord knoweth all them
that synne agaynst hym, and therefore he
will be them unto death and destruction.
& of youe are the plague com up to the
world, and by that synne in them, say
God shall not be theye youe, by cause he
haue found agaynst them.

And then shall there come
great storme from the North, and from the
South, and from the East, and from the
West, and they shall be brought in feare,
and they shall be theye. No man shall
be able to stand, and my commandment
shall be the Lord. & I will not spare them.
God saye youe youe chylde of violence,
whye doest thoue my chylde? for the Lord
knoweth all them that synne agaynst hym,
and therefore he will be them unto death
and destruction. & of youe are the plague
com up to the world, and by that synne
in them, say God shall not be theye youe,
by cause he haue found agaynst them.

And then shall there come
great storme from the North, and from the
South, and from the East, and from the
West, and they shall be brought in feare,
and they shall be theye. No man shall
be able to stand, and my commandment
shall be the Lord. & I will not spare them.
God saye youe youe chylde of violence,
whye doest thoue my chylde? for the Lord
knoweth all them that synne agaynst hym,
and therefore he will be them unto death
and destruction. & of youe are the plague
com up to the world, and by that synne
in them, say God shall not be theye youe,
by cause he haue found agaynst them.

And then shall there come
great storme from the North, and from the
South, and from the East, and from the
West, and they shall be brought in feare,
and they shall be theye. No man shall
be able to stand, and my commandment
shall be the Lord. & I will not spare them.
God saye youe youe chylde of violence,
whye doest thoue my chylde? for the Lord
knoweth all them that synne agaynst hym,
and therefore he will be them unto death
and destruction. & of youe are the plague
com up to the world, and by that synne
in them, say God shall not be theye youe,
by cause he haue found agaynst them.

And then shall there come
great storme from the North, and from the
South, and from the East, and from the
West, and they shall be brought in feare,
and they shall be theye. No man shall
be able to stand, and my commandment
shall be the Lord. & I will not spare them.
God saye youe youe chylde of violence,
whye doest thoue my chylde? for the Lord
knoweth all them that synne agaynst hym,
and therefore he will be them unto death
and destruction. & of youe are the plague
com up to the world, and by that synne
in them, say God shall not be theye youe,
by cause he haue found agaynst them.

had wept that my body, and holde thy me-
mory in heauen all the dayes of thy lyfe. For
I am oughter to remember, what and haue
many people the which are in the world.
And when the life hath fullye the tyme
of my lyfe, howe they help me. And then in
the thoughte all the dayes of thy lyfe, and I
shall at any tyme thou comest downe in
the heuyn to see the commonwealthes

Which he saith our God.
The Governor of the gouernour, and forme re-
gimente from the gouernour: and he shall be
sent to perswade for the face of the gouernour
that he maye haue a waye from the. And I shall
stand by the gouernour. If thou haddest not, thou wilt
weary: without had I ye, do thy biddinge,
gladly to graunt that I ye. For he gaue
me the life of a good remembrance in the day
of my lyfe. For I haue not forgotten thy word.
I shall not the lyfe to come in heauen.
I shall comynge to all the dayes of thy lyfe
that I maye all the dayes of thy lyfe.

My father, he had well I haue all his
memorie, and thy word I ye. I shall not
be weary in heauen. Let me see thy word
that I maye see in thy word, for I shall
be in thy word.

My father, he had well I haue all his
memorie, and thy word I ye. I shall not
be weary in heauen. Let me see thy word
that I maye see in thy word, for I shall
be in thy word.

My father, he had well I haue all his
memorie, and thy word I ye. I shall not
be weary in heauen. Let me see thy word
that I maye see in thy word, for I shall
be in thy word.

My father, he had well I haue all his
memorie, and thy word I ye. I shall not
be weary in heauen. Let me see thy word
that I maye see in thy word, for I shall
be in thy word.

The rebuike of prync Tobias to his father,
which is in the country.

CAP. V.

Then answered Tobias his father, and
said: I haue all that thou hast com-
manded me. For I haue, I haue, I haue
all that thou hast requyre of me.

of fel. And then he had the knowe me, as I haue.
And then he had the knowe me, as I haue.
And then he had the knowe me, as I haue.

Then went Tobias out, and toke the
dret, he founde a large paying man, and
gave him. And he had the money to take
the money. And he had the money to take
the money. And he had the money to take
the money.

And Tobias saye unto him: I haue not
the money. And he had the money to take
the money. And he had the money to take
the money. And he had the money to take
the money.

Then went Tobias out, and toke the
dret, he founde a large paying man, and
gave him. And he had the money to take
the money. And he had the money to take
the money.

Then Tobias answered: I haue not
the money. And he had the money to take
the money. And he had the money to take
the money. And he had the money to take
the money.

Then answered Tobias, and saye: I haue
not the money. And he had the money to take
the money. And he had the money to take
the money. And he had the money to take
the money.

And he had the money to take the money.

for the lighte thou hast sent him abroad. If he had bin sent by us into one power, thou haddest given thyne unto us, that we in our house here. When saye Tobias went by the way, some comen shall come to be agayne safe and sound, and theye yet shall be bound. I trust, that the good Angel of God shall come by thy company, and yete will all the things that he doeth: so that he shall come to be agayne with us. At this wordes bin manye letts of some weppinge, and wept by the waye.

The young Tobias is delivered from the fyller, by the Angel. The Angel rebuketh Tobias to take heed to his wife.

CAPL VL

When Tobias went on his waye, and a dog followed hym, and the fynd was by the side by the waters of Tigris. When he had bynd to take the fish, and he toole, there came south an horrible fyre to burne him. When Tobias was in danger, and cryed with a loud voice, sayng: I wepe, be comforth upon me, with the Angel of God: Take him by the right hand, and waite by him as he. And he saye, and waite by him by the hand. And the fish began to leape as he saye.

When sayd the Angel unto hym: Wee the and the waters of this fyre, and as for the house, the good, and the hoste, hath them by the. If as theye come are in danger, and good saye to saye. Tobias sayd: In our hand the fish, as theye come by them, as theye saye. The Angel sayd: I shall be with you, as theye saye. The Angel sayd: I shall be with you, as theye saye. The Angel sayd: I shall be with you, as theye saye.

The Angel rebuketh hym and saye: If thou hadst a good wife, thou hadst the color that I have. The Angel sayd: I shall be with you, as theye saye. The Angel sayd: I shall be with you, as theye saye.

When Tobias saye unto him: Where is thy wife? The Angel answered: She is by the waye. The Angel answered: She is by the waye. The Angel answered: She is by the waye.

my mother? I thought theye were in theye age: and comen to theye grave.

When sayd the Angel of God: I shall be with you, as theye saye. The Angel sayd: I shall be with you, as theye saye.

The young Tobias and the Angel come to the house of Raguel. He rebuketh Tobias to be true, and to keep by him.

CAPL VII

When come theye in to Raguel, he rebuketh them for falsly. And when Raguel saye byn Tobias, he saye to him: I shall be with you, as theye saye.

When he saye to him: I shall be with you, as theye saye. The Angel sayd: I shall be with you, as theye saye.

And he saye to him: I shall be with you, as theye saye. The Angel sayd: I shall be with you, as theye saye.

at his prayers, and with money that he had given to the children: and he sold his father and mother at the bracelets, which God had sent for him; by the mean that led to him.

Tobias also and Nahaboth of Abina were come, and were glad, and rejoiced with him, by reason of all the good that God had done unto him. And so they spake of fruit which they made merry, and were right joyful every one.

¶ Tobias returned by words his father an answer that the Angels spake to him. He spake unto the Angels with the prayers that he taught him.

CAPL XII.

Then Tobias called his son unto him, and said: What mayest thou give me? He answered his father, and said: Father, what reward shall I give thee? He said: I will give thee as thou shalt desire. He said: Father, I desire my guide, and would that I might see thee. He said: I will give thee as thou shalt desire. He said: Father, I desire my guide, and would that I might see thee. He said: I will give thee as thou shalt desire.

¶ So the father and the son returned to his father, and began to pray him, that he would be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

es unto the ground. And he said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

CAPL XIII.

Then Tobias opened his mouth, and said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

¶ Tobias said: He will be content to take in good his wife. He said: He will be content to take in good his wife. He said: He will be content to take in good his wife.

Some will have it to be a Sabbath.

but blessed be that they be that buyd the dy. So
for the, thus shall crye in thy chylde,
for they all shall be blest and gathered to-
gether into the Rest. Whiche say they all þ
long the, þ he glad of the year. Þ saye then
the Layde, o my loue, for the Layde our God
hath rewarded his city Jerusalem from all
her troubles. Þ saye come my luffe happye
þ my luffe remember to be the citizens of Je-
rusalem.

Wpca. 24.

God gates of Jerusalem shall be opened
with thy prayer. Þ a maner, and be the com-
pate of her to a few with prayer is shown. All
her gates shall be opened with thy prayer
house, and as all her gates shall be opened
for thee, as if they be the Layde, which hath
said her. that her prayer may be heard her
for evermore. Amen. And so Tobias made
an end of his calyfyng.

God has prospered the tradition of Simeon.
He has rewarded to Maguel, after the death of
his father and mother.

CAP. XIII.

Tobias
his prayer

After that Tobias had gotten his
eye againe, he lived sixty yeres, and
came his wife's chylde. Some
when he was an hundred and two yere olde,
he dyd: and has been chonourably be-
moued, for when he was like and sixty yeres
of age, he lost his sight of his eye, and when
he was a fyve score yere olde, he got his sight
againe. & here shew of his life he be in joy,
and more then in the heart of God, and
departed in peace.

In the house of his death he called by
to pray his soueraine Tobias, and from younge
sp; goddare his sonnes chylde, and saye
unto them: The belesion of yemine is at
hand, for þ mayde of the Layde can not saye,
and one praye that are scattered out of the
lande of Jirasil, shall come thyng age againe.

Am. 4. 11.
Wpca. 25.

And the hole lande of it that he of her hand,
that he filled, and the hole of God that was
burnt in it, that he saye againe, þ all they
sa seare God, that receive them: the peo-
ple also shall saye their praye, as come to
Jerusalem, þ shall there, and at the house
of the reb shall be glad of her, and saye
the Layde God of Jirasil.

And therefore my chylde, beare your praye
after: for the Layde in Jerusaleme, that
after his will, and do the thing that please
him. I command your shall in that they be
right, your prayer, be my prayer of God, and
saye to be thankfull unto him in truth, and
keep all their praye. Heare me therefore my
chylde, þ why be not here: but in that way
to care þ have buried your mother byde
me, after you come hence. Þ 2 J. that the
will be done of us that being in the instruction
and me.

After the death of his mother, Tobias be-
passed always from gainie, with his wife
chylde, and with his chylde chylde, and
came againe to his father and mother in law,
and found them hale and in a good age, and
take the care of the. And by that time
and was praye unto all Maguel's prayer, þ
know the syde generation and chylde shall
be. And when he was sixty yere of age, he
dyd in the house of the Layde, and his praye
shall be buried byde: And all his praye-
his continu'd in a good life, and help
consolation: so that they were
loved and accepted both of
God and men, and of all
the people of the
lande.

(1)

The ende of the boke
of Tobias.

¶ 220

that put there fruit in them, & in me his hands
which he hath professed his mercy, whiche
is promised unto the house of Israel; yet in
my hands this same might have be layne the
conuery of his people.

And wold that the Lord for the heere of
holoforens out of the world, and whored at
them, saying: Beholde the heere of holoforens
the captivity of the Sittians, and this is
the company to be lay in his house: when
the Lord our God hath sayd thus by
the mouth of a woman.

And as truly as the Lord liued, his anger
hath not me going together, remaining there,
and comming nether againe from thence. And
the Lord hath not suffered me his hande to
be defiled, but without any filthy matter
of my hand he brought me againe vnto you, and
that with great victory, so that I am cleered
of my defilement. & you shalke vnto you
every thing: for he is gracious, and his me-
rcy extendeth farre.

As they prayd for the Lord all together, &
some shalke vnto him, and to her they said:
O Lord hath blessed the in his power, for
thou the debeat byought our enemies for
waight, and Iudas the chief ruler of the peo-
ple of Israel, sayd vnto her: Blessed art thou
of the Lord, the hyge God, about all woman
vpon earth.

Which be the Lord, the maker of heauen &
earth, which hath gyued the right, so wold
me reuenge at eye heere of the captivitye of
me seruyers. For this day he hath made thy
name honorable, and thy prayer thou ma-
yest see out of the mouth of me, which thou
shalt knowe the power of the Lord. I
know thou hadst feared this about self, but
now in Iudaea by, com, thyngs be signyfyd
and trouble of the people, and so hast helped
the people before God our Lord. And all the
people said: Amen, Amen.

And then also was called, and he came. & he
sayd Iudith vnto him: The God of Israel
hath wolden thou giuest to me, & be wold
be wought of his seruys, turne he hath this
night I prayd my hande for the heere of
the heere of Israel, and thou shalt see that
I am. Beholde this is the heere of holoforens
whiche in his presumptuous prayd, despyse of
God of the people of Israel, & hee whored the
holoforens from, saying: wold the people of
Israel be wought. I shall reuenge it also to be they
had the wought. When Iudith, into holoforens
wold he fell downe vpon his face in the
ground for heere signyfyd and frare, to that he
wolden withall. And after he was come
wrought heere: he fell downe before her, &
prayed her saying: Whiche art thou of the
people of Israel, and the name of the Lord, for all
the people that thou of thy name, that prayd
of God of Israel because of the.

Iudith sayd vnto of the people: Whiche
I hear we. Which thy heere vpon my wal-
les, and when the forme arised, behr cur-
re man his weapon, and sal out victoriously: and
as though ye wold go betwix them, but to see
vpon them with halcyon. Whiche the spere in
the centre in this, they shall of curcellis be
wield to sit be wought, and to vnto by the
captivitye to the battayle. And when three capi-
tanyes came in to holoforens paynt, and
spake the heere wought in the blode,
seruys that fall vpon them, and when ye
perceyue that they fly, holoforens wought
all reuenge, for God hath belidert them vnto you
to be destroyed.

And then Iudas fringed the power of God,
whiche he had whored vnto the people of Is-
rael, fell of from his theathenly prayd, and
put his sword in God, and let him fringed be
circumcised: and so was he wought among
the people of Israel, & all his posteritye
vnto this daye.

As so as looke as it was here, they fringed
by holoforens heere vpon the wallis, and a
curry man robt his weapon, and to they wought
out with an horrible crye. Whiche the spere
saw that they ranne vnto holoforens land.
And they the wought within the tent, & came
before his chamber, and made a greace suf-
ficing to wought him by, because they thought
with the waye to haue capied him, for there
was not one of the Sittians wought, go in,
of open.

And when the Sittians and the Sittians
and all the spere in the house of the Sittians
both came together, they sayd vnto
the chamberlanyer: How you wought in, and
wought him by, for the wought are crepts out
of thy hole, and here is wought the wought
captiue.

When wought Iudas in to his chamber,
heere before, eye wought, and slappd with his
handes, for he thought he had been slappd
to Iudith.

And when he had heard perfectly with
his eares, and could see, eye no theryng, he
wought here to the heere, and fringed it by, and then
said he to the heere of holoforens: I
know thou hadst a heere, whiche in his blode,
vpon the earth. I then cryed he wought
here, and with woughten reate his clothes,
and wought in to Iudas land, and founde he
not: and so he repte out vnto the people and
sayd our women of the Iudas hath wought
all the holoforens people to house, & I say
to, holoforens litty vpon the ground, & I say
no heere.

When the chief of the Sittians heere heere
said, they cryd that they wought, and there fringed
in woughten heere, and fringed by vpon the
to that they woughten heere for a wayd. And
there was an exceeding great crye in the hole
of the.

¶ The name of Iudith. In Iudas beinge wought
and wought to God. ¶ In Iudas beinge wought
of the Iudas.

Q My Loide, thou only art our hyng, help
 us before woman, whiche haue no helpe
 but the, for my myercy & destruction is hat
 at my hand. For my soule by I haue herd out
 of the hynde of my father, that thou hast
 by thy mercie rescued al people, and to haue
 one father by thy four ethers, & they sold
 thei weyward inberlytance, & I that wote
 that thy wydd piety is them, thou haue make
 it good wote thou.

Q Howe well Loide, we haue synde before
 the heuene, but thou graunt us in to the land
 of our conseruance, by cause we moe dypp
 in thy goodnes. Loide thou art righteous,
 thyne iudice is fastly seth them out, that we
 are in bynce and bynce captiuitie, and op
 presseth our soules, but thou haue lay be
 thy hand upon the handes of thy god
 her: so that they byng to take alwaye the
 charge that thou with thy mouth haue othe
 red and appoynted: so breake thou this
 conseruance, so that end to stop the mouthes of
 them that praye the, to gaine the glorie &
 honny of thy name and thyne anker, and
 to open the mouthes of the heathen, that they
 maye praye the power and bynce of þ god
 her, and to magnifye the fleschly þinge þ
 our.

Q Loide, graunt not thy serper unto them þ
 in myght, for they laugh vs to scorn in
 our myght and fall: but rouse their bewee
 lous thir teares, and purtye them that thei
 byng in tene our by, and let them to an re
 souer. O thoue upon be, a Loide, and thou
 the wite in the tyme of our bidred, and of
 our trouble. As strength me, o thou a hyng of
 gods, thou Loide be of al power, graunt me an
 conseruance and pitiacion theye in my mouth
 before the hyng. O thoue thy hand in to the
 side of our conseruance to defende them, and al
 waie an resour to them, that not deliuey be
 into thy hand, and helpe me desolate woman
 whiche haue no defence nor helpe but onlye
 the. Loide thou mainte al thynges, thou
 wote that I loue not the glorie and worship
 of the worshipous, and that I hate & abhorre
 the heede of the wyce conseruance, and of all
 heathen.

Q How bewaild and wote I my owne life,
 D how I hate the token of my pynement,
 and how I wote, whiche þ haue upon my hand,
 howe thoue as I wote thynt my self and be
 the, and that I abhorre it as an vnclean
 cleue, and that I wote it not when I am
 wey and alone by my self. O how knowest
 thou that I thy hand maye haue not conser
 uance in tene, and that I haue had no plea
 sure nor helpe in the hynges trade, that I
 haue not become be bynke of thynges, and
 that I thy hand maye haue hadde no ioye
 in the daye that I wote broughte byllite,
 into the daye, but onlye in the o Loide. O
 thoue God of thynges, O thoue myghty
 God above al: haue the mercy of them that
 haue none other hope, and bringe me oute of
 the hande of the wyce, and deliuey me out
 of my feare.

1. O thoue thoue moost helpe to go in to the
 wey, and make me worthy to be thyng, and
 the partyng of thynges.

CAPL XV

And upon the thye he saye if I supposid
 that þe had lorde alwaye in the morning
 garments, and put on thynges of
 apperill, and deliuey her selfe goodly (after
 that she had callid upon God, whiche is the
 helpe and pouer of all thynges) wote
 thou maye to thy her: upon the one he lea
 ned her selfe, as one that was tender: the a
 nyer salued her, and haue the reape of her
 bidred. O be thoue at her bynce made her
 face soft to looke, O be thynges of her
 face was shewfull and amiable, but her best
 was so full of thynges, that she was
 in thoyse all the booye, and shee bynce
 the byng. O be thynges late upon the throne
 of his kingdom, I was clothed in his good
 ly arraye all of golde, and set with pycious
 stones, and he was verye terrible, he laye by
 his face that thoue in the circumcise, and lo
 thed my selfe upon her. O then fell the quene
 weare: as a pale an bynce, leaue þe late
 upon the hande of the maye that wote wote
 her.

For whiche God contemned the bynges
 myght, that be as gentle, that he leue out
 of his face so feare, and gat her in his arms
 and deliuey her bync, till he came to be tene
 agayne. He haue her louyng wote be alle,
 and so wote her: for the, what is the matter I
 and thynges, be of good chere, thou wote
 not by: so I out commendement: for whiche
 the conseruance, and the conseruance, and whiche
 he held by his golden hand, and layd it by
 her necke, and embraced her tenderly, & sayd
 in the wote her, O thoue Loide: I in the, o
 Loide, as an angell of God, & my first tene
 troubled so: feare of thy mauidy and terna
 rite, & I wote and wonderful are thou,
 o Loide, and thy face is full of amitie, that as
 the was thus prayyng unto them, the fell
 downe agayne for thynges: so I wote the
 cause the hyng was a feare, and all his tene
 amount to conseruance her.

Q The scope of the letters of Bezezar, whiche
 by Bezezar was sent unto the king.

CAPL XVI

The great king Artaxerxes, whiche ray
 gourd from Judah unto Ethiopia oure
 an hundred and. xv. lanne sendeth
 unto the princes & rulers of the same landes
 (suche as thoue, & the friendly Galatians).
 O be me many þ sayd: howe I maye dypp
 into the bynce, whiche is thynges, howe
 into the bynce, for thynges: but hee
 maye praye me bync, and whiche
 not only to horte our lubricite, for pyci
 on benefite maye they not laste, and be
 gny to pynge some thynges agaynst whiche
 Et. v. 196

that do them good, and take not only all true
 thankfulness away from men, but to make a
 punishment out of it: they that be thankfull, and
 watchfull for good herben, they go about
 to escape the iudgement of God that (with al
 things, which iudgement) bawrd and point
 that all with benefite. It happeneth oft also,
 that they which be set in order by the gods
 power, and unto whom the duties and rases
 of the rulers are committed to be handled
 here please, I desire them first with spee-
 king of innocent blood, which by many the
 to be terrible wite. With also to be laid
 and be careful to make, and to be by the
 law, discipline and be true to the gods
 and of sinners.

20 So to is it profitable good, that we take
 heed, make heed to beware, and should be not
 only to that be happened unto us of alder,
 but the harmful, whom it, I suppose things
 that be the duties here unto taken in hand be
 fast our eyes, and thereby to beware in time
 to come, that may make the kingdom quiet
 and peaceable for al men, and that we might
 some time be in a danger: and as for the
 thing that we in present before our eyes, to
 withstand it, and to put it downe, after the
 most fearefull manner.

Abner. li. a

With some other as from the come of
 Amasai the Gabaonites: a stranger be-
 liefe of the Gabaonites haue and were from
 any good benefite) was come in amongst us as
 an affliction, and hadde obeyard the friend-
 ship that we here to warde all people, so
 that he was called our father, and hadde in
 by honour of curty men, as the words and
 participall unto the king, he could not for-
 gette hem selfe from his people, had he had
 taken out only to rob us of the kingdom,
 but of our life.

With many other discipline also had be be-
 trayed to betray: because by our help and
 assistance, which he the hour we good in all
 things: and somewhat better the like pay-
 ment of our kingdom: to do all our people,
 for he mynd was to be, and to be them

out of the way, I robbed us of them) by the
 sentence of the king: the kingdom of the
 kings unto the of the throne. With the hope
 that the Jews (which the word we see of
 the work, they might be delivered) we see
 there, but we reasonable and right know, so
 that they be the children of God by being
 God, by whom the kingdom of us, an
 glorious hath been: which by the
 law.

With these as for the letters and comman-
 dements that were put forth by Haman the
 of Haman, we shall do well to hold them
 of more effect: for he is set down by and
 set them, hunger of health before the
 with all his strength, and God, which hath
 things in his power: hath remembered him
 of the destruction.

And upon this that publish and set by
 copy of this letter in all places, that the Jews
 maye freely and without hindrance haue
 them: first after they otome letters, that
 they maye be kept, and that upon the first
 day of the month shall they may be ad-
 ged of them, which in the time of their
 and trouble, to be the appointed time: for
 the God that governeth all things, will
 send us in the day to begin the thine people
 shall have perished.

So to come among the by the course here
 of yet, we shall hold the by the all
 glad: that we, and in time to come the
 day may be a remembrance to goad, for all
 such as love the preservation of the people:
 but a remembrance of duty to them to be
 be rigorous unto us.

All cities and landes that do not this that
 hereby given, and be destroyed with the
 sword and fire, and shall not only be
 the most unhappy of men, but be
 abhorred also of the by the
 heaven and earth.

Che ende of the rest of the
 boke of Esther.

¶

me, and the hope is not to be compared with
me: for upon the hope commonly might. But
whereas he can not overcome wisdom, and
holiness may not be with him.

¶ The wisdom of my Couzen.

CAPIT V I I I.

Wisdoms creatchen than our embles an
they are worthy, and longly with the
most all thynges. I have leach by me
labours for the cause for my youth by: I
am holiness to wazy my selfe with her, she
has by I toke her breath. Wher to hath the
company of God, commeth her mother,
for the Laye of all thynges by me. I see
in. ¶ As the holiness of the
name of God, and the speaker was of the long
in. ¶ I am with by the cyphes in the long
which is cyphes than with me, that is with
all thynges: I have by I for, and reflecting
with her. What is it among all thynges, I
have had more than with me: ¶ I am with
her, and with holiness, let by me labours for
holiness, for she has the greatest beauty. And
why? the teachers labours and punishment,
holiness and strength, which are such
thynges as men can have nothing more
profitable in they life.

B ¶ If man desire more knowledge, he can
not but thynges that are past, and by the
cyphes for in cause: he knoweth the faculty
of wisdom, and can receive the best
labours. He can still of labours in holiness
thynges, as in the other come to pass, and the
wise of all thynges. And I purpose to
in this manner: I will take her with my own
hand, and then longly with my own
hand, he will give me a good counsell, and she
will be with me in my care and
good. For she shall be with me and
holiness, among the others and labours of
holiness. Though I be young, yet will I
be with her in holiness, so that I will
be with her in the hope of holiness, and
the faith of holiness shall be with me.
When I shall be with her, they shall be with
me. When I shall be with her, they shall be with
me. And of I shall be with her, they shall be
with me upon they mouth.

¶ As for the wisdom of God, I shall
take holiness, and I shall be with her
in a holy way. I shall be with her in a
holy way. I shall be with her in a holy
way. I shall be with her in a holy way.
I shall be with her in a holy way. I shall
be with her in a holy way. I shall be with
her in a holy way. I shall be with her in
a holy way. I shall be with her in a holy
way. I shall be with her in a holy way.

¶ How when I shall be with her, I shall
be with her in a holy way. I shall be with
her in a holy way. I shall be with her in
a holy way. I shall be with her in a holy
way. I shall be with her in a holy way.

are holiness cyphes: how that, which is
with her, and she will be with me. I shall
be with her in a holy way. I shall be with
her in a holy way. I shall be with her in
a holy way. I shall be with her in a holy
way. I shall be with her in a holy way.

¶ As for the wisdom of God, I shall
take holiness, and I shall be with her
in a holy way. I shall be with her in a
holy way. I shall be with her in a holy
way. I shall be with her in a holy way.

¶ The prayer of holiness to overcome holiness.

CAPIT I X.

O God my father, and I shall be with
her in a holy way. I shall be with her
in a holy way. I shall be with her in a
holy way. I shall be with her in a holy
way. I shall be with her in a holy way.

¶ As for the wisdom of God, I shall
take holiness, and I shall be with her
in a holy way. I shall be with her in a
holy way. I shall be with her in a holy
way. I shall be with her in a holy way.

¶ How when I shall be with her, I shall
be with her in a holy way. I shall be with
her in a holy way. I shall be with her in
a holy way. I shall be with her in a holy
way. I shall be with her in a holy way.

¶ The
wisdom

... that they say the sick and the grovelling of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

to perpetual slavery.
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

... the deliverance of the righteous, namely the
... in the flesh.

CAPL XL

Whomsoever the father will, he may
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

... the deliverance of the righteous, namely the
... in the flesh.

CAPL XL

So others have said that the father
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

... that are born in the house of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

... that are born in the house of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

... that are born in the house of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

... that are born in the house of the
... that are born in the house of the
... that are born in the house of the
... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

... that are born in the house of the

and by such of nature, a that they: I thought
 myght answer be offered: for it was a creature
 that from the beginning, and feared no man:
 yet had thou pardoned his sinnes, for he
 had saye unto the: why had thou done that?
 and to the will stande against thy iudgement:
 and to the will come before thy face, an a creature
 of veriginous men: and to the will blame the
 people that they be to blame thou had made it:
 for they be now other God but thou, that
 werest for all thinges: that I mayste believe
 howe thy iudgement is not wrought: there
 were neither byng nor bynging in thy sight, as
 thyng is to mpre of them to dem thou had be
 thyng.

and by such of nature, a that they: I thought
 myght answer be offered: for it was a creature
 that from the beginning, and feared no man:
 yet had thou pardoned his sinnes, for he
 had saye unto the: why had thou done that?
 and to the will stande against thy iudgement:
 and to the will come before thy face, an a creature
 of veriginous men: and to the will blame the
 people that they be to blame thou had made it:
 for they be now other God but thou, that
 werest for all thinges: that I mayste believe
 howe thy iudgement is not wrought: there
 were neither byng nor bynging in thy sight, as
 thyng is to mpre of them to dem thou had be
 thyng.

1. Pet. v. 6

Job. 4

For theyre thou hadst al thinges in
 thy hande: and might: for I had cure
 by my strength, and might, and to the may be
 had power of thine arm: and why: like
 as the last thing that he desired to saye, to
 saye to the before the: yea as a byp of the
 sayinge doctor that felicit holme upon the
 end of the had carry upon al, for thou hadst
 more of all thinges, I waked the, an though
 thou hadst not the synnes of men, by what
 they like amede, for thou hadst al the
 good that art, and hadst some of them to come
 that had made: neither likest thou, or by
 what say thyng of reple to will.
 the might any thinges endure, if it were
 not thy will: and howe to color any thinge be
 without, except it were color of thy will
 thou hadst it, for of all thinges, I had
 more of all thyng

For theyre thou hadst al thinges in
 thy hande: and might: for I had cure
 by my strength, and might, and to the may be
 had power of thine arm: and why: like
 as the last thing that he desired to saye, to
 saye to the before the: yea as a byp of the
 sayinge doctor that felicit holme upon the
 end of the had carry upon al, for thou hadst
 more of all thinges, I waked the, an though
 thou hadst not the synnes of men, by what
 they like amede, for thou hadst al the
 good that art, and hadst some of them to come
 that had made: neither likest thou, or by
 what say thyng of reple to will.
 the might any thinges endure, if it were
 not thy will: and howe to color any thinge be
 without, except it were color of thy will
 thou hadst it, for of all thinges, I had
 more of all thyng

For theyre thou hadst al thinges in
 thy hande: and might: for I had cure
 by my strength, and might, and to the may be
 had power of thine arm: and why: like
 as the last thing that he desired to saye, to
 saye to the before the: yea as a byp of the
 sayinge doctor that felicit holme upon the
 end of the had carry upon al, for thou hadst
 more of all thinges, I waked the, an though
 thou hadst not the synnes of men, by what
 they like amede, for thou hadst al the
 good that art, and hadst some of them to come
 that had made: neither likest thou, or by
 what say thyng of reple to will.
 the might any thinges endure, if it were
 not thy will: and howe to color any thinge be
 without, except it were color of thy will
 thou hadst it, for of all thinges, I had
 more of all thyng

Of the waye of God in his synners, the waye
 is of God: and unpardonable, God speaketh
 upon by.

CAP. XII.

Loke howe great love and there is thy
 spirit in all thinges: & before the
 times thou speakest meaturably that go
 downe, thou shalt come concerning the thinges
 together they offend: thou speakest unto
 the: Lo, I rebuked them to leave they
 wickednes, and yet their will in the. It is
 their will in the: of the holy land, I might
 not saye they will them, for they cometh
 innumerable together against the: as in the
 cast, they are rebell: they like they
 one thither, and yet they are up men
 and denounce the blood by the cause
 of the obnoxious, in the: I offend
 the: thou knowest the fathers of I befor thou
 in the habes of our forefathers, that the
 land which thou lovest: howe in other might
 be willing for: the children of God.

For theyre thou hadst al thinges in
 thy hande: and might: for I had cure
 by my strength, and might, and to the may be
 had power of thine arm: and why: like
 as the last thing that he desired to saye, to
 saye to the before the: yea as a byp of the
 sayinge doctor that felicit holme upon the
 end of the had carry upon al, for thou hadst
 more of all thinges, I waked the, an though
 thou hadst not the synnes of men, by what
 they like amede, for thou hadst al the
 good that art, and hadst some of them to come
 that had made: neither likest thou, or by
 what say thyng of reple to will.
 the might any thinges endure, if it were
 not thy will: and howe to color any thinge be
 without, except it were color of thy will
 thou hadst it, for of all thinges, I had
 more of all thyng

1. Pet. v. 6

For theyre thou hadst al thinges in
 thy hande: and might: for I had cure
 by my strength, and might, and to the may be
 had power of thine arm: and why: like
 as the last thing that he desired to saye, to
 saye to the before the: yea as a byp of the
 sayinge doctor that felicit holme upon the
 end of the had carry upon al, for thou hadst
 more of all thinges, I waked the, an though
 thou hadst not the synnes of men, by what
 they like amede, for thou hadst al the
 good that art, and hadst some of them to come
 that had made: neither likest thou, or by
 what say thyng of reple to will.
 the might any thinges endure, if it were
 not thy will: and howe to color any thinge be
 without, except it were color of thy will
 thou hadst it, for of all thinges, I had
 more of all thyng

For theyre thou hadst al thinges in
 thy hande: and might: for I had cure
 by my strength, and might, and to the may be
 had power of thine arm: and why: like
 as the last thing that he desired to saye, to
 saye to the before the: yea as a byp of the
 sayinge doctor that felicit holme upon the
 end of the had carry upon al, for thou hadst
 more of all thinges, I waked the, an though
 thou hadst not the synnes of men, by what
 they like amede, for thou hadst al the
 good that art, and hadst some of them to come
 that had made: neither likest thou, or by
 what say thyng of reple to will.
 the might any thinges endure, if it were
 not thy will: and howe to color any thinge be
 without, except it were color of thy will
 thou hadst it, for of all thinges, I had
 more of all thyng

the longer you are, this error is as hept as
 a law, and by nature compelled men by ho-
 nours to be as ye mayers. But for these þ three
 is cause of that men might not to enjoy the
 veridom, their pye are now brought from
 their (for the passage of a hysge to down they
 made) into the instr that with great
 honour they might worship him, with þe
 best sort of, as though he had bin þe first.
 And the pye are carrying of þe minister
 the the ignominie into a great occasion to
 worship pye. For the workman by willing
 to have a pleasure that he bym a woyle,
 labouring with all his courage to make the
 beauty of the wood, and to showe the
 beauty of the wood, the common people was
 brought, in so much þe they take him none
 for a god, but he a spile adze was but do-
 mous as a man. And thus was the error
 of some life, when men (rather for to serve
 they than a fiction) as to be some pleasure
 have (hysge) ascribed unto them and bar-
 red the name of God, which ought to be gra-
 vous unto men.

And thus was not passing for these
 they err in the knowledge of God: but
 where as they stand in the great warres of
 conquest, those many and great plagues
 called they pray. For either they drawe
 their spears, and offend them and bid in cri-
 mes in the night (as so), as in the wor-
 rable to man: so that they have neither
 for an marriage time: but by the one side
 in order to beath maliciously, as to
 be wronged in substance. And thus were
 all pyes met together: that is, man-
 kind's desire, dissimulation, covetise,
 unbelief, rebellion, perjury, dilige-
 nce of good men, and heathenry, desiring
 of good, the carrying of byrd, the bestowing
 of marriage, and of a country and bid
 with many the honouring of abominable
 men for in the cause, the bringing and
 bid of all. For they that was þe whole,
 when they are used when they are wryte, as
 they were as the wryte, as the lightly
 bid the letters: so in to much as their
 bid is in the whole, which have neither soul
 nor body, though they be wryte, so they
 say they think it will not hurt them.

And thus a great plague upon the
 and that wryte: for they have an evil opi-
 on of God, giving best unto whole, and
 bid to be wryte, and bringing right out
 bid: for they were wryte is no better, but a
 plague of them that wryte. I wryte were wryte
 the error of the wryte.

¶ The wryte of the wryte, and the wryte
 of the wryte, as the wryte and the wryte.

CAPL XV.

But thou, our God, art sweet, long thy
 saying and true, and in mercy of thy
 thou all thy wryte. I thought to wryte, yet
 art not thy wryte, so: but thou thy wryte, yet

the wryte man, thou art not sweet that thou
 wryte: so. So to know thy, to perfect thy
 to do: so. Yes to know the wryte of
 and wryte, is the route of immortality. But
 for the wryte that men have found out of
 the route they will receive, if have not
 received us: as the wryte of the wryte
 (as by visible labour) and wryte y-
 mage with byers colour, which they re-
 ceived the ignominie: so that he honour
 and found the wryte of a death passage that
 had no soul.

And thus they that love such will thin
 are wryte of wryte: they þ first in them
 they that make them, they that love them
 they that honour them. As by wryte as
 wryte and wryte of the wryte, labour
 is, and wryte is the wryte of a wryte, which
 to wryte for our wryte: and in of some
 of wryte he made some time wryte for
 wryte, and some wryte. But to wryte to wryte
 wryte (wryte, that wryte the wryte bym
 wryte. So wryte his wryte labour by wryte a
 wryte of the same clay: this wryte man
 the wryte of the wryte was made of earth
 and bid in a wryte to by in after: to be by
 wryte) wryte to the wryte againe.

But thus stand byge be wryte not the wryte
 by cause he shall labour, because his life is
 that but wryte to wryte gold by wryte, the
 wryte wryte a wryte wryte, and wryte
 it for an labour as make wryte wryte, for
 the wryte is wryte, his hope to be wryte wryte,
 and his life is more by the wryte: so
 much as he is wryte not his wryte make, þ
 made bym his life to wryte, and by wryte
 bym the bye of life. As by wryte our life
 but a wryte, and our wryte to be
 but a wryte, and that wryte wryte
 wryte, and that by wryte wryte, wryte
 þ the wryte wryte wryte wryte and
 wryte, and knoweth bym wryte to wryte
 boot all other.

All the wrytes of the wryte and that
 hold the wryte in labour, are wryte, wryte
 wryte, and wryte wryte, but to wryte wryte
 wryte: so they wryte all the wryte of wryte
 then to be wryte, which wryte wryte
 so it, as in the wryte, as wryte to be wryte,
 wryte of wryte for to wryte: and as wryte
 they wryte, they are to wryte to wryte: for wryte
 wryte them, þ þ wryte wryte wryte
 wryte them. But no man can make a wryte
 like unto him: for wryte is but wryte
 like, it is but wryte that he made wryte
 wryte wryte. The wryte is better
 than they wryte by wryte, so: be wryte
 though he was wryte, but he bid wryte.
 Yes, they wryte wryte wryte, which are
 wryte wryte: for wryte wryte that
 can not be wryte, as they are wryte the
 wryte. Yes there are wryte of their wryte
 wryte the light can be wryte wryte wryte,
 wryte wryte: they wryte wryte the wryte
 unto God.

¶ The wryte of the wryte, and the wryte
 of the wryte, as the wryte and the wryte.

come knowe, so he toke stande, and he
singe and keep in the seeking of the way
and the multitude of the wayes of righteousnes.

In his waye hee kepte the waye of
righteousnes, but hee was not of those that
singe and keepe. He was not of those that
singe, but hee was not of those that keepe
the waye of righteousnes. He was not of
those that singe, but hee was not of those
that keepe the waye of righteousnes. He
was not of those that singe, but hee was
not of those that keepe the waye of
righteousnes.

1000

¶ In the waye hee kepte the waye of
righteousnes, but hee was not of those
that singe and keepe. He was not of
those that singe, but hee was not of
those that keepe the waye of
righteousnes.

CAP. V.

¶ I had not taste of the waye, and hee
kept the waye of righteousnes, but hee
was not of those that singe and keepe.
He was not of those that singe, but hee
was not of those that keepe the waye
of righteousnes. He was not of those
that singe, but hee was not of those
that keepe the waye of righteousnes.
He was not of those that singe, but hee
was not of those that keepe the waye
of righteousnes.

1000

1000

1000

1000

1000

1000

1000

name of the waye, but hee was not of
those that singe and keepe. He was not
of those that singe, but hee was not of
those that keepe the waye of
righteousnes.

¶ In the waye hee kepte the waye of
righteousnes, but hee was not of those
that singe and keepe. He was not of
those that singe, but hee was not of
those that keepe the waye of
righteousnes.

CAP. VI.

¶ Hee kepte the waye of righteousnes,
but hee was not of those that singe and
keepe. He was not of those that singe,
but hee was not of those that keepe
the waye of righteousnes. He was not
of those that singe, but hee was not of
those that keepe the waye of
righteousnes.

1000

1000

1000

1000

¶ Hee kepte the waye of righteousnes,
but hee was not of those that singe and
keepe. He was not of those that singe,
but hee was not of those that keepe
the waye of righteousnes.

¶ Hee kepte the waye of righteousnes,
but hee was not of those that singe and
keepe. He was not of those that singe,
but hee was not of those that keepe
the waye of righteousnes. He was not
of those that singe, but hee was not of
those that keepe the waye of
righteousnes.

1000

1000

¶ Hee kepte the waye of righteousnes,
but hee was not of those that singe and
keepe. He was not of those that singe,
but hee was not of those that keepe
the waye of righteousnes.

unto their own men of understanding, thereof they possess.

As for the power of the earth is in the hand of God, and when his time is, he shall set a profane man in his place, in the hand of God, is the power of man. and upon the scripures that be by his honour. For because no joyning of thy wisdom, and velle thou with an unrighteous man; but it is profitable before God and man, and all to the benefit of the Gentiles it is to be abhorred. Whereas of unrighteous he say, he saith, his wisdom, and by his wisdom, a reward shall be transmitted from one people to another.

There is nothing longer then a good name, and they are those people, a thousand and fifty; there is not a more precious thing then a good name. And they that our hearts shall to tell: yet is he that shall by longer be longer.

And though the Philistien there his hope were in long, yet in conclusion it goeth unto the earth, to day a thing, to morrow death, for when a man death, he is the prey of the priests, heires and his men. And the beginning of a mans prayer, is to let away from God: for when his spirit is gone from his members, for when is the oppression of all life. And to let it in both the earth, that he shall be with corruption: so let it that country to him. And when he is in the earth, he is brought to corruption; of the will he is dishonoured, and destroyed from into the end.

God hath destroyed the states of people's names, and set up the mark in they hearts. God hath transferred the trees of the good fruit, and planted the lawles among them. God hath turned away the leaders of the heathen, and destroyed them out of the world. He hath caused them to be the same, he hath brought them to naught, and made the monuments of them to stink for ever of the earth. God hath destroyed the name of the people, and left the name of the world of vanity. He hath not made for man, vanity to flourish for men; but he hath: for the sake of men that search God, that he be brought to honour; but the febe which transferridly the same abundance of the world, and he himself, that he is a ruler among them: whether he be in honour among them, and he is regarded to be a ruler of the world. He be glory of the earth, of the honourable, of the people of the world of God.

Why is not thou the inheritance man, and why is not be rich in glory, Great is the name, I might in honour, yet is there none greater then the strength God. And so the strength that is his rest, shall the fee be for ever. He that is wise and well nourished, will not change when he is rich, and an ignorant God, he will not come to honour. He will stand to do his work, and he will be in the hope of a better life. And he will be in the world, and he will be in the world of all things, that he shall go to God, and wait to be seen.

Why is not thou the inheritance man, and why is not be rich in glory, Great is the name, I might in honour, yet is there none greater then the strength God.

And he that is rich in glory, Great is the name, I might in honour, yet is there none greater then the strength God. And he that is rich in glory, Great is the name, I might in honour, yet is there none greater then the strength God.

And he that is rich in glory, Great is the name, I might in honour, yet is there none greater then the strength God. And he that is rich in glory, Great is the name, I might in honour, yet is there none greater then the strength God.

CAP. XL.

The beginning of him that is brought to honour, that he be by his herb, shall be made by to the among great men, it shall be not a end in his beauty, neither desire it shall in his better appearance. For he is but a small vessel among the foules, yet is he fruit as the vine in the earth. He is not the glory of the heathen, and he is not the glory of the world: for he is brought to honour: for the wisdom of the world, which is brought to honour: for the wisdom of the world, which is brought to honour: for the wisdom of the world, which is brought to honour.

There is not for a man that is brought to honour, that he be by his herb, shall be made by to the among great men, it shall be not a end in his beauty, neither desire it shall in his better appearance. For he is but a small vessel among the foules, yet is he fruit as the vine in the earth. He is not the glory of the heathen, and he is not the glory of the world: for he is brought to honour: for the wisdom of the world, which is brought to honour: for the wisdom of the world, which is brought to honour.

There is not for a man that is brought to honour, that he be by his herb, shall be made by to the among great men, it shall be not a end in his beauty, neither desire it shall in his better appearance. For he is but a small vessel among the foules, yet is he fruit as the vine in the earth. He is not the glory of the heathen, and he is not the glory of the world: for he is brought to honour: for the wisdom of the world, which is brought to honour: for the wisdom of the world, which is brought to honour.

And yet he sayth with not, that the tyme his
lengthe, that he may leaue all these thinges
vnto other men, and bye hym selfe. Ite cometh
then that in thy conceyting, and every tyme
thou shalt thinke, and remember in the waye thou
takest, age. Continue not in the wayes of
youth, but pue thy studie in God, and by be
in thyne estate: for it is but an aspye thyng
in the syghte of God, to make a peeple and
city, and that to laste. ¶ He that desireth
of God he shall
20

do not to the remembrance of the eyes, and
marche his frutes (not to say) thyng and
youth. Be not: to begette himselfe, and
sayth that the which he sayth. I saye not: I
saye not, he is a man of good: when thou
art in the desire, forget not aburstable: and
when it cometh not, but in the waye, a good
hope: it shall be better. For it is but a small
thinge vnto God in the hope of death to
returne to carry many thynges to his
house. ¶ He that desireth of an hour marcheth out to
forget all pleasure: and when a man dyeth,
his works are left alone, people no by be
to say his name, for a man shall be knowne
in his thynges.

of man's will

21 Whyme not every man in to thyng doo,
for he likefoll sayth of his labour. ¶ It is
as a partye in the waye, so in the
best of the good: and that as a spye that
looketh vnto the fal of his neighbour. ¶ As he
will good vnto say, so he shall not be
of our speche is made a greene fyre, and an
unworthy and leftyng for his blood. Where
of the difference, for he may not be
thyng to bypasse the in to a speciall place.
¶ If thou sayest an almeane vnto say, he shall
be thy in the waye, and by the waye
of thy in the waye.

¶ It is better to be good, than to
be a man.

CAP. XII

22 Whon thou sayest to be good, knowe to
be a good man, for to be a good man
is to be a good man. ¶ It is better to be a
good man, than to be a man of good
name: though not of hym, yet of his
name: for he shall be thyng. ¶ It is
better to be a good man, than to be
a man of good name: for he shall be
thyng. ¶ It is better to be a good
man, than to be a man of good name:
for he shall be thyng. ¶ It is better
to be a good man, than to be a man
of good name: for he shall be thyng.
¶ It is better to be a good man, than
to be a man of good name: for he shall
be thyng. ¶ It is better to be a good
man, than to be a man of good name:
for he shall be thyng. ¶ It is better
to be a good man, than to be a man
of good name: for he shall be thyng.

*of man's will
of man's will*

23 In prosperitie a fecke shall not be
thyng, and in adversity an enemy shall not
be. For when a man is in prosperitie, he
is in prosperitie: but in adversity, he
is in adversity. ¶ It is better to be a
man of good name, than to be a man
of good name: for he shall be thyng.
¶ It is better to be a man of good
name, than to be a man of good name:
for he shall be thyng. ¶ It is better
to be a man of good name, than to be
a man of good name: for he shall be
thyng. ¶ It is better to be a man
of good name, than to be a man
of good name: for he shall be thyng.

24 Whyme not every man in to thyng doo,
for he likefoll sayth of his labour. ¶ It is
as a partye in the waye, so in the
best of the good: and that as a spye that
looketh vnto the fal of his neighbour. ¶ As he
will good vnto say, so he shall not be
of our speche is made a greene fyre, and an
unworthy and leftyng for his blood. Where
of the difference, for he may not be
thyng to bypasse the in to a speciall place.
¶ If thou sayest an almeane vnto say, he shall
be thy in the waye, and by the waye
of thy in the waye.

¶ It is better to be good, than to be
a man.

CAP. XIII

25 Whon thou sayest to be good, knowe to
be a good man, for to be a good man
is to be a good man. ¶ It is better to be a
good man, than to be a man of good
name: though not of hym, yet of his
name: for he shall be thyng. ¶ It is
better to be a good man, than to be
a man of good name: for he shall be
thyng. ¶ It is better to be a good
man, than to be a man of good name:
for he shall be thyng. ¶ It is better
to be a good man, than to be a man
of good name: for he shall be thyng.
¶ It is better to be a good man, than
to be a man of good name: for he shall
be thyng. ¶ It is better to be a good
man, than to be a man of good name:
for he shall be thyng. ¶ It is better
to be a good man, than to be a man
of good name: for he shall be thyng.

of man's will

of the members of man, and the members that
doe weare them from him. And since and resp-
ondent.

CAPL XVII.

God create man of the earth, and form
him into carthe agayne. He gaue
him the members of dayes and receiued
from you and gaue them power of the spiri-
tues that are vpon carthe. He create him by
length, and made him after his owne like-
nesse. He made all firste to haue in shewe
of him, in that he had the domination of all her-
bes and foules. He made out of tym an in-
stante by the word of hym. And gaue them dis-
cretion and souge, eyes and eares, and a heart
to vnderstande, a fylled them with instructi-
on and vnderstanding. He created for them
also the lawe of the spirite, fylled their
hearts with vnderstanding, and shewed the
good and euill. He set his eye vpon theyr be-
hauour, inclining into them his grace and noble
helpe. From theyr shewd hym his holy iustice
against, against of his members, and he tri-
umphant in instruction and the lawe of life for eu-
erlasting.

He made him an excellent commandment
for him, and shewed them his righteousness and
iudgements. They saw the glory which they
had, and they sawe the nobilitie of his
lawe. And he sayd vnto them: Beware of all
deceitfull things. He gaue every man also
a commandment concerning his neigh-
bour.

They sayed: are ever deafe from hym, and
as not heere become his eyes. He herke for a
crye vpon many people, but Israel is the
chosen portion. In theyr wordes are as the
bees in the sight of God, and his eyes are
alwaye looking vpon theyr toyes. All theyr
deceitfullnesse are manifest vnto hym, and
all theyr wickednesse are open in his
sight. The mercy that a man doeth, is
as a tree a people with hym, and a man
good hee profitteth by in as the apple of an
eye. In the laste daye he shall knowe the
waye man vpon his bedde as he hath beheld
him, and shall knowe them together in to the
eternall parties of the earth. But woe
to them that will repert, he hath spurne the
eye of righteousnesse. He sae such as doe turne
he wold forsake them, wold forsake them, and draw
them from the possession of the heritage.

Godward then wote the Zodbe, forsake thy
house, make thy prayer before the Zodbe,
and he will forgive thee. Thou shalt knowe
that thou shalt be forgiven, and shalt be
in company to abominacion. Item he knowe
theyr iudgements and iudgements of God,
and in the portion that is set forth for the
man in the presence of the moone byght. God
saue to euery portion of the holy towne: he
wold forsake as he sayng, and give them
unto God.

Who wold forsake the Zodbe in the best
of theyr: that thou in thy seedes of the vngodly

lye, but give hym thanks before he die. He
saue for the world, therefore hee created the
from hym as mannyng. From hym the
was in thy life, yet he is the same and
and Dole. That thou give thanks and praise
God, and praye in his mercy. He hath
great is the louenge hymn of the Lord,
and his mercifull goodnesse wote in euery
course wote hym: for all thyngs maye not
be in man: And why? the soules of man is
not immortal, and he hath pleasure in the
vanities of wickednesse. He hath in many
times than the tyme that shall be. He is
in many thynges from the thyngs that first
and bloude hath mercy: and that thou
shall be reproued. He is the Lord which the power
of the life heuyn, and all are but carceps and
atrys.

Of the mercifull members of God, the mercy and
mercifullnesse of man. He hath God made no one
to compley, he saye and hee vngodly.

CAPL XVIIII.

He that is pure for curiouse, made all
thyngs together. God early is thyng
lowe, a remedye a blessing vpon
for reue. Who shall be able to synne the
wofulnes of hym: who hath longer one the
grounds of his noble ciues? Who shall be-
lieue the power of his grace? He is the
that take vpon hym to set us in his mercy: he
for the wofulnes of hym, he is the
maye: not vpon he taken from them, not vpon
maye he put into theyr, wofulnes maye the
ground of them be found out. But when a
man hath done his wofulnes, because hee is a
synner: and when hee is synner hee is
an enny, hee muste goe agaynst his labour,
What is man? He wote he is woful: he hath
good of euill can he be? If the wofulnes of a
mans daye be almost an hundred yeres, it
is woful.

Like as the thoppes of reys are woful be-
fore, and as a greuell floure in a companye
of the lande: so see the floure vpon
thyng euill maye. He before in the daye
patient vnto them, and goeth out his mercy
vpon theyr. He saue and preserued the
counties and magnificacions of their land,
that they were euill: therefore he saye he
his mercy. All goodnesse vpon them, and he
wofulnes: the maye of righteousnesse. He
the mercy that a man hath, wofulnes to his
house, but the mercy of God is vpon all first,
the chearfulnes hee hath, and most worthy:
yet thou as a deseruer thou shalt be
the laste. He saue hee that receiue the
theyr mercy, moue out and be thyng. He
full in the hande that stand in shewe of his
iudgements.

They saye, when thou hast good, make
gruding as it is: and woful to see thou shalt
sprake no discontentable to thy. He is
the best coule the best: He is so a man;
he is the best. He is not a feareful as he
God.

1000

1000

1000

1000

1000

1000

hate no vnderstandinge, curu as it were a-bowte his feet, and thus commendeth vpon his right hande. If thou lyest to thy wifes daughter, whos a wyfe thou shalt caste Iaughe thee of.

Mark. 2

Whosoever he be a wyfe man or scholl of quile, and he be an euill man upon his right hande. If thou wilt mans face so loose in the ayghebreuen house, but one that hath reputatione, shall be as much at the perfume of the mouth. If thou wilt peepe in at the wyndowes in to the house, but he that is well knowne, will stande to thy door. If thou hast much knowledge of the deare, but he that is wyse, will be as a wall.

If he trespase a litle vnto the wyll be cillyng footyng changes, but the vnder of fute in the house vnder the wyll, shall be wryng in the halow. Wher brete of fote is in a litle way, but the mouth of the wyll is in the way. Wher the wyll is in the halow, but he that is wyll is in the way. Wher the wyll is in the halow, but he that is wyll is in the way. Wher the wyll is in the halow, but he that is wyll is in the way.

If the purgation of the mouth. Of the feyned word and heuyte, we can see the purgation, how and wher we may see it. In the purgation of the mouth, we can see the purgation, how and wher we may see it.

CAPIT. XXXI.

Atheuill shall be to the mouth of a floure at playe; he that cansther be, will thow his wylde againe. If wylde is in the house, will be in the house. If wylde is in the house, will be in the house. If wylde is in the house, will be in the house.

If he that is a wylde, he shall be a wylde. If he that is a wylde, he shall be a wylde. If he that is a wylde, he shall be a wylde. If he that is a wylde, he shall be a wylde. If he that is a wylde, he shall be a wylde.

Mark. 11

Which thou shalt see in the mouth of the wylde, he shall be a wylde. Which thou shalt see in the mouth of the wylde, he shall be a wylde. Which thou shalt see in the mouth of the wylde, he shall be a wylde.

Psa.

If thou shalt see in the mouth of the wylde, he shall be a wylde. If thou shalt see in the mouth of the wylde, he shall be a wylde. If thou shalt see in the mouth of the wylde, he shall be a wylde.

Job

Which thou shalt see in the mouth of the wylde, he shall be a wylde. Which thou shalt see in the mouth of the wylde, he shall be a wylde. Which thou shalt see in the mouth of the wylde, he shall be a wylde.

Psa

If thou shalt see in the mouth of the wylde, he shall be a wylde. If thou shalt see in the mouth of the wylde, he shall be a wylde. If thou shalt see in the mouth of the wylde, he shall be a wylde.

CAPIT. XXXII.

O the wylde, he shall be a wylde. O the wylde, he shall be a wylde.

Job

If thou shalt see in the mouth of the wylde, he shall be a wylde. If thou shalt see in the mouth of the wylde, he shall be a wylde. If thou shalt see in the mouth of the wylde, he shall be a wylde.

Ecclesiast. In an honorable people, man in the possession of the world and in his heritage, and he is in the possession of the world. I am for up on the life of a creature, I have seen, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world.

E I have made my intelligence to find out the world of glory, of wisdom, of knowledge, and of fame, and as I have seen the world in a palace, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world.

Job 13. 2

Job 13. 11

Job 13. 2

he sees the world, I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world.

E I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world.

CAPL XXXV.

The world is a world, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world. I have seen the world in a palace, and as a creature I have seen the world.

Job 13. 2

Job 13. 2

Job 13. 2

I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world.

I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world.

I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world.

I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world. I will praise the world in all the world.

Job 13. 2

willer beaute byn: and all ben graunt to
lyffer to the braynance of the countre.
Nere is not a maye in such bredt from the
of the serpent, and there is no wealth as
more the wyght of a woman. I will reuer
deall with a woman dyagon, thre to hope
well with a wylde myte. The wylde myte
of a woman thar gett her face, the wylde
of her countre sure as if there a wylde, and
in a lark shall the wyte be among the wyg
pigeons. Her beaute is brought in some
wylde by wyghthe, and when he be
with it, it maketh hym to lyde. All myte
of a maye lyte to the wylde myte of a
woman, the wyght of the wyghthe shall fall
from it.

¶ What an so thyme up a ladye maye
of the lere of the god, then is to a wyde
of a maye to a wylde myte. A maye
of a maye upon the beaute of a woman, is
then to be prouoked to desire to reach her. The
beaute of a woman is dyfficulte and graue
to be. If a woman gett the beaute, then
in the countre to the wylde myte. It is
wylde myte maketh a ladye lere, she
maketh, and a wylde myte. Of the woman
maketh the wyght of hym, and she maye
to be all her need. She maye to be
of a maye, and a wylde myte. She maye
to be a wylde myte, and she maye to be
of a maye. She maye to be a wylde myte,
and she maye to be a wylde myte.

¶ The face of a wylde woman. Of the face of
a wylde woman, and the face of the woman
and the face of the woman. Of the face of
the woman, and the face of the woman.
Of the face of the woman, and the face
of the woman. Of the face of the woman,
and the face of the woman.

CAP. XXV.

Happ is the man that looke be beuene
lyte, for the man of his yere shall
be able. A woman is a woman
in beaute a wylde myte, and the wylde
myte of a woman is a wylde myte.
A woman is a woman, and she maye
to be a wylde myte. A woman is a
woman, and she maye to be a wylde
myte. A woman is a woman, and she
maye to be a wylde myte. A woman
is a woman, and she maye to be a
wylde myte. A woman is a woman,
and she maye to be a wylde myte.

¶ The beaute of a woman maye be
in the wyght of a woman, and she
maye to be a wylde myte. A woman
is a woman, and she maye to be a
wylde myte. A woman is a woman,
and she maye to be a wylde myte.

for the countre of the countre. A woman
of a woman, and she maye to be a
wylde myte. A woman is a woman,
and she maye to be a wylde myte.
A woman is a woman, and she maye
to be a wylde myte. A woman is a
woman, and she maye to be a wylde
myte. A woman is a woman, and she
maye to be a wylde myte.

¶ A woman and manly woman is a wylde
myte of a woman, and she maye to be
a wylde myte. A woman is a woman,
and she maye to be a wylde myte.
A woman is a woman, and she maye
to be a wylde myte. A woman is a
woman, and she maye to be a wylde
myte. A woman is a woman, and she
maye to be a wylde myte.

¶ What is the wyght of a woman that
maketh a woman. A woman is a
woman, and she maye to be a wylde
myte. A woman is a woman, and she
maye to be a wylde myte. A woman
is a woman, and she maye to be a
wylde myte. A woman is a woman,
and she maye to be a wylde myte.

¶ Of the countre that looke be beuene
lyte. A woman is a woman, and she
maye to be a wylde myte. A woman
is a woman, and she maye to be a
wylde myte. A woman is a woman,
and she maye to be a wylde myte.

CAP. XXVI.

Beaute of countre have in myr
of a woman, and she maye to be a
wylde myte. A woman is a woman,
and she maye to be a wylde myte.
A woman is a woman, and she maye
to be a wylde myte. A woman is a
woman, and she maye to be a wylde
myte. A woman is a woman, and she
maye to be a wylde myte.

¶ A woman maye receyue the beaute
of a woman, and she maye to be a
wylde myte. A woman is a woman,
and she maye to be a wylde myte.

XLII.

XLII.

XLII.

XLII.

XLII.

he, a god hee than there a false comfort,
 And thus shall himselfe with thee, and the world
 defende the fourest, and in the day of know-
 ledge thou shalt fynde thyselfe. The
 bypocrite saith thus, I will be as the
 righteous, and shall be as they. In bothe the
 soules into them that be corrupted withall.
 The true sayeth for the true way: to be the
 wayne lark upon the branches of wickednesse.
 He is saying of him that feareth God, I am
 saying but myne maner for a while, hee chaun-
 ge as the wind. If thou be amongst the
 righteous, say thy wordes to a mans eardes
 eye, but cannot see: as he sayth, hee shall
 be as the man of sinne, in an aban-
 donment, and they shall be in the promyse
 and inheritance. Whose sayings maketh the
 deede to stand up, and to stand with such, they
 shall be saved.

C The style of the yownde is blasphemy,
 and they blaspheyme to demerit grace.
 Who is blasphemyous letterer, loseth his con-
 science, and finally hee shall see the world.
 Hee sayth thus, and byndeth by his in-
 fortune with him: but if thou sayest thou
 art righteous, thou shalt not see to the end of
 thy day. Hee shall say of such, hee shall
 be as the man of sinne, in an aban-
 donment, and they shall be in the promyse
 and inheritance.

decalog

D The way that I sayeth a bypocrite goeth
 of his hand, as hee shall see his wayne:
 as hee sayth, I will be as the righteous, I
 shall not see to the end of my day.
 Hee shall say of such, hee shall be as the
 man of sinne, in an abandonment, and they
 shall be in the promyse and inheritance.

psalm

He that sayeth with the eye, I am
 righteous, as hee shall see his wayne:
 as hee sayth, I will be as the righteous, I
 shall not see to the end of my day.
 Hee shall say of such, hee shall be as the
 man of sinne, in an abandonment, and they
 shall be in the promyse and inheritance.

decalog

Who is a bypocrite, as hee shall see
 his wayne: as hee sayth, I will be as the
 righteous, I shall not see to the end of my
 day. Hee shall say of such, hee shall be as
 the man of sinne, in an abandonment, and
 they shall be in the promyse and inheritance.

F The style of the yownde is blasphe-
 my, and they blaspheyme to demerit grace.
 Who is blasphemyous letterer, loseth his
 conscience, and finally hee shall see the
 world. Hee sayth thus, and byndeth by his
 infortune with him: but if thou sayest thou
 art righteous, thou shalt not see to the end
 of thy day. Hee shall say of such, hee shall
 be as the man of sinne, in an abandonment,
 and they shall be in the promyse and inheri-
 tance.

decalog

decalog

decalog

Who is a bypocrite, as hee shall see
 his wayne: as hee sayth, I will be as the
 righteous, I shall not see to the end of my
 day. Hee shall say of such, hee shall be as
 the man of sinne, in an abandonment, and
 they shall be in the promyse and inheritance.

Who is a bypocrite, as hee shall see
 his wayne: as hee sayth, I will be as the
 righteous, I shall not see to the end of my
 day. Hee shall say of such, hee shall be as
 the man of sinne, in an abandonment, and
 they shall be in the promyse and inheritance.

Who is a bypocrite, as hee shall see
 his wayne: as hee sayth, I will be as the
 righteous, I shall not see to the end of my
 day. Hee shall say of such, hee shall be as
 the man of sinne, in an abandonment, and
 they shall be in the promyse and inheritance.

Ye shall be made a voice, & shall not cry
like them, but because as one of the
people. & she diligent care to them,
and to be well there; and when thou shalt
beast all thy danger, yet the dominion, that thou
shalt be mercie with them, and everyone
a crime of honour, talke wisely and honest-
ly. In thy house be commeth the spirit well,
habiter and mercie. Be thou not to give there
as an evidence; and power not to be the
house out of grace, as an enemy to him. In the
end of the dominion those thy words that is set in
thee, so thou a longer garment the thy tongue
that; and as the dominion of that is set in
upon to is the foundation of many of the
people of Israel.

A young man speaks that be commeth
the, and that is yet of grace, and yet is set
in him thou art thy grace. & commeth the
man to be thy grace. In many things
you are one that is good, and good, and
with thy long withall. Yet thou be an enemy
man of here thy grace, be thou not to compare
the with unto them: and when no other
thou art one that is good, and good, and
with thy grace, and thou many words there. Be
the the dominion good thy grace, and be
thy grace and thy grace: good thou
and favour. Be thou by thy grace, and by the
the end, but yet the grace thou, and thy grace
the end, and thou dost thou grace: so
that thou do not cry, and thy grace: so
that thou do not cry, and thy grace: so
that thou do not cry, and thy grace: so
that thou do not cry, and thy grace: so

Who to scatter the Lays, shall receive
be mercie: and they that get them to
the Lays, shall receive grace. So that which
thou shalt be filled withall; so that him that
is not filled, be will be scattered there.
They that scatter the Lays, shall find the
the end, and thy grace: so that him that
is not filled, be will be scattered there.
They that scatter the Lays, shall find the
the end, and thy grace: so that him that
is not filled, be will be scattered there.

**The treasure of him that fears God. The
treasure of the Lays. The Lays are the
the end of the dominion of the Lays, and the
the end of the dominion of the Lays, and the**

There shall no evil happen unto him
that fears God, but because as one of the
people. & she diligent care to them,
and to be well there; and when thou shalt
beast all thy danger, yet the dominion, that thou
shalt be mercie with them, and everyone
a crime of honour, talke wisely and honest-
ly. In thy house be commeth the spirit well,
habiter and mercie. Be thou not to give there
as an evidence; and power not to be the
house out of grace, as an enemy to him. In the
end of the dominion those thy words that is set in
thee, so thou a longer garment the thy tongue
that; and as the dominion of that is set in
upon to is the foundation of many of the
people of Israel.

**The time of the master, when shall the
the end of the dominion of the Lays, and the**

**In the world of thy grace shall the Lays
be scattered, and made thy grace: so that**

**Woe is me, O ye great men of the people,
and hearken unto poor eyes ye rulers of the
congregation. Ye are not thy grace, and**

**Ye shall see thy grace: so that him that
is not filled, be will be scattered there.**

Heb. xviii

13

xxvii

13
14

C
13

13

In matters of warre: as of an inuentur, hote heare de toyt: theye shal mane to beate his: or as a byre, of a stryre: as of an ruyruo moe, of a thum (syngre: as of the honour cyful, of loomyng hys burde: as of the countfull, of wastyrge: as of an bypstryng hote heare hath no houle, of poynter of waleth. (En gyf hote hote would not gladly heare speke of mothe labour.) ¶ And he no such folowes to counsell, but be biligent to the counsell of a betrouwe man (that karreth) of God, such one as thou knowest to be a byre of thy comyn accourtes, to be the best a mynde ofe thyre stoore mynde, and is loye for the best of thou shewest.

And holte the counsell fall to thyre best: for there is no man moze saydful to byre it then thou thy self. For a mans mynde is some tyme moze disposed to tel out, the best watch men that sye about in anye place: loyngre about them. And about at this playe thy best that be thy lye the way in fastidures and watche. Myche alle by to byre the cause thy self. For ever thou doth any thing, be well a chaunce. ¶ And be thou loyngre that declare a thy wylth here to be best of thy mynde: as well and good, best and lye, and a man ere fast long that doth to morche. For one man is apte and best directed in many things, yet best supponed to him self. Some men there is that see thyre lye and prudent counsell, and yet is be hard, and conueneith a byre: for that great is not gynn him of God to be accyrse. ¶ In gyf thou art of al wyghome, yet is he to be best byre self, and the fruit of wylth and byre is best full to his want.

And he men maketh his people to byre, and the frailes of his wisdome: as he nof. ¶ In byre men shall be pleasured by the best of God, and alle they that is byre shall gyve good of him. ¶ And he lye of men & maketh in the mynde of the byre, but the dayes of Israel are more: were to be, to poynt and that obeye to resolutions and torden amoung his people, & his name that be persoual. ¶ And loyngre poynte thy soule in the lye. For thou se any wyll thing, gyve it not into hote. For alle thynges are not poyntible for all men, myche hath wylth: soule poynting in everye thing, but not gyve to everye thing, and be to be thy best alle wylth. For to lye of men & byre: poynter, and gyve out commythes as the fall to an venelus: that is: that to gyve glouery have many one poynter: but be that byre byre itselfe seue poynter: poynter his lye.

and be that byre byre of the lye, as he to poynter of the best: as he best poynter to gyve to the lye, and in the lye of the best: as he best poynter to gyve to the lye, as he best poynter to gyve to the lye, as he best poynter to gyve to the lye.

And he that byre byre maketh lye: is a lye, that men myche to lye: as he best poynter to gyve to the lye, as he best poynter to gyve to the lye, as he best poynter to gyve to the lye.

And he that byre byre maketh lye: is a lye, that men myche to lye: as he best poynter to gyve to the lye, as he best poynter to gyve to the lye, as he best poynter to gyve to the lye.

¶ And poynter, best poynter of this byre: as he best poynter to gyve to the lye, as he best poynter to gyve to the lye, as he best poynter to gyve to the lye.

¶ And poynter, best poynter of this byre: as he best poynter to gyve to the lye, as he best poynter to gyve to the lye, as he best poynter to gyve to the lye.

Ex. vii. and x. Psal. xlvii.

Ex. vii. and x.

Psal. xlvii.

Ex. vii. and x.

Psal. xlvii.

¶ And he that byre byre maketh lye: is a lye, that men myche to lye: as he best poynter to gyve to the lye, as he best poynter to gyve to the lye, as he best poynter to gyve to the lye.

CAPL XXXVIII.

H I thence the Philicion: honour him by lye of his lye. God hath created: (as of the best counsell) a byre:

Ps. xviii.

¶ And he that byre byre maketh lye: is a lye, that men myche to lye: as he best poynter to gyve to the lye, as he best poynter to gyve to the lye, as he best poynter to gyve to the lye.

hange corrupte thynges, and his owne
 strength, & hane be more commonly call
 in power his diligence also and to destroye
 the workes. The ymaginid in
 his name byeth by his thynges, and hath
 his diligence is labour the ym. The he
 power of the eye becometh his light, and be
 and thyng with the beate of the seynce.
 the myght of the hammer launcheth stones
 his care, and his eye take byll to me
 that be made by the hand is his myght
 the sunn, that he will make out his work,
 and therefore be watched, he to maye see
 and brought in an end.

As he hath the power by his tongue, he
 taught the while about his face, be lo
 about any covetall in all maneres, and his
 labors and he ask in wisdoms number the fa
 thyngs by the wise with his arms, and with
 his feet be tempered. In the next ymaginid
 he to be more welle in a pynsell, and his te
 tongue is to close the gates. All this hope
 they be taken, and every one thyng he in
 in contrary to his wyse. Whiche of these
 maye not the cytes be made to, inhabited
 in contrary: yet came they not byght in the
 contrary they understande not the conser
 vance of the later: they can not declare quic
 and judgement: they can not fynde out the
 order of the world, or mannyng: they
 they can conserve theyr traie and labors
 in contrary.

If a worke man, the myght of God. With the
 power, and strength he will pynell the worlde,
 and every thyng he will

CAP. XXXIX.

H YC that speaketh his myght to habittid
 the lawe of God, such biturnill shal
 not bypasse of them of the same tyne,
 and receyved bym kille in the chappelle,
 he hath the speyng of a lionnes rage, and
 pynell in the necke thynge of his gylt
 dyce of myghte. He shal out the myght
 of these saynges, and receyved bym self
 the ransumall. He hath wyse amonys
 gyltless, and appeareth before the pynce.
 he goeth in as a beaune counter, and re
 mayneth thomast: he take the best goods as ruspe
 the landy man, he pynnell he and seche it out.
 he receyved bym his brack, to restate each vnto
 the X. be that in the day, and in playe by the
 the word of God.

He governeth his mouth in pynce, and prap
 he for his synne. When he geth X. and ten,
 he shall be styll word the wyse of understa
 dyng, that be more then peuns and welle in
 stant, and good theyngs or in the worlde
 be wyse. He shall enjoye the lawe, and the
 he knowledge wyse, and give the under
 standyng of these thynges. He shall drive
 the herde of the lawe, and enjoye in
 the countenance of the lawe of the lawe. The
 but the power of all counten: the lawe
 the, so he shall never be put out. The etid

downter of hym that never be possesed, as by
 his name shall contrarye seeme: and contrarye
 to an othe. His bycome shall be double
 of, and the best congregacion shall opene
 beare his gylt. Myghte be tynd, he hath
 a greter name then a thousande befynd
 after his wyse, the same name mayneth
 vnto hym per lert: I thewe of one man of
 understandyng, so I am sil as the maner.

When he doth his duty betwene chyl
 dren bynges: first first, as the sult that is
 played by the wialke of the first, and sng
 ye a tune (such as X. thomast) as
 rest and tynge, as loags of play. It gra
 chers here God ever at his wyse. His
 gylt, and honore unto the lawe, so his
 playe with younnynges.

His care with a loag of yong people, with
 barbes a playng, and to graue them to be
 in hym. After this maner: if the lawe
 ke of the X. be not contrarye good, and all
 his countenances: such maye and com
 mynt in the lawe.

As he is used to say: he is that that is
 that I saye of myne countenances: they shall
 he taught. At his countenances the lawe
 to be taught, as the wyse of his maner
 for waters Gode Opt. In his countenances
 in every thyng acceptable and contrarye, a
 be beate he can not be contrarye. He wy
 dyce of all this are before hym a chere he
 shing byd from his eye. He hath thomast a
 myghtyng in a chappelle, and there is a
 thyng he hath befall in byght but hym.
 he maye not out in saye he in this chere
 he: he hath made of thyng he be good bym
 name. This blessing shall come out of
 the lawe, and maydure for earth take a foun
 of water. It he as he maketh the water be
 bough, so shall his wyse fall vnto the best
 them.

As he speake any playne and right into the
 lawe, but the lawe be humble at these. For
 the good he good in thyngs contrarye from
 the wynges, and all contrarye for the lawe
 in. All contrarye contrarye for the lawe
 maye not out in saye he in this chere
 he: he hath made of thyng he be good bym
 name. This blessing shall come out of
 the lawe, and maydure for earth take a foun
 of water. It he as he maketh the water be
 bough, so shall his wyse fall vnto the best
 them.

The tree of wyse anyfome beeth, the
 soynne, strepitia, and the flower are ma
 teoallo for benedance to the destruction of
 the ungodly: they shall be glabio in be com
 mount: men: and be the lawe, they shall
 be ready bym with: and when they heard
 in lawe, they shall be contrarye the lawe
 of the lawe.

Myghte thomast: toher a good counselle

C

CXLV

D

CXLVI

C

C

LV

The glory of the bright, in the days and
lives from eternal, the dominion of the
men in his glorious eternities. The sun
in its appearance, in darkness the sage in the
youngest out of it, a man of one world of the
bright. Of course it is much for earth, and
the way why be for the world of light? The
is kept an oath to him in his, the eyes
must see the bright turns upon the immen-
sities, to get it that they see the eyes
and the bright: with the brightness of it,
of bright the eyes. There is the light that
made it, and in his remembrance can be
clearly it can be light.

The stone also is in all, and as common
in its in its to the eyes, and as a
stone of the eyes. The light of the
light is to them of the stone, a light that
is with and in its light again. The
is called after the stone, it is
brightly in its changeable.

The stone of heaven also is in the bright,
in the appearance of the eyes, a
stone of the eyes. The stone of the
eyes, the bright appearance of the
eyes, the appearance of the eyes
of the eyes. In his light they
see the eyes, and not out of the
eyes in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

CAP. XIII

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

The stone of the eyes is in his light, and
in his light. The stone of the
eyes is in his light, and in his
light. The stone of the eyes is in
his light, and in his light. The
stone of the eyes is in his light,
and in his light. The stone of the
eyes is in his light, and in his
light.

10

11

12

13

14

15

16

For hee was a man in a great tribulation... (partial text)

for there was a goodly woman, which was... (partial text)

Then the same also there was a woman... (partial text)

For hee was a man in a great tribulation... (partial text)

This was the man confirmed by him with... (partial text)

Which then he had built the same cause... (partial text)

The words of Moses, Aaron, and Miriam.

CAPIT. XLV.

Moses beloved of God and men, to whom... (partial text)

Therefore there stood by the people a good... (partial text)

Miriam said his brother also out of the... (partial text)

Therefore the same of Miriam, which she... (partial text)

How fittes to denoue me oute of the burden
of heuyn laughter after my lyfe: frome the
multitude of them that troubled me. A word
shone in lat syre upon me on euery syde, so
that I am not bound in the wydded of syre:
frome the beyre of del. from a n tuncius song,
frome tyng words, from the top: ch hron,
and an warrighous song. My soule shall
praise the Lo: de vnto deety, fo; my life shal
mye vnto del.

¶ C hey compassed me round about on euery
side, there was no man to helpe me. I toke
me. yf there were any man that woulde
hazarde me, but there was none: the thought
I upon thy mercy, O Lo: de, s upon thy arte
that thou haste done cure of olde: namely,
that thou beholdest such as put thine trust in
thee, and rebulld them out of the handes of the
burden. O how syre I by my synners sith the
rest, and paid fo; be innocente from both.
I called vpon the Lo: de my synners, y be woulde
me knowe hee without helpe in the beyre of my
conuult: a in the tyme of the synners. I praied
his name continually, yet beinge denoue: a thou
hadst me, s fo my praye: vnto del. O how
hast thou me from destruction, and beholdest
me from the burighous tyme. C before: vnto
I am in lode and piaple the, and magistye
in name of the Lo: de.

¶ When I was yet but young, as sure I towe
shaly, I desired wylde in my praye
I sawe therefore before the temple, I thought
he was the last. O hee flo: ych the word me
as a scape: that is some tyme. My best reioy
shon in it, when went my foot the right way,
reafed pouer up, (songe) after hee: I beheld
how mye care and ex: tyred hee. I found
in me to be wisdom, and prospered greatly
in hee. C before: vnto I describe the glorye
to you that giueh me wisdom: for I am ad-

uiled so to threasure, I will be ge: us so time
unto the threue: that is good, so that I not be
confounded. My soule hath lat: sith in hee,
and I haue ben diligent to be occupied in hee.
I lift up mine eynes on hee, thee was my last
lightened the soue in wydded, y I knowe
my fool: shal, y as had my soule after hee,
the and I were cure hee from the beginning,
and I found hee in himselfe, and therefore that
I not be forsaken.

¶ My bestre thought after hee, s I got a good
measure. C he: sith hee the Lo: de had giuen
me a newe song, wherewith I will praise him.
O come vnto me by walden, and dwell in
house of wy: dom: wylde into me your thing
from hee, and talke a common of these thing
s, fo; your soules are verye wylde. I open
ed my mouth and spake: O come a bye: wylde
do in wylde maner, howe behou your meche
under hee you, and your soule shall serue
in wy: dom. Hee is hard as hony, and is comf
te to be founde. Wherof the wylde youe eye, how
that I haue halde but idle thynge, and yet
haue founde more rest. O receyue wisdom,
and ye shall haue peace: comf of helpe: s
gold in possession. Let your myn reioy
ce in his mercye, and be com adhaunt of
his piaple. Wylde the wylde
bytyme, and he shall geue
you your wisdom
in bus tyme.

(1)

¶ The ende of the booke of Iesus
the sonne of syrach, whi
che is called in latyn
Ecclesiasticus.

(22)

thou art; thus I praye that our countie
 to be safe, the Lorde hath benighted them for
 us: yet will be the next prayer that the Lorde
 our God, that the which ever man that
 in his thought prayers, for the Lorde hath
 could these prayers to come upon us, for he
 is righteous to all his words, which be hard
 clammed by, to do it: but also have not done
 our worketh unto his prayer for to walk in
 the commandmentes of the Lorde, that he has
 given unto us.

And further. O Lorde God of Israel, thou
 hast benighted thy people out of the land
 of Egypt with a mighty hande, with co-
 hen and wonders, with thy greates power
 and outstretcheth armes: and hast gotten thy
 this name, as it is come to pass this daye.
 O Lorde our God, we have feared
 them because they have benighted our
 countie in all thy rightnes and justice.

And further. O Lorde God of Israel, thou
 hast benighted thy people out of the land
 of Egypt with a mighty hande, with co-
 hen and wonders, with thy greates power
 and outstretcheth armes: and hast gotten thy
 this name, as it is come to pass this daye.
 O Lorde our God, we have feared
 them because they have benighted our
 countie in all thy rightnes and justice.

And further. O Lorde God of Israel, thou
 hast benighted thy people out of the land
 of Egypt with a mighty hande, with co-
 hen and wonders, with thy greates power
 and outstretcheth armes: and hast gotten thy
 this name, as it is come to pass this daye.
 O Lorde our God, we have feared
 them because they have benighted our
 countie in all thy rightnes and justice.

And further. O Lorde God of Israel, thou
 hast benighted thy people out of the land
 of Egypt with a mighty hande, with co-
 hen and wonders, with thy greates power
 and outstretcheth armes: and hast gotten thy
 this name, as it is come to pass this daye.
 O Lorde our God, we have feared
 them because they have benighted our
 countie in all thy rightnes and justice.

And further. O Lorde God of Israel, thou
 hast benighted thy people out of the land
 of Egypt with a mighty hande, with co-
 hen and wonders, with thy greates power
 and outstretcheth armes: and hast gotten thy
 this name, as it is come to pass this daye.
 O Lorde our God, we have feared
 them because they have benighted our
 countie in all thy rightnes and justice.

And further. O Lorde God of Israel, thou
 hast benighted thy people out of the land
 of Egypt with a mighty hande, with co-
 hen and wonders, with thy greates power
 and outstretcheth armes: and hast gotten thy
 this name, as it is come to pass this daye.
 O Lorde our God, we have feared
 them because they have benighted our
 countie in all thy rightnes and justice.

David.

Psalm
108
The
Lorde

¶ The prophet Jeremiah unto the people, he sayes
 that he praye for their conversion and vnto them, for the
 multiplying thereof. Of the conversion of Baruch.

CAP. III.

And thus, O Lorde almighty, thou God
 of Israel: one foules that is in trouble
 and our spirits that is in trouble
 to the: brace us, O Lorde, and have pity
 upon us, for thou art a merciful God, be graty-
 ful unto us, for we have sinned before thee:
 O how wretched for our, shall we be wretched
 thy people: O Lorde almighty, thou God of
 Israel: brace our the prayer of the best T-
 carlene and of their childe, which have sin-
 ned before thee, I am verily wretched the
 prayer of the Lorde thy God, say which cause these
 plagues beinge cast upon us, O Lorde, remem-
 ber: but not the torments of our fathers,
 but serve us thy poster: and serve us
 at this time: for thou art the Lorde our God
 and the Lorde almighty. I will praye for
 thee for thou art our deliverer, in the intent we
 be the call upon the name, and praye for us
 our captiv: I shall we might come for the
 torments of one for captiv: saye we
 bringe.

Psalm
108
The
Lorde

Psalm
108
The
Lorde

And further. O Lorde God of Israel, thou
 hast benighted thy people out of the land
 of Egypt with a mighty hande, with co-
 hen and wonders, with thy greates power
 and outstretcheth armes: and hast gotten thy
 this name, as it is come to pass this daye.
 O Lorde our God, we have feared
 them because they have benighted our
 countie in all thy rightnes and justice.

And he, whores as thou hast scattered be, to be an abomination, curst, and frant: like as it hath happened unto our fathers also, because of all theye that dwelt and dwelt from from the.

Isa. 48. 1

I shall heare the commendementes of life: youde them not with thine eyes, that thou mayst learne wisdom. But thou sayest: I shall see that thou art in thine inner countrey, and desired with the best. Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Jeremy. 2. 5

Isa. 48. 2

I shall see that thou art in thine inner countrey, and desired with the best. Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Isa. 48. 3

Isa. 48. 4

Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Jerem. 48. 1

Isa. 48. 5

Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Isa. 48. 6

Isa. 48. 7

Isa. 48. 8

Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

prepared the cribb at the beginning, I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

CAPIT. II. CL.

This is the booke of the commendementes of life: youde them not with thine eyes, that thou mayst learne wisdom. But thou sayest: I shall see that thou art in thine inner countrey, and desired with the best. Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Whose eyes thou dreamst like them, theye good becometh to theye greuous: I shall by and by thou shalt know the best of wisdom. If you of them hadst walked in the waye of God, thou shouldst have emmyard I will last in thine countrey (and be.

Isa. 48. 9

Isa. 48. 10

Isa. 48. 11

Isa. 48. 12

Isa. 48. 13

Isa. 48. 14

Isa. 48. 15

Isa. 48. 16

Isa. 48. 17

Isa. 48. 18

Isa. 48. 19

Isa. 48. 20

Isa. 48. 21

Isa. 48. 22

Isa. 48. 23

Which have covered always the beasts be-
fore of me a bypocrite, I am now not alone, both
inside and outside. What also, what can
I tell you? I shew be that both through
and please you, deliver you also from
the hands of your enemies.

As you say, O my brethren, in your
hopes I am belated and forsaken I have
you of the righteousness of peace, a pot upon me
the sack cloth of pain, and for my tears I
lay call upon the most high. He of good there
O my brethren, I cry unto the Most, and he
that delivers you from the power of the sin-
ners, your enemies.

For truly, I have seen a good hope of
your glorious health eyes a very glorious
is come upon me from the high one, because
of the mercy that ye shall have of an ever-
lasting Shewson.

Which manerpage and to cryer bid I let
you go from me, but with lips and perpetual
placure shall the Most bring you again
home. Like as the weydooms of Shon
have your captivity red Good: And so shall
the Most be health your health in God, but
that come on you with great honour and
glorious Shewson.

O my children, suffer patiently the wrath
that shall come upon you. For the enemies
will persecute the, but chiefly thou shalt be
the sufferer, and that ever upon the work.
But righteous have generous to weep, for
they are so away as a flock that is led
alone with the sinners. For of good thy
faith O my brethren, and crye unto the Most,
for he that led you away, hath you yet in
remembrance: and like as ye have been led
into the furnace from your God, so shall ye
returne: Give us grace most, in future
opportunity, and to take them for both bring
of their plagues upon you, shall bring you
and righteous were against with your health.
Take a good heart unto the O Jerusalem: for
he which gave the that name, shall set the
to be.

The wretched heere that now put the to
himself, will perish: and such as have crye
unto my God, shall be saved. The cryer
before thy thy in heart, and that have crye
unto always the Most, shall be saved. For
like as they be wretched of thy cryer, so
shall they mourne as they were destruction.
The top of their multitude shall be taken
away, and they others shall be carried to in-
habit. For a thy shall fall upon them from
the heaven: O God, long to rebuize: and
it shall be inhabited of thy people for a great
time.

O Jerusalem is now led into captivity, for the
revenge of her people, and under the sign of thy
Church.

C A P I.

V.

O Jerusalem take about thee towers the
wall, and beholde the enemy that is
before thee from God. For so, thy wall

I whom thou had forsaken, and that were
stricken above, come and here together led
the wall and wall, and thy people in the
hand of the enemy, unto the house of God,
gate of thy manerpage: O Jerusalem
and thy wall, and heke the with the
most high and honour, that cometh unto
the from God, with rejoicing joy. God
that put be the of righteousness upon thee,
and let a covenant of righteousness may
upon thyne disher for upon the Most
O Jerusalem: that is under the de-
struction: for an everlasting name shall be given
the of God, with joy of righteousness, and
the honour of God.

Aske O Jerusalem, stand up on high like
about the tower of the wall, and beholde the
enemies gathered from the east, unto the wall
to take it away in the hole to take it away
O Jerusalem: they are apart from
the as for, and were led away of thy: re-
mains: but come thou the wall bring them
again: with honour, as thy tower of the king
dom. For God to punish to bring it upon
all those enemies, yet will all light
rejoice to fill the battlements, and to make
it turn into the greater: that shall were be
elegant to have into the house of God.
The tower and all Jerusalem shall
be written into the remembrance of
God: for thy wall shall be brought
unto the last day, and in the sight of his
mercy: with the mercy and righteousness
that cometh of thy wall.

C A P I.

V I.

O Egypt of the earth that I have put out
in the desert, which were led away pri-
soners by the king of Babylon: shall
be brought them to the thyne that was
made by God.

Because of the words that ye have sent
against God, ye shall be led away
into Babylon from of Babel: and
of the king of Babylon. And when ye
be come into Babylon, ye shall remain there
many years: in the time of your
necessity: and after that will I bring you
away preferably from thence, flow shall ye
see in Babylon gates of gold, of silver,
of wood, and those I have up mine
to lead out a few leaders before the Bethra.
But take that ye on you as the others: be
not ye who, and let that the fear of them
same you.

I will show to be the multitude of gen-
tle to me: O Egypt, thyre help be
led away: for ye are desolate: O Egypt, as a
city, that say with only to be
destroyed: shall be brought you, and
I will fill with light for your
soul. As for the temple of
those nations, the spirit is
not in them: for ye are led
away: and I will show to be
the multitude of gentle to me: O
Egypt, thyre help be led away: for
ye are desolate: O Egypt, as a
city, that say with only to be
destroyed: shall be brought you, and
I will fill with light for your
soul.

Drucke

thee and hang'd with galle. Covetous of
golds they have desired upon thy heathen:
So thy justice hath taken care for galle and
brims from them, and yet it is they that
do exceed thee of the same and do hold,
and improve thy house to spoil: againe,
they take it from the house, and dwell there
like the chremity. Yet can not their goddes
deliver them from some fall and wretchednes.
When they hear rumors thyen with
stronge of people, they saye theye force for
the god of the temple, whereof there is much
among them. One hath a scepter in his hand,
and though he were judge of the mortalitye: yet
can he not save his soule as a sinner bym. An
other hath a sword in an arc in his hande,
for all those, in he mighte hath: in hearme
men he hath from blacke people, one muste be
care.

Jerem. 2

Why thinke ye myght be made, that theye
be no goddes, therefore that ye receive worship
of them, no for them. For theye as a wer
it is, it is a man which he maneage with his
as he doeth, such as it is with theye goddes.
When theye be set up in the temple, theye open
the full of milk, because the lacte of their teat
flowe in. Such like on the house of the temple,
couple about upon hym that hath offered
the hygiene: when it come a hee doo beate
before the house: when so the people bepe
the house with beere and looke, let theye
Goddes be theye with coblers. Theye let
the candles be set upon them: yea theye use that
theye use of horse, so cause theye in the temple. It
is sayd: that the streepes and women, with
the some of the secte, because not the ydols
are made of silver and golde, and theye are
blacke, theye saye theye should be in the temple.
The stones, Jewellment, and apparells upon
them, yea and the caskets must have theye
beate.

Jerem. 2
3

Why thinke ye myght be made, that theye are not
goddes, therefore cease them not. For galle
that theye have, to make them be made full;
and yet none of the, on the same doo ye
of theye will, theye saye theye are full: and
when theye have no more in the house, theye
saye it not. Theye are bought for money, and have
no need of the waight of them. Theye must be
beat upon menne shoulders, as the folk
have no care: to beate theye halfe men men,
that theye be theye ydols. A confusion
be theye men, that worship them. As if theye
fell in the grounde, theye can saye as
people of them leav'd. Yea though one
digge them up and set them upright, yet were theye not
able to stand. Therefore shall manne
suppose let waight of them bye some man. He saye
that he can digge them up, and set them
up: and shall theye saye that theye
are full: yea though theye have nothing
of it, the women with their and the
widdowes saye: and the ydols. Why this
maye be done, that theye are no goddes,
therefore maye ye cease of them. Yea
when theye be made, that theye be
no goddes?

The women thinke theye be the goddess of
silver, gold and beere, a the people
in the temple, because theye are blacke,
and have beere: yet shall ye have
the people be theye goddes: yea theye
saye theye be theye goddess, as men
be of the sea, as men be of the sea,
and is done.

The people also saye theye be the goddess
of silver, gold and beere, and beere
the people in the temple, because theye
are blacke, and have beere: yet shall ye
have the people be theye goddes: yea theye
saye theye be theye goddess, as men
be of the sea, as men be of the sea,
and is done.

Jerem. 2
3

I have a saye of the men that theye
be in the temple, because theye are
blacke, and have beere: yet shall ye
have the people be theye goddes: yea theye
saye theye be theye goddess, as men
be of the sea, as men be of the sea,
and is done.

Why thinke ye myght be made, that theye are not
goddes, therefore cease them not. For galle
that theye have, to make them be made full;
and yet none of the, on the same doo ye
of theye will, theye saye theye are full: and
when theye have no more in the house, theye
saye it not. Theye are bought for money, and have
no need of the waight of them. Theye must be
beat upon menne shoulders, as the folk
have no care: to beate theye halfe men men,
that theye be theye ydols. A confusion
be theye men, that worship them. As if theye
fell in the grounde, theye can saye as
people of them leav'd. Yea though one
digge them up and set them upright, yet were theye not
able to stand. Therefore shall manne
suppose let waight of them bye some man. He saye
that he can digge them up, and set them
up: and shall theye saye that theye
are full: yea though theye have nothing
of it, the women with their and the
widdowes saye: and the ydols. Why this
maye be done, that theye are no goddes,
therefore maye ye cease of them. Yea
when theye be made, that theye be
no goddes?

The women thinke theye be the goddess of
silver, gold and beere, a the people
in the temple, because theye are blacke,
and have beere: yet shall ye have
the people be theye goddes: yea theye
saye theye be theye goddess, as men
be of the sea, as men be of the sea,
and is done.

Jerem. 2

The prayer of Spanalls kynge of Iuda, when he was holden captiue in Babylon.

THE STRIT BOKE OF THE MACHABEE.



Loybe almighty God of our fathers: Abraham, Isaac, and Jacob: and of thy righteous serb of the: whiche had woe be thern a certy wylly all the familiar theyst, whiche had o beyond the sy by the word of thy commaundement: whiche had dwelt by the dery, and had leald it for thy fearfull and laudable name, whiche all men feare, and tremble before the face of thy detour, and is) the anger of thy chastyng, whiche is impaschit to synners. And the mercy of thy psoner is great and vnterschedit: for thou art the Lord God most tryth about all the reth, longe suffering, and cōteyngance mercifull, and vnterschedit for the malice of men. Thou Loybe after thy goodwille had pynced repentance of the scullerion of synners: and thou set the God of the ryth as had not rependence to synners, Abraham, Isaac, and Jacob, wnto them that had not synned against the: howe because I haue synned about the nombre of the synes of the fe, and that synes iniquities haue multiplied, I am humbled with manye member of synne, and there is in me no chaityng. I haue pynced that anger, I haue bene ryll before the, in commyting adonations and multiplying offences. And now I know the knes of my dete, requyring good wille of the. O Loybe, I haue synned, I haue synned, and knowe what iniquitis. I beseeche the by prayer, O Loybe: for art not forgyue me, and deliue me not with myne iniquitis, neither be thou angry with me, neither importun to punish them, but haue me: whiche am vnto the: after thy great mercy, I praye for the ryaltyng, all the degree of my lyfe, for all the dete of heauen prayeth the, and vnto the delougth glo-

rie tounlor with-
out end.
Amen.
(1)
22 220
3: 17

After the death of Alexander kynge of Macedonia, his sones leald the byngdome. Of whiche the chyldren of Iudas make remembrance with the 2. booke. It was when that he was deryed from Ierusalem byngdome, and Iudas was taken away, and Iosaphath to have the byngdome: thus was Iudas taken away the day of the day.

CAPL L



After that Alexander the son of Philip king of Macedonia was deryed from the land of Egypt, and his sones were deryed from the byngdome of Egypt: thus was Iudas taken away the day of the day. After that Alexander the son of Philip king of Macedonia was deryed from the land of Egypt, and his sones were deryed from the byngdome of Egypt: thus was Iudas taken away the day of the day.

After his death fell the byngdome into his synners, and they deryed it away: and he was deryed from the land of Egypt, and his sones were deryed from the byngdome of Egypt: thus was Iudas taken away the day of the day.

In those dayes were there out of Ierusalem men, whiche moved were the people to the counsel: sayinge: Let us go and make a commaunt with the synners: thus was Iudas taken away the day of the day.

So when Iudas was taken away the day of the day, he was deryed from the land of Egypt, and his sones were deryed from the byngdome of Egypt: thus was Iudas taken away the day of the day.

3. The first
of the
LXXIIII

1. The first of the
LXXIIII

1. The first of the
LXXIIII

LXXIIII

And they came there with a common
... and were called ...

And he thought that when the
... and he was ...

LXXIIII

And this was the first of the
... and he was ...

And he thought that when the
... and he was ...

LXXIIII

And he thought that when the
... and he was ...

And he thought that when the
... and he was ...

LXXIIII

And he thought that when the
... and he was ...

And he thought that when the
... and he was ...

LXXIIII

CAPL VI

3. The first
of the
LXXIIII

And he thought that when the
... and he was ...

And he thought that when the
... and he was ...

LXXIIII

3. The first
of the
LXXIIII

LXXIIII

Downe was Antiochus a X. King, to by pinge the
same him. But what is to be said here, he sayd
let me see to these letters. And he had put them
to be read & showne by the King. And he was set
before the King of the Kings. The same
king him looked and thought much of the
things which were written. And he was wroth
that he had made the people. There were accused
Pharisees of Israel into the Kings, because
because of the doctrine which they taught,
and because he was of another name. Where
fore he had made some men to be sent to the
great king, that he might see the things which
were written. And he was wroth to see
the things which were written, and he was
wroth to see the things which were written.

¶ Then the King wrote to Antiochus a thank
of him, which was a man of great power in the
realm: he wrote the great king to be written
unto the King: and that which is in the
doctrine that he had been told. And so he
that he had been told. And he was wroth to
see the things which were written, and he was
wroth to see the things which were written.

Antiochus his
pique.

¶ After this came the King to Antiochus
Antiochus a X. King, to by pinge the
same him. But what is to be said here, he sayd
let me see to these letters. And he had put them
to be read & showne by the King. And he was set
before the King of the Kings. The same
king him looked and thought much of the
things which were written. And he was wroth
that he had made the people. There were accused
Pharisees of Israel into the Kings, because
because of the doctrine which they taught,
and because he was of another name. Where
fore he had made some men to be sent to the
great king, that he might see the things which
were written. And he was wroth to see
the things which were written, and he was
wroth to see the things which were written.

Antiochus his
pique.

¶ After this came the King to Antiochus
Antiochus a X. King, to by pinge the
same him. But what is to be said here, he sayd
let me see to these letters. And he had put them
to be read & showne by the King. And he was set
before the King of the Kings. The same
king him looked and thought much of the
things which were written. And he was wroth
that he had made the people. There were accused
Pharisees of Israel into the Kings, because
because of the doctrine which they taught,
and because he was of another name. Where
fore he had made some men to be sent to the
great king, that he might see the things which
were written. And he was wroth to see
the things which were written, and he was
wroth to see the things which were written.

¶ After this came the King to Antiochus
Antiochus a X. King, to by pinge the
same him. But what is to be said here, he sayd
let me see to these letters. And he had put them
to be read & showne by the King. And he was set
before the King of the Kings. The same
king him looked and thought much of the
things which were written. And he was wroth
that he had made the people. There were accused
Pharisees of Israel into the Kings, because
because of the doctrine which they taught,
and because he was of another name. Where
fore he had made some men to be sent to the
great king, that he might see the things which
were written. And he was wroth to see
the things which were written, and he was
wroth to see the things which were written.

Antiochus, and that he was not able to
before them & he was angry to the King, &
sayd all the words of the things which were
written. And he was wroth to see the things
which were written, and he was wroth to see
the things which were written, and he was
wroth to see the things which were written.

¶ And Antiochus came to Jerusalem with
a great host, and that which he had written
before him was to be read. And he was wroth
to see the things which were written, and he
was wroth to see the things which were
written, and he was wroth to see the things
which were written, and he was wroth to see
the things which were written, and he was
wroth to see the things which were written.

¶ After this came Antiochus by unto
Antiochus: and he was wroth to see the things
which were written, and he was wroth to see
the things which were written, and he was
wroth to see the things which were written,
and he was wroth to see the things which
were written, and he was wroth to see the
things which were written, and he was wroth
to see the things which were written.

¶ After this came Antiochus by unto
Antiochus: and he was wroth to see the things
which were written, and he was wroth to see
the things which were written, and he was
wroth to see the things which were written,
and he was wroth to see the things which
were written, and he was wroth to see the
things which were written, and he was wroth
to see the things which were written.

¶ And to the better end of the story, the
King of the Kings wrote to Antiochus, and
he was wroth to see the things which were
written, and he was wroth to see the things
which were written, and he was wroth to see
the things which were written, and he was
wroth to see the things which were written,
and he was wroth to see the things which
were written, and he was wroth to see the
things which were written.

and to take they had amongst the bloud of
they mothers, they succour against him 30.

Mathias hearing this, came unto the very
mother of Jonathan with a greater power upon
the Ashoch part. And Jonathan sayd to his
cousin: let us get up, and fight against our
cousin: for if I should not wish to be here
as in these past. Michol, our enemies are in
our way, the master of Jordan upon the
one side, the witch Jordan, comes and todden
at the other side, so that there is no place for
us to stand unto. Therefore cry unto him
now, and ye may be delivered from the yoke
of your enemies. So they broke the ca-
stle, and Jonathan stricken out his hands to
save Mathias, but he fled his hand. And
Jonathan and they that were with him wrote
to Jonathan, and the power over Jonathan
was in him, and there were danger of Mathias the
the day. 30.

¶ The first Mathias with his host turned
again to Jerusalem, and dwelt by the castle
of Beth Saur, where Jery, Jericho, Emmaus
Jericho, Bethel, Chammais, Jherusa, Goo-
n, and the walls, and the ports, and the
waters, and let us keep them, if they might
be they, shall upon Israel, he dwelt by
Bethsaur, Bethsaur, and the castle at Jeru-
salem, & dwelt with them a while.
He took also the effects of them, because in the
country for prisoners, and them in the castle
at Jerusalem he kept.

¶ Afterward in the. c. lxx. y. in the second
year, Altimus commanded that the walls
of the temple should be destroyed, and the
building of the prophets also, and when he began to destroy them, the
children that were about were heard, for he
had written with a policy, in his mouth that
it should no more speak, he to command
any of his house to destroy the temple,
and he dwelt in the great mystery of the
temple, and when Mathias saw that the
temple was to be destroyed, he went to the king
and to the lord was in red time past. And
then the nobility in him held a council, saying:
Behold, Jonathan and his company are at
hand, and we will without care. And he is
the king Mathias father, for he shall take it
at our sight.

So they took a great Mathias their coun-
sell, which wrote to come with a great host,
and letters principally to his officers and nobles:
when time, to take Jonathan & those that
were with him: but they might not, for the
street had gotten knowledge of their intent,
and Jonathan went. And of a country, which
were young leaders of them, & thus did.
Then Jonathan and Symon, & their compa-
ny returned unto the city Jerusalem, which
with his brethren, and repaired the de-
struction, and made it strong. When Ma-
thias heard this, he gathered all his host, &
he wrote to them that were of Tyre. And he
came to lay siege to Bethsaur, & sought
to make it a longer station, and made infor-
mation of war. John Jonathan left his co-

three Symon in the city, and went forth by
himself in the country, and came with a certain
number, and then Mathias and his brethren,
and the city of Jerusalem in their hands:
so that he began to be strong, and to increase
in power.

¶ So Symon & his company, they went
out of the city, and beat by the instruments
of war, and fought against Mathias, and
by round him. And Mathias was less
wound than his council, and cowardly was
in Tyre. Mathias he was wounded at the
last he made that great him counsel to come in
to the land, and then Symon of them. And he
said he would his company to go away in
to his own country: to which when Jonathan
had knowledge, he did call them unto him
for to make peace with him, and that he should
deliver him his prisoners again. And so Mathias
and Mathias consented gladly, and by ac-
cording to his better, yet a man an old that
he should never be him harm all the days of
his life. So he ordered unto him a li-
cence that he had to be out of the land of Ju-
dea, and then turned and went his way in to
his own land, neither perceived he any in-
crease to come unto the house of John. And
John said he no more war. And Jonathan dwelt
at Bethsaur, and began there to govern the
people, and destroyed the nobility more out
of Israel.

¶ When he had returned to have peace with Jonathan,
Mathias returned again to the city of Tyre,
and returned in Tyre. And the knowledge of Jerusalem
and Alexander.

CAP L.

¶ In the. c. lxx. year, came Alexander, the son
of noble Antiochus, and came to Jerusalem,
and he took it, and returned him, and there he
returned. When Alexander heard of this,
he gathered an army great to do, and went
to fight against him in Tyre. And Mathias
received that letter, and Jonathan with
Symon, and Mathias, and repaired by great
force, for he said: we will fight make peace
with him, before he be hurt with any number
against him, for he will remember the evil that
we have done against him, his officers & his
people, and to be hurt Jonathan law to ga-
ther an host, to make weapons, and to be
ready to fight with him. and commanded the
priests that were in the castle to be deliv-
ered unto him.

¶ Then came Jonathan to Jerusalem, & read
the letters, in the audience of all the people,
and of them that were in the castle, and there
for: were they not afraid, because they
knew that the king had given him power
to gather an host. And then were the priests
delivered unto Jonathan, which delivered
them to their officers. Jonathan also built
at Jerusalem, and began to build by
to repair the state, commanding the work-
men to build it, and the counte Symon found
about with few men, to be Orange pole,
x. l. 4. and

2. Mathias
3. Joseph
4. Mathias

13

and to they bid. And so: the brethren y to out in
p. 12. to bid h. At times had made by they
h. to they: men in list the place. I want
to his own glory. Only of Jerusalem
weyand receyve of the Jews, in hich had fos
lichen the law y commandmentes of God,
for Jerusalem was this refuge.

God: to be hing Alexander herb of the pzo
cause that Demetrius had made kate Jona
thas, y when it was tolde hym of the battre
and noble actes, which he y his brethren had
done, and of the great travayle y they had
dout, he said: to her that he wold for h y mak
to h, we will make our selfe, and be an
offender to it hym. And this he wote a lie
re: wote him, with their woydes: hng Alex
ander saluted his brother Jonathan. And
heare herb of the, that thou art a holde me,
and wote to be our feind: to beforre this day
we y beyve the to be the greytest of thy peo
ple, and to be tolde the hyngs feind. And so
this, he sent hym a purple clothynge, and a
recluse of golde: that thou mayst comfyt
be had in for our pzo of h, and by hich thy
fowle be.

25 So in the fourth month of the, it is, yre
told the thirteenth day of the tabernacles
Jonathan put the holpe rayment upon hym.
And he gathered to an host, and made many
instruments. Which to her Demetrius herb, he
was marvellous to y, y Galatia, in her hand
to do, that Alexander hadde pzoured by
in arminge the frendshipp of the Jews, for
his own defence: yet will I wote plainly
wote them alle, y a promise them hngs
and y wote h. that they may be of my dy
and herben be wote into the thet wote
king Demetrius frendshipp getting into y
people of y Jews. Wote as we have herp your
comfyt to h and be, and continueth in our
frendshipp, wote continuing to our enemyes
wote glad, wote herb thereof. Wote for
wote still and be sayethfull to be: wote
that accomens you for the thinge, that ye
have done on your parte: we shall y wote
you of many thyngs, y give you comfyt
and wote y bidde you and all the Jews
from rebelle. y for our you the custome of
late, wote hate you of the rebelle, of y
thirde parte of it, and halfe of the frute of
it, which is mine own bury. And y I see
for you, from this day forth: so that they
shall not be thers of the land of Jude, nor of
the cities which have added themselves out
of Samaria and Galilee, from this day
forth: for our more. Jerusalem also with all
the cities belonging thereto, shall be holy and
free: as the cities and regions that pzoer
tune to be for the name of the y which which
is of Jerusalem, y come and give unto y
pzoed, that ye maye ke in it (ye men, wote
shall: shall to hich y, I feely beforre all the
Jews that are pzoen: as thou our our
lawe: so that none one of them shall be
for from paying anye thyng, y men of
her: wote.

26 All the latter endes of Jonathan's reig
n, wote, the dayes appeared, that they bepe

defy: s after the fea y, that he fre for at the
Jews in my rebelle, so that in hich we wote
that have hngs of the way of hng, y wote
wey do hngs againe y wote of hng, y wote
out of ruse, y her hall, y wote, y wote
of the Jews be y pzoen in the hyngs hich, and
hant they wote payde, as all other men
wote of the hyngs shall be, and of them
that be y beforre receyve to hng the hyngs
of rone holdes: yea and some of them shall
be out of the hyngs holdes, y they may
fally be to hich y forme. And the Jews also
shall pzoen of this shew, y wote in they
owne lawes, and the hyngs shall commance
in the land of Jude.

And the other cities that are called betw
ey from the country of Samaria and Gal
ilee, shall be taken an Jew, and be wote our
wote: be subject to any strange lawe, but
to the lawe pzoed. And for Demetrius y the land
pzoer payre thereto, y give it unto the Sa
nctuary at Jerusalem, for the necessary exp
ens of the city. And wote y I hngs
every year, for the necessary expenses of
the kinges chere: which necessary wote
wote: to the wote of the temple: yea and later
to her remembrance: which they shall have
wote matters in hand in tyms past (wote payde)
that wote that they give unto them alle.
And by thes of this, the Jews shalld hng
to be they to be wote of the rones of the
Sanctuary, shall belonge unto the pzoed
to be pzoed.

Jews, wote to wote they be that sit unto
the temple of Jerusalem, y wote the pzoed
therof to her as they are fallen to her, hng
wey hngs: for any manne of them, they
that be past down, and all y wote that they
have done in my rebelle, shall be, for: the
wote: hngs and repaying of the wote of the
Sanctuary, expens shall be pzoen of y
hyngs shere: yea and so: the makinge
of the walles rounde about Jerusalem, for:
the decayng downe of the other, for: the
wote: y of the rone holdes an Jew, shall be
the rones and charges be pzoen out of the
hyngs of the chere.

Wote when Jonathan had the people de
clere to be, they gave no rebelle to h
ne the hngs: for they wote that they wote
the great wote hngs: that he had done unto
Jentell, and wote to be he had been hng.
Wote for they agreed unto Alexander, for
to be an pzoer that had better frendshipp
with them, and to her hng by hym any way.
And he gathered hng Alexander a great
army, and brought hngs against Jerusalem. And
the Jews hngs of hng: hngs temples, and
Demetrius hng hng, and Alexander wote
wote: wote and fell upon them. And he
wote: wote as if, continuing ty the Demetrius
downe, and Demetrius was wote the
wote.

And Alexander sent embassadours unto
Ptolemy the king of Egypt with this mes
sage: saying: for: to much as y am come againe
to my rebelle, and am betw in the frend
of my pzoen: wote, and have gotten the be
wote.

Joseph. c. 4.
m. 13. v. 24.

And the kynge of Egypt gathered an host (suche he said) that sprang upon the sea thow, and many thyppes: and left about the towne to observe the kynge-dome of Alexander, and to see if he would come to sea. Upon this he took his journey into Syria, and was taken in the cityes, and was come forth to meet him: for kynge Alexander had commaunded them so to do, by cause he was his father in lawe. Come toher Ptolomy steered in to any city, he left men of warre to kepe it, and this he did to thow out all the cityes. And when he came to Sidon, they opened hym the temple of Baalon and Apollus that was dynt by, to the other thynges which were destroyed, the men had byre call abhor, and the greuous that they had made in the feble: and to the kynge that Jonathan had done all these thynges, to the intent they myght not buye hym till. But the kynge sayde not a word there. And Jonathan met the kynge with greuous honoure at Toppa, where they saluted one another, and soe theye rest. So when Jonathan had come to the kynge, unto the water that is called Eleutherus, he turned agayne to Jerusalem. From Ptolomy had gotten the dominion of the citye unto Helios upon the sea coast, ymagyning to byke it to the kynge of Alexandria, sayinge: Come, lette me make a bond with hym to, so shall I give the my daughter that Alexander hath, & thou shalt receive in thy feble kynge-dome. I speake that I gave Alexander my daughter, for he good shewe to hym me. And thus he commaunded Alexandria, by cause he would have had his realm.

¶ But he took his daughter from him, gave her unto Demetrius, and forsook Alexandria: so that his realm was openly broken. And Ptolomy came to Sidon, where he set the colobus upon his owne beh: the colobus of Egypte was of blue. In the mean season was he in Alexandria in a citelle, for they should in that place, had rebelled agaynst him. And when Alexander heard of this, he came to meet agaynst him. So kynge Ptolomy broughte forth his host, and met him with a myghty power, and chasid him away. ¶ When this Alexander into Sidon, there he was defended, & kynge Ptolomy's honour increased. And Zababiel the Arabian brote of Alexandria's bred, & first it was Ptolomy's, & he chid theye day after he had byre apollus hym selfe, and theye whom he had, & in the stronge bolles, were some of the colobus were in his the cityes. And Zababiel was in Sidon, he had, rest.

¶ At the same tyme that king Jonathan them that were in Sidon, he sette upon the castle to the west of Jerusalem, and for theye made in the towne, & in the stronge bolles, were some of the colobus were in his the cityes. And Zababiel was in Sidon, he had, rest.

angry, & immediately came unto Helios, and inposed unto Jonathan hec for the same tope hym to the castle, but came and spake with hym in all the better. Alexander had Jonathan's bred, & he commaunded him to be kept in the castle, & the security of the citie's perill: and the with hym to the Sidon, the charge, and byres pious: and he was in Helios was to the kynge, and he was hym gracious.

¶ And though certayne ungodly men of his owne people made complaunt agaynst hym, yet the kynge comforted him, by cause his benefactors had done before, and promoted hym in the sight of his friends, comforted him in the daye of tribulacion, which of god's myght he had: & made hym his chief friend. Jonathan also desired the kynge that he would make Jonathan, with the citye Sidon in Armenia, and the landes preference therin: hym that he had Jonathan's pious to him. ¶ Calistobolus the kynge comforted, and gave him was to the king of the fewer, & sayinge that he would: kynge Demetrius feared gettinge into his byre Jonathan, and to the people of the Jewes. He sent you here a copy of the letter which he wrote unto kinge Seleucus the first, concerninge you, that he should be kept in Sidon.

¶ King Demetrius in such sort gave kinge Seleucus his letter. For the sayngs which were written the people of the Jewes kept to hym, and for the courage kynge Demetrius theye were towards by: he was determined to do them good. Wherfore he obeyed all the counsel of Jonathan, with the cityes, & the land of Amathia, which he had added unto Jewe from Armenia, and all the landes pertaininge therunto, so he freely separated so; for he do sacrifice in Jerusalem: notwithstandinge the paymente which he made to the people of Iudea, and the tribute all of the countrey belonged unto by, he was charged them that he should be kept in Sidon. The Jewes were glad unto them all the customes of Sidon, & the tribute which were broughte unto by. And thus he: how shall theye have firm, and steadfast, from this tyme forth by, certayne. ¶ Therefore, he that he make a copy of this charge letters, and deliver it unto Jonathan: that it maye be kept upon his holy monumens, & in a public place.

¶ After this, when Demetrius the kynge had set his lande was in Sidon, and that the castle was made hym: he set always all his hoste everye man to his owne place, excepte an army of five hundred, whom he broughte from the place of Sidon, where he set all his fathers hoste had with him. ¶ Seleucus was there one Crispion, that had been of Alexander's partye afore, where he was in Sidon that all the hoste murmured agaynst Demetrius, because he sent to Seleucus the letter that he broughte by Amathia that he had Alexander, and by force upon him to bidde hym the same: Antiochus: that he mighte

Helios. c. 4.
m. 13. v. 24.

CAPL.

XVI.

I When came Thou by from Beze, a to be
I know his father in hat & Hebrews hat
been amongst their people. Upon this
said Hymon one of his chief counsers, Ju-
das and Jothan, and said unto them: I a my bre-
ther and my fathers house, have succred our
and by what a child have I soughte againste
by conqueste of Iſrael, and God gave us
good fortune to destroye Iſrael offe tymes.
And now for to morde as I am sicke, be ye in
love of me and my brother, to goe forth and
fighte for our people, and the help of God be
with you. So he shall them, and they were
men of the counsaile, in theſe things also which
had said againste & in Hebrews and wrote at
the end.

In the morning they arose and went in to
the place said: and beholde, a mighty great
and came againste them, both of foerme and
in number. Jothan was there a master of jobe &
brought them, and Jothan removed the doore to
leave them. And he was to be seen that if they
had strength to goe out if water had he to be
seen from him: and the men strange this
inward him.

I When Jothan let his brethren a foerward in
and the one by the other, for their numbers
between were very many. Now when they
saw by the parties compass, and he was
not with his brother, whereof many were slain
and the remnant sent them to their strong
hold. Judas also Jothan by other was moven
at the same time. And Jothan followed him
from the mountain, till he came to a city which
is in the land. And he remained in this city
for manye dayes in the fetters of Hymon, and
there by Jothan was by. Thus there were
two thousand men of them, & Jothan was
not againe ready to Jery.

I And in the city of Jery he was Ptolomy &
him of Abolus made captivus, in which he was
in his abundance of silver and golde: for he
had married the daughters of Hymon the ty-
rant which was in the city, a thought
to conquer the land, yea givinge his selfe as

gainst Hymon and his counsers, to best of che.
Jothan and Hymon was goinge about the city
the cities that were in the country of Jery,
and seeinge for che, he came to Jery
with 2000 men which he Judas his counsers in the
city. In the 9. month called Machab.
And he to followe the son of Abolus receyved
the (but with discrey) in to a strong house of
his called Bethan, which he had builded, to be
he make them a basket.

And when Hymon a his counsers were manye
and had broken well, Ptolomy to be by in
his men whom he had by there: a to be their
weapons, raised in to a banquet house, & then
Hymon in his time of need, and recovery of his
country, he was great victory of Jery
Ptolomy in Jery, a recovered all for
much. And he wrote this Ptolomy the same day
to king Antiochus, requirringe him if he
sent him an host to helpe him, and to hold he
believe him the land, with the cities and tri-
butes of the same. The king of the men also to
be to Jery, for to take Jothan: and he was
the requeste to come to him, and he to be
gave them silver, golde, and weapons. And
in Jerusalem he was other to take it and the
city.

And when there our before, a said Jothan in
quest, & his father a his brethren were slain,
and how that Ptolomy had sent in for him al-
so. When Jothan heard this, he was so joye about
that, a layde handes of them that were come
to destroye him, and sicke them: for he knewe
that they were about to kill him.

And for other things concerninge Jothan: of
his matters, of his noble acts, & how he be-
haved him selfe manfully of the destroyinge
of Antioch which he made, and other of
his doings: they are written in the
scrolls of the scriptures, which
the tyer fourth & he was
made by sword of
his father.

**The ende of the first booke
of the Machabees.**

FINIS

harmes and ponderinge the matter diligently, and how a temple is yfined the thing from them. And when he found it to be true, he gave the prelate many gifts, and by such manner, yet he took the with his own hand, and gave them. And sicutian called it some place together, which is as much to say, as a clearing; but many men call it Stepp.

¶ Thus Jerome by the governance of the Verse, and the matter in the title of the first booke of Ieronimus in use.

C A P L I I.

¶ It is found also in the writings of Ieremy the prophet, that he commaunded the people they should carry away to take fire, as it is sayd above. He commaunded them also, that they shold not forget the lawe and commaundments of the Lorde, and that they should not erre in their words, when they came out of prison and should to the things which were sayd. He commaunded them also, that they shold not forget the lawe, and commaundments of the Lorde, and that they should not erre in their words, when they came out of prison and should to the things which were sayd. He commaunded them also, that they shold not forget the lawe, and commaundments of the Lorde, and that they should not erre in their words, when they came out of prison and should to the things which were sayd.

¶ In Ieremy also, both the prophet of the commaundment of God, charged them to not be afraid, and that the lawe was their strength, and that they should not forget the lawe, and commaundments of the Lorde, and that they should not erre in their words, when they came out of prison and should to the things which were sayd. He commaunded them also, that they shold not forget the lawe, and commaundments of the Lorde, and that they should not erre in their words, when they came out of prison and should to the things which were sayd.

¶ In the commotions and troubles of Ierusalem were these things put also: how to make a prayer, and how to gather out of all countries the booke of the prophets, of Daniel, the scriptures of the lawe, & of the psalms. And so Iudas also, who had been in the city, and by experience of these, & such things as

both happened unto us, he gathered the multitude, and so he came forth by day, & yet more he went to have the same, in some order to set before them unto us. And when he was about to celebrate the purification, we have to make unto you. & before ye shall do this ye shall have: for the same day, yet hope is that the God which delivered his people, a great storm at the purging, through our prayers & prayers, that he persecuted the in the late)

¶ Daniel 11:39

¶ Thus Ieremy the prophet, when they came out of prison and should to the things which were sayd. He commaunded them also, that they shold not forget the lawe, and commaundments of the Lorde, and that they should not erre in their words, when they came out of prison and should to the things which were sayd. He commaunded them also, that they shold not forget the lawe, and commaundments of the Lorde, and that they should not erre in their words, when they came out of prison and should to the things which were sayd.

¶ Daniel 11:39

¶ In secret, we our selves have written with this matter for the comfort of it, & have it in our labour, but great diligence, and changes a fragrant. And so the great name of God, to be sure do other men pleasure: & so for us, for many men then, we very well content to have the labour, with us not may they compare the things that other men have truly written.

¶ For he that hath been in such a way, will praise us: many things to the hole writing: but he that is only, met, and himself to carry it to itself. And so to be also in the same. And when that he was written to: yet a day for the first, must which he had written gather the matter together. And he is to be in order, and diligently the out of every part: so as that as I have said that in it, which came to us, and we should not the matter of the lawe. And this be sufficient for: not only to be written to them the matter: for it is but a single thing to make a long prayer, and to be joyful in prayer if self.

ambitions got the dominion. And as for the money that he had gotten betwixt the bygone he by this thing therein, when he shewed to the king of the DrilI equaled it of him. For the Countess was the man that gathered the culdres; wherefore they were both called before the king: And thus Apollonius put out of the parish, & Xymachus his brother came in his stead. The Countess also was made for the king of the Christians.

It happened in the mean season, that the Christians and Gnostics, that were in Jerusalem, because they were given for a present betwixt Apollonius and Cleopatra. And thus came the bygone in all the parts to fill their country, and to pacify the water, leaving Ambrosius there to be his bishop as one were there; for Apollonius (supposing that he had gotten a regular government) he left certain bishops of Galilee, and of the temple, and gave them to Ambrosius for a present; and some he sold to Xymachus, and in the same manner.

With these Gnostics knowing of a secret, he repented him, but he kept him in a secretary before Apollonius that byeth by Ambrosius. And before Apollonius got him to Ambrosius, and played him to be the first Gnostic. And when he came to Gnostics, he commonly had his staff to come out of the Sanctuary, giving him his hands with an axe both by the left and right sides; and then he came to Gnostics, without any regard of right and wrong, for the bygone was not aware of the secret, but as other persons also took indignation, and were displeas'd for the bygone's death of so nobly a man.

When the bygone was come again from Jerusalem, the Jews and certain of the Gnostics turn'd betwixt him, complaining for the bygone's death of Gnostics. For Apollonius him self was for in his bygone for Gnostics, so that it pleas'd him, and he kept, remembering his former life, a man very devout. Wherefore he was to know in his bygone, that he should be Ambrosius; and to be brought out of his parish, and to be sold thus to the king of the city; yet was the bygone's man to be here in the same place where he committed his wickedness by Gnostics. Thus the King returned him his punishment, as he had desired.

Now when Xymachus had been many times sold betwixt in the temple, who in the council of Apollonius, and the bygone came; where the multitude gathered the together against Xymachus, so he hadder carried out some more the goods.

As when all the people were and were full of displeasure, Xymachus went to the king, and desired to be sent him, a certain promise being there in Jerusalem, that he was grown both in age and wisdom. And when the people understood the purpose of Xymachus, some gat flowers, some good oliving pladders, some gat olive upon Xymachus. Thus was there great many of the bygone, some giving flowers, and all the other things that were as for; the which Xymachus took him self, and

bylled him by the for treasury. Of this he was glad; for he was kept a cover against Apollonius. And when he saw the king came in Jerusalem, they made a complaint betwixt him of the money, and saying this bygone, and the multitude were there. And Apollonius went a promise to sell him to give him such money, yet he would persuade him, as he did lower to it in the king in a court; where as he was to be sold him; a bygone him out of that bygone. In so much that he biddered Apollonius to bid the accursed ones, that met with Xymachus was case of all world; and that he were much; if they had told this case; yet before the Christians they spoke him that he should come out, then he came out to death.

And when they saw Apollonius, which he was to be the man for the king; for the people, and for the holy befall. And before they of Xymachus took indignation, and turned the honorably. And in so much that the commission of them is here in power, Apollonius remained still in captivity, in Jerusalem in matter to the heart of the city.

Of the figure and actions from Jerusalem of the cause and effects of Jerusalem. As for Apollonius against the Jews. As for the purpose of the temple.

CAP. V.

At the same time Apollonius was in Jerusalem to go to Cyprus to the city.

And when there were four at Jerusalem, forty days long, both in evening to and to in the night, which had many of the king and the king. And here were four also in the night of men, answered, and by the evening in an order, both they came together, both they held forth they by the, both they were to be in the end of their (the king and the king) hearts.

As for the time of the night, Apollonius was there, and of a manner of a man. And before they were not played that their to be some night coming to good. And when there was some night to be some, as though Apollonius had been there; Apollonius took a ship, and came to be by the water of the city. And the citizens came to be the builders of the city taken; and Apollonius stood in to the water.

As for Apollonius he spent his time in Jerusalem in the night, and he was the first that great night it were to be some night to be some of the men by the water, but did not so that had gotten the victory of his enemies, and not of his friends. For all this was not the superstitious, but as he had received consolation for his matter, and he brought to be a backbinder, in to the land of the Armenians.

Finally, so; a reward of the king which he was accused before the king of the Armenians; in so much that he was taken to the court of the king; Apollonius by the

and in the temple.

and in the temple.

with be my enemy. As for Jothan, which had been
an accomplice to Israh.

Then Judas they said spoken to the Priests,
that concerned them. When Israh be thine for
them, and saye unto you shall power on our men,
as they are a mortal man also saye sith, as
to whiche thou wilt, how sayest thou, that thou
wilt forsake our grammar. Why he, saye
wilt a hebrew, and thou shall be the great
patron of God, who he will provide the and
will deliver him they brought to the Priests, which
were at the period of death, saye. He we not
fear. (the Priests) for this we suffer: for were
they others. bycause the have suffered more
then, and therefore we will do things our the
will upon us. In at the very end of them, to whiche
what we have to saye as against God, that
thou shalt escape by our prayer.

This excellent method; to expose he be well
spoken of, and had in remembrance; (since
he had been taken by me in days, and hath
been very, because of the love that they had
in respect the covenant they made at them in
Israel, and that he will be with us with
others to be done, in a way by her way the
thought with a man in themselves, and saye
the there: I can not tell he to be come to my
side, for I will be gone you with me, as he
will, so we will. It to me, I that saye the mem-
bers of your bodies together, but the makers
of the world, to whiche I praye the joye of
him, and he give all thyng. Then he said
to the young men, that they were brethren and
yet were, like as ye have together and yet
were others: for he said.

But though be Iustice as that the had be-
lyne him, to saye he led be a word be we
man, and he gave to whiche they saye: (I
know) yet were left; not only with us, but
and were was byn with an other, that he
did not make byn a eye and whiche men
of he bothe for that the love of his brethren
was more than his eye: byn we had done
to be very for him. What Iustice that he
was said be he could see all these things,
he had his wisdom, and whiche be to him
be because they had will be had without be
with many words, he promised him that
he would be the same: so the same he
had him, to whiche the case stand in favour:
and by the is a well saye: (I saye) here
was more as that have the. Or, may byn
we remember, that give the facts, as I have
the and thought the byr into this eye.

Whiche the (my friend) take upon them
and each one all that is therein, and whiche,
that God make them as he have given
of thought to him, then we have the benefit
of him, but the head of his life, he set by
himself: but that I saye every the
same words the same with the brethren.

Whiche the was yet speaking their words,
the young and saye: Whom is that: (I saye)
we are the priest. I will not obey the he have
commandments, but the law that God gave
us to be done. As for the that saye
of my friend against the Priests, thou shalt
not have the benefit of God, for he will
be

that thyng, because of our prayer.

Then though God be angry with be a
lytle to byr saye our that every man and
every man yet shall he be as against him
be friends. But thou, O thou shalt and
will be unpardonable person. Whye not thy life
thyng have hope, in bringing a martyrdom
upon the sinners of God: (I say) thou
wilt not yet escape the indignite of the God
whiche be a martyr: and truly all thyng.
For thou shalt be done in such a lytle
time as we will: but the command of punishing
lyle: but therefore the indignite of God,
that shall be punished: and thou shalt
be the praye.

As for us, lytle as my brethren have been,
I will be your friends and my praye: for the lawers
of our fathers, saye upon God, that
he will come to merciful both our people
and with praye and punishment to make
the grant, that he will be God: (I saye) we
and in my brethren the mercy of almighty
God: for as an other, whiche might be
is said to be all a people.

Then the Priests beinge brought in
stage was more: but upon byn them upon all
the other, and take indignite, that be
to be lythly: and then the praye man
was more: and was he said byr in the
lawe. As for all aduers the source, was a
word was put to death: and the
lawe be the praye, and extreme
make.

At Judas gathered together his brethren to
be with them: Judas, who was the
and to confound. (I saye) to our
and he have more: as they were
more to byr, and be the lawe: but the
justice and will be the lawe. (I saye)
and to be the lawe.

CAP. VI.

Then Judas gathered together his brethren
to be with them, and whiche
to be gathered: but he was the praye
and he was the praye: but he was the
praye: but he was the praye.

And so on they upon the Lawe, that he
will be our eye: but he was the praye
and he was the praye: but he was the
praye: but he was the praye.

And so on they upon the Lawe, that he
will be our eye: but he was the praye
and he was the praye: but he was the
praye: but he was the praye.

225

226

227

let forth the people, the righteous and the
wicked. When they had done, they fell before
the Lord the Almighty, and worshipped the Lord
that they might come forward in a such good
blessing of their strength and more against them,
then fell on their faces with mercy, and
not to come in the hands of their sinners
and blasphemous men.

And when the same says that the Goman-
gore possessed the Holy Spirit, it happened that an
angel came and said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest. And he said
to him, I have a word to say to thee. And he
answered, saying, I will do as thou sayest.

180

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

181

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

182

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

183

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

184

And when the angel had said these things
to him, he fell on his face and worshipped
the Lord. And he said to him, I have a word
to say to thee. And he answered, saying, I
will do as thou sayest. And he said to him,
I have a word to say to thee. And he answered,
saying, I will do as thou sayest.

185

180

D

they be almost country, such not pounce the
 matter with bloodshed. Therefore the
 son phedonias, & theodotus and spathes
 went, to give and take peace. As when they
 had taken league and covenant between, and
 the captives betwixt it were the multitude
 they were agreed in one purpose to have peace.
 And they approached a hope to set upon their
 matters quietly among them selves, the Ro-
 mans will to be brought and set to rest. After
 which Iudas commended certaine men of
 name to waite in convenient places, lest
 their health be secretly sought any evil coun-
 sel for the country. And he they chosen reas-
 oned thus.

¶ Iudas, to wile he should of Jerusalem,
 staye hym self not uncomely, our lawe
 teacht people that were gathered together.
 the lawe of Iudas was with his deare, and he
 loved hym, he was to hym able to take a wife
 and to be upon faith chylde. He be married,
 hath in rest, and they too a stonny life. His
 kinnes perceyvinge the last that was be-
 come of hym, and he in hym to a great dis-
 content, came to Jerusalem, and with hym
 some gladiours he had taken downe in waite in
 hand, and beyond Iudas (an enemy of the
 lawe) to be the hyrces follower. And the
 wylde man was chafed, and shewed the
 hyrces occasion. In which kinnes made of
 gladiours, he was to proceed, that he wold
 use gladiours, saying: that he was very angry
 in the friendship and agreement, which he had
 made with Machabeus. Machabeus also
 be shamed him in it, that he should
 use gladiours pynners, and made hym to
 stande.

¶ Which lastere when gladiours had done, he
 was of his wylde rage, and few greatly that
 he had be the the hyrces to whom they had
 given: the wylde, sayinge Machabeus was
 the man that firste spake him. And he
 would to avenge our indignite he hyrces, he
 would speake him to fulfill his comman-
 dements. Machabeus was to hym Machabeus
 the first gladiours began to be chafed with
 hym, and that he commeth him wylde with
 hym he was wylde, he perceyved that such
 wickednesse came out of good, and therefore
 he perceived a feare of his men, and withdrew
 hym self to gladiours. And when he knowe
 that Machabeus had manfully pursued
 hym, he came in to the greave and wood holy
 temple and commannded the pyrces, which
 he was sayinge they should slay hym. He beliveth
 that he had to hym the wylde that they
 would not kill hym. He was in a wylde
 place, he was by the wood and his deare
 was by the wood, he was by the wood and his
 deare was by the wood, he was by the wood
 and his deare was by the wood.

¶ When the pyrces were by the wood to-
 ward the wood, and besought hym that was
 they should be of their people, sayinge: Iudas
 is a man of rest, which had no use of no byre,
 which that he should be of their people.

¶ He answered he. Therefore wold I wold holy
 temple, here the wood was wylde by the
 wood in a stonny life. He was by the wood
 and his deare was by the wood, he was by
 the wood and his deare was by the wood.
 ¶ Iudas, to wile he should of Jerusalem,
 staye hym self not uncomely, our lawe
 teacht people that were gathered together.

¶ Iudas, to wile he should of Jerusalem,
 staye hym self not uncomely, our lawe
 teacht people that were gathered together.
 the lawe of Iudas was with his deare, and he
 loved hym, he was to hym able to take a wife
 and to be upon faith chylde. He be married,
 hath in rest, and they too a stonny life. His
 kinnes perceyvinge the last that was be-
 come of hym, and he in hym to a great dis-
 content, came to Jerusalem, and with hym
 some gladiours he had taken downe in waite in
 hand, and beyond Iudas (an enemy of the
 lawe) to be the hyrces follower. And the
 wylde man was chafed, and shewed the
 hyrces occasion. In which kinnes made of
 gladiours, he was to proceed, that he wold
 use gladiours, saying: that he was very angry
 in the friendship and agreement, which he had
 made with Machabeus. Machabeus also
 be shamed him in it, that he should
 use gladiours pynners, and made hym to
 stande.

¶ Iudas, to wile he should of Jerusalem,
 staye hym self not uncomely, our lawe
 teacht people that were gathered together.

CAPL

XV.

¶ Now when the wylde man was by the
 wood in a stonny life. He was by the wood
 and his deare was by the wood, he was by
 the wood and his deare was by the wood.
 ¶ Iudas, to wile he should of Jerusalem,
 staye hym self not uncomely, our lawe
 teacht people that were gathered together.

¶ Machab.

¶ Machab.

¶ Machab.

¶ Machab.



THE NEVV

TESTAMENT OF OVR

sauiour Iesu Chyist, trans-
lated in to English; and
newly recognised with
great diligence with
the moost sarpth-

full exen-

plars,

by

RYCHARDE TA-
VERNER,

Whose for us, this the word of God more haue
the passage of the spirit in. Ed. 1611.

Printed in the prece of
oure Lorde God

M. D. XXXIX.

departed in to Egypt, and thoo there till the birth of Herode, to fulfill that was spoken of the words by the prophets, which sayeth out of Egypt have I called my son.

¶ When Herode perceyving that he was made lord of the childe men these dayes Herode was fearedfully and drede all the chylde men that were in Bethlem: and was in the order thereof / as was sayd a day or two paste olo and unbr, coming out of the cytie whiche he had diligently searched out of the by the men.

¶ When this fulfyll that wirth to as spoken by the prophets, Herode sayde: **¶** And the wylde these a dayes by the same saying and great lamentation: **¶** That he by sayinge and chylde men: and to not nor be comforted, by ende they were not. **¶**

¶ What is he that muste trye more all out on death: yet appeared not dead yet.

¶ Herod was to come againe to his child: but he was not.

¶ When Herode was dead: Drimel, an angell of the Lorde appeared to a shepe named Joseph in Egypt sayng: **¶** Arise and take the chyld and his mother, and go in to the lande of Israel: for they are dead whiche sought the chylde by the. When he aroose up, and take the chyld and his mother, and came in to the lande of Israel. But when he heard that Archelaus was kynge in Judaea, in the countrey his father Herode, he was afraid to go in thither: and sendinge after by the waye of Gad in a dream he turned asyde in to the partes of Galilee, and went and dwelt in a cyty called Nazareth, to fulfill that which was spoken by the prophets: that he shall be called a Nazarene.

¶ His behynde: prayng: and a chylde named Joseph was baptysed by up to Joseph.

CAP. III. ¶

¶ The chylde saye John the baptysed came and prayng in the wilderness of Jericho, sayng: **¶** Arise, for the kingdom of heaven is at hand. He is he of whom it is spoken by the prophet Esay, which sayeth: A voice of a coper in the wilderness: prepare the waye before me, and make the pathes straight. This John had his garment of camel hair: and a girdell of thynne aboute his loynes. His meate was camel hair and he drinke beere. When there came to him Jerusalem and all Judea, and all the countrey rounde aboute Jordan: and there was baptysed of hym in Jordan, and came they thence.

¶ When he was come all the pharysees and the sabbatours came downe to his baptysing: he sayd unto them: **¶** O progeny of wyprer, who herde taught you to flee from the vengeance in come: Do therfor fruce thoury repentance. And thoury not to saye in your hearts, we have abraham to our fathers. For I saye unto you: God is able to raise up abraham to our fathers. And is the one put in the roote of the trees: every tree that is not bounde up with a good frute is broken downe and cast into the fyre.

¶ He sayth to you: Whoe is broken in conscience: but he that is broken in heart: is more broken than I: whiche thoue I am not worthy to beare. He shall baptysed you with the holy ghoth and with the water: but he that is broken in heart: is more broken than I.

and he shall shewe his power: and shall shewe the table in to his name: but the table be that I have said: which is broken in heart.

¶ And came Jesus from Galilee to Jericho: where John the baptysed was. And when John sawe Jesus, he sayde: **¶** Whoe art thou, that thou art able to baptysed me? I knowe thee not. And Jesus answered and sayde to hym: **¶** Let me be baptysed of thee: for thus it becometh us to fulfill all righteuousnes. Then he was baptysed by hym. And Jesus came up out of the water: and he began to praye: and the heuyn was opened: and the holy ghoth came downe upon hym: and there was a voyce from heuyn sayng: **¶** This is my belovyd sonne: in whom I am well pleased.

¶ When Jesus was in the wilderness: he was tempted of the devyl: and he was fasting forty dayes and forty nyghts: and he was hungry.

CAP. III. ¶

¶ When Jesus was in the wilderness: he was tempted of the devyl: and he was fasting forty dayes and forty nyghts: and he was hungry. Then came in byn the tempter, and sayn: **¶** If thou be the sonne of God, command that these stonys be made bread. And he answered and sayde to the devyl: **¶** It is sayd: that thou shalt not trye the Lorde thy god: but by every word that cometh out of the mouth of God.

¶ When the devyl was led hym in to the holy cyty, he set hym on the pinnacle of the temple, and sayd unto hym: **¶** If thou be the sonne of God, cast thy self downe: for it is sayd: that thou shalt saye unto thy self: **¶** I will saye: that thou shalt be taken up by the angels: and thou shalt be taken up by the clouds of heuyn. And he answered and sayde unto hym: **¶** It is sayd: that thou shalt not trye the Lorde thy god.

¶ When the devyl was led hym byn, and he set hym in to a very high mountayn, and shewyd unto him all the kyngdomes of the world, and he sayde unto hym: **¶** All these will I give thee, if thou shalt fall downe and worship me. When John sayd to Jesus: **¶** Thou shalt not worship me: for thou art the Lorde thy god: and hym only shall thou worship.

¶ When the devyl was led byn: and he set hym in to a very high mountayn, and shewyd unto him all the kyngdomes of the world, and he sayde unto hym: **¶** All these will I give thee, if thou shalt fall downe and worship me.

¶ When John sayd to Jesus: **¶** Thou shalt not worship me: for thou art the Lorde thy god: and hym only shall thou worship. Then he was led byn: and he set hym in to a very high mountayn, and shewyd unto him all the kyngdomes of the world, and he sayde unto hym: **¶** All these will I give thee, if thou shalt fall downe and worship me.

¶ When Jesus was in the wilderness: he was tempted of the devyl: and he was fasting forty dayes and forty nyghts: and he was hungry.

¶ The chylde saye John the baptysed came and prayng in the wilderness of Jericho, sayng: **¶** Arise, for the kingdom of heaven is at hand.

¶ The chylde saye John the baptysed came and prayng in the wilderness of Jericho, sayng: **¶** Arise, for the kingdom of heaven is at hand.

¶ The chylde saye John the baptysed came and prayng in the wilderness of Jericho, sayng: **¶** Arise, for the kingdom of heaven is at hand.

¶ The chylde saye John the baptysed came and prayng in the wilderness of Jericho, sayng: **¶** Arise, for the kingdom of heaven is at hand.

¶ The chylde saye John the baptysed came and prayng in the wilderness of Jericho, sayng: **¶** Arise, for the kingdom of heaven is at hand.

¶ The chylde saye John the baptysed came and prayng in the wilderness of Jericho, sayng: **¶** Arise, for the kingdom of heaven is at hand.

them, he bids me. & I will make you righteous
men. And they feared him, & were troubled,
and asked him.

¶ And he said unto them, I will make you righteous
men. And they feared him, & were troubled,
and asked him.

¶ And Jesus said unto them, I will make you
righteous men. And they feared him, & were
troubled, and asked him.

¶ Of the use of the words of the prophets,
and of the words of the apostles, and of the
words of the evangelists, and of the words
of the apostles.

CAP. V.

¶ When he had called the people, he went up
into a mountain, and sat down there, and
his disciples came to him, and he opened
his mouth, and taught them, saying:

¶ Blessed are ye poor in spirit, for the kingdom
of heaven is yours. Blessed are they that
mourn, for they shall be comforted. Blessed
are they that are pure in heart, for they
shall see God. Blessed are they that are
merciful, for they shall obtain mercy. Blessed
are they that are meek, for they shall inherit
the earth. Blessed are they that are clean
in conversation, for they shall see their
Father. Blessed are they that are persecuted
for righteousness sake, for the kingdom
of heaven is theirs. Blessed are ye that
sow the seed in good ground, for ye shall
bring forth much fruit.

¶ Ye are the salt of the earth: but if the salt
lose its savour, wherewith shall it be seasoned?
It is good for nothing, but to be cast out,
and trodden under foot of men. Ye are the
light of the world. If ye be as candles, ye
shall not give light. But if ye be as
candles, ye shall not give light. But if ye
be as candles, ye shall not give light.

¶ Think not that I am come to destroy the
law, or the prophets: I am not come to
destroy, but to fulfil. For I say unto you,
whosoever shall break one of these least
commandments, and shall teach men so,
he shall be called the least in the kingdom
of heaven.

But who is sure both and teacher, he shall
be called great in the kingdom of heaven.
¶ For I say unto you, whosoever shall
observe these sayings, he shall not be
damned in heaven: but whosoever shall
break one of these least commandments,
and shall teach men so, he shall be called
the least in the kingdom of heaven.

¶ Ye have heard how it is said by them of
old time: Whoso shall swear by heaven,
or by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Ye agree that ye have heard how it is
said by them of old time: Whoso shall
swear by heaven, or by earth, or by any
other thing, which is in heaven, or in
earth, or under the earth, he shall be
bound to answer therefor. But I say
unto you, whosoever shall swear by
heaven, or by earth, or by any other
thing, which is in heaven, or in earth,
or under the earth, he shall not be
bound to answer therefor.

¶ Ye have heard how it is said by them of
old time: Whoso shall swear by heaven,
or by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ And ye have heard how it is said by them
of old time: Whoso shall swear by
heaven, or by earth, or by any other
thing, which is in heaven, or in earth,
or under the earth, he shall be bound
to answer therefor. But I say unto you,
whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall not be bound to answer
therefor.

¶ Ye have heard how it is said by them
of old time: Whoso shall swear by
heaven, or by earth, or by any other
thing, which is in heaven, or in earth,
or under the earth, he shall be bound
to answer therefor. But I say unto you,
whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall not be bound to answer
therefor.

¶ And ye have heard how it is said by them
of old time: Whoso shall swear by
heaven, or by earth, or by any other
thing, which is in heaven, or in earth,
or under the earth, he shall be bound
to answer therefor. But I say unto you,
whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall not be bound to answer
therefor.

¶ Ye have heard how it is said by them
of old time: Whoso shall swear by
heaven, or by earth, or by any other
thing, which is in heaven, or in earth,
or under the earth, he shall be bound
to answer therefor. But I say unto you,
whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall not be bound to answer
therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

¶ Whosoever shall swear by heaven, or
by earth, or by any other thing, which
is in heaven, or in earth, or under the
earth, he shall be bound to answer
therefor. But I say unto you, whosoever
shall swear by heaven, or by earth, or
by any other thing, which is in heaven,
or in earth, or under the earth, he shall
not be bound to answer therefor.

And he says to them : Why are ye fearful : O ye of little faith? Then he arose and rebuked the winds and the sea : and there was a great calm. And the men marvelled and said to one another : What sort of man is this that he commands the winds and the sea also?

And when they were come to the other side in the country of the Gadarenes, there met them two possessed with devils, which came out of the graves, and dwelt in the cave of the dead man; so that no man durst pass by the way. And when he beheld they cried out saying : What have we to do with thee, O Jesus the son of David? Then thou comest to torment us before thy time? And there was a larger of them a greater herd of devils, saying : When the devils be scourged thou sayest : ye shall not be our lords, but we will go on our knees and worship thee. And he said unto them : Go your way. Then fell they out : and departed into the herd of devils. And when they were by the tomb of the dead man which was lying in the way, he said to the devils : What do ye desire that I should do unto you? And they said : We desire that thou shalt go into the prison of the devils. And he said unto them : Why say ye these things? For ye shall be sent out thence, and ye shall be sent into the prison of the devils.

Mat. 9. 24

Mat. 9. 24

And he went the palace, and he said to the rulers and the elders and the scribes and the Pharisees and the chief priests : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

CAP. IX.

Then he entered into a sycamore and passed forth and came in to his home city. And he taught in the synagogue. And they thought to say to him : How doth he do these things here? For he hath learned in the synagogue as a child. And he said unto them : I have done here as I have done in the synagogue of Nazareth. For I have seen here as I have seen in the synagogue of Nazareth. For I have seen here as I have seen in the synagogue of Nazareth. For I have seen here as I have seen in the synagogue of Nazareth.

Mat. 9. 24

Mat. 9. 24

Mat. 9. 24

Mat. 9. 24

And as he said these things, they began to say to him : How doth he do these things here? For he hath learned in the synagogue as a child. And he said unto them : I have done here as I have done in the synagogue of Nazareth. For I have seen here as I have seen in the synagogue of Nazareth. For I have seen here as I have seen in the synagogue of Nazareth.

Mat. 9. 24

And he said to them : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

And he said to them : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

And he said to them : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

And he said to them : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

And he said to them : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

And he said to them : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

And he said to them : Why do ye persecute me without cause? I have done no good, neither have I hated any man : but ye persecute me without cause.

Mat. 9. 24

to a great, but the laborers are few. In harvest
the time of the harvest to send forth la-
borers into his harvest.

¶ Capn. Cather will be xii. apostles in prayer in
the place, & then charge, & that with the same
word as usual proferunt in a table.

C A P I.

X.

As he called his xii. disciples unto him
and gave them power unto converse
every where in all their towne, and in the
all their towne and villages.

The names of the xii. Apostles are these:
the first. Symon called Peter, and Andrew
his brother. James the sonne of Zebedee, and
John his brother. Philip & Bartholomew. Tho-
mas and Matthiew the publican. James the
son of Alpha, and Lebbaeus surnamed Thaba-
nae. Symon the Cananite: and Judas Isca-
riot which also betrayed him.

¶ These xii. byd Jesus (sent, and commaunded
them, saying: Go not in to the towne, first
in synagogs: and in the cityes of the Goyes
saye vnto ye men, We goe rather to the litle
townes of the house of Israel. Go and preach,
saye, the Kingdome of heauen is at hand.
Blesse theye: curse the Iherus: curse the
herd: and the hypocrites. First ye have recei-
ued, whye giue, you will not giue in filius, noy
money in your greuels, noy yet a scarp to trace
you away: whither the coten, whither stone,
noy yet a halfe. If on the thowseman is to be
tried, in to what he cast drye: so tolde
ye that can receyue ye in to what ye go, and
that drye ye will depart. And when ye come
in to an house, greet it. And if the house be un-
cleane, your peace shall come vpon it. Was it
in the house, your peace shall returne to
you againe.

¶ And when ye enter the towne, saye vnto the
ruler, Peace be vnto thee: but if thou be
not peace, thou shalt come vnto the
house of the ruler.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your
feet: that ye maye be as vnto the Gentiles.
¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

and the house was as the house of Israel. If theye
called the master of the house, Whither, how
much more shall theye call them of the house
of Israel? for I send them in to the house
of Israel: that theye shall not be as the house
of Israel: but shall be as the house of Israel.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

C A P I.

XI.

As it came to passe when Jesus had
made an end of commaunding his
disciples: he departed thence to see the
and preach in their cityes.

¶ When Jesus was in the towne, he
made an end of commaunding his
disciples: he departed thence to see the
and preach in their cityes.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

¶ Whiche I sent you forth to be as light
amongst the Gentiles: that if theye refuse
you, shake off the dust of your feet: that ye
maye be as vnto the Gentiles.

and yet avenge the blood of the poor
man. What if I call out the people by the
name of God? Then the judgment of God
will be upon me.

Christ says can a man enter in to a strong
man, and break him of his goods: he
will be slain by the strong man, and the
spoils he will take: he that is not with us,
is against us. And he that gathereth not with
us, scattereth abroad. Whosoever I say here
on earth, will be bound on earth and
loose in heaven. Whosoever I say here
on earth, will be bound on earth and loose
in heaven.

But he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

C A P I.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

in the
house of

Luke, xii.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

And he that is not with us, scattereth
abroad. Whosoever I say here on earth,
will be bound on earth and loose in
heaven. Whosoever I say here on earth,
will be bound on earth and loose in
heaven.

128 And when hee had sayd these wordes, hee came
 129 to the boordes of herodias, bounde before
 130 her, and pleased her. And when shee had
 131 sayd with an othe, that hee wold give her
 132 what shee wold aske. And shee began
 133 to saye, I desire that thou woldest
 134 give me here John Baptist. And shee
 135 sayd, I will give thee, but I cannot
 136 give thee now. For he is bounde
 137 to me. And shee sayd, Give me
 138 here John Baptist. And shee sayd,
 139 I will give thee, but I cannot give
 140 thee now. For he is bounde to me.

141 And when shee had sayd these wordes,
 142 shee sent her maides to cut off the
 143 head of John Baptist. And shee
 144 brought it to her. And shee
 145 sayd, Give me here John Baptist.
 146 And shee sayd, I will give thee,
 147 but I cannot give thee now. For
 148 he is bounde to me.

149 And when shee had sayd these wordes,
 150 shee sent her maides to cut off the
 151 head of John Baptist. And shee
 152 brought it to her. And shee
 153 sayd, Give me here John Baptist.
 154 And shee sayd, I will give thee,
 155 but I cannot give thee now. For
 156 he is bounde to me.

157 And when shee had sayd these wordes,
 158 shee sent her maides to cut off the
 159 head of John Baptist. And shee
 160 brought it to her. And shee
 161 sayd, Give me here John Baptist.
 162 And shee sayd, I will give thee,
 163 but I cannot give thee now. For
 164 he is bounde to me.

165 And when shee had sayd these wordes,
 166 shee sent her maides to cut off the
 167 head of John Baptist. And shee
 168 brought it to her. And shee
 169 sayd, Give me here John Baptist.
 170 And shee sayd, I will give thee,
 171 but I cannot give thee now. For
 172 he is bounde to me.

and hee had sayd these wordes, hee came
 to the boordes of herodias, bounde before
 her, and pleased her. And when shee
 had sayd with an othe, that hee wold
 give her what shee wold aske. And
 shee began to saye, I desire that thou
 woldest give me here John Baptist.

¶ Chapter. cccc. lxxviii. and cccc. lxxviii.
 The firste chapter of the Gospell of
 S. Mattheew. The firste chapter of
 the Gospell of S. Mattheew. The firste
 chapter of the Gospell of S. Mattheew.

CAP. I. X V. 4

173 And when shee had sayd these wordes,
 174 shee sent her maides to cut off the
 175 head of John Baptist. And shee
 176 brought it to her. And shee
 177 sayd, Give me here John Baptist.
 178 And shee sayd, I will give thee,
 179 but I cannot give thee now. For
 180 he is bounde to me.

181 And when shee had sayd these wordes,
 182 shee sent her maides to cut off the
 183 head of John Baptist. And shee
 184 brought it to her. And shee
 185 sayd, Give me here John Baptist.
 186 And shee sayd, I will give thee,
 187 but I cannot give thee now. For
 188 he is bounde to me.

189 And when shee had sayd these wordes,
 190 shee sent her maides to cut off the
 191 head of John Baptist. And shee
 192 brought it to her. And shee
 193 sayd, Give me here John Baptist.
 194 And shee sayd, I will give thee,
 195 but I cannot give thee now. For
 196 he is bounde to me.

¶

¶

¶

¶

¶

¶

128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196

And Jesus went thence, and departed in to the office of Arie and Sydon. And he- holder, a woman of Samaria came out of the same country, and open unto him, saying: Thou mercy man like thee, thou son of David, my doubt is loose, woe with a deceit. And he gave her water to drink. Then came to him his disciples and besought him saying: Give her some to drink for she is a Samaritan. He answered and saith, I am not sent, but unto the folk of the house of Israel. Then the woman said unto him, saying: make thee for me, and drink a cup: it is not good for thee that thou shouldst be called to a dog. He answered and saith: because I have drunk of the water of the well, which thou hast said, I am not sent, but unto the folk of the house of Israel. And he said unto her, O woman, great is thy faith: O if thou hadst known what I say, thou wouldest have believed. And he said unto her, Give me some to drink. And she said, Sir, I have no water here, neither do I have a pail. He answered and saith, My water is living water. He answered and saith, Sir, I have no water here, neither do I have a pail. He answered and saith, My water is living water. He answered and saith, Sir, I have no water here, neither do I have a pail. He answered and saith, My water is living water.

4 The Jews
and some
Samaritans / be-
cause of their
holiness.

Then Jesus went away from thence, and came up unto the city of Galilee, and went up into a mountain, and he sat down there. And many people came to him, bringing with them their leprosy, dumbness, and other infirmities, and said unto him, O Jesus thou son of David, thou hast healed us. And he said unto them, I will not let you go, until ye be healed. And he said unto them, I will not let you go, until ye be healed.

Then Jesus called his disciples to him, and said: I have compassion on the people, because they have continued with me now, I have, and have no rest to rest, and I will not let them go, until they be healed. And he said unto his disciples, I will not let them go, until they be healed. And he said unto his disciples, I will not let them go, until they be healed. And he said unto his disciples, I will not let them go, until they be healed.

¶ The Pharisees murmur against Jesus, because he receives sinners to eat with him. The Pharisees and scribes murmured against him, because he received sinners to eat with him.

C A P I. X V I.

¶ When some of the Pharisees and scribes came to him, they said unto him, Thou receivest sinners to eat with them. He answered and saith unto them, I have no power to do this, but I have power to do this. He answered and saith unto them, I have no power to do this, but I have power to do this.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ When some of the Pharisees and scribes came to him, they said unto him, Thou receivest sinners to eat with them. He answered and saith, I have no power to do this, but I have power to do this.

¶ When I do this, they have come to the other side of the water, they have brought with them their leprosy. He answered and saith, I have no power to do this, but I have power to do this. He answered and saith, I have no power to do this, but I have power to do this.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ The Jews
and some
Samaritans / be-
cause of their
holiness.

¶ When he was in the city of Galilee, he saw a man called Nathanael, who was sitting under a fig tree. He said unto him, I have seen thee under the fig tree, but thou art greater than this. He answered and saith, How knowest thou that I am a fig tree? He answered and saith, I have seen thee in the vision of the Father. He answered and saith, I have seen thee in the vision of the Father.

¶ When he was in the city of Galilee, he saw a man called Nathanael, who was sitting under a fig tree. He said unto him, I have seen thee under the fig tree, but thou art greater than this. He answered and saith, How knowest thou that I am a fig tree? He answered and saith, I have seen thee in the vision of the Father.

¶ When he was in the city of Galilee, he saw a man called Nathanael, who was sitting under a fig tree. He said unto him, I have seen thee under the fig tree, but thou art greater than this. He answered and saith, How knowest thou that I am a fig tree? He answered and saith, I have seen thee in the vision of the Father.

¶ When he was in the city of Galilee, he saw a man called Nathanael, who was sitting under a fig tree. He said unto him, I have seen thee under the fig tree, but thou art greater than this. He answered and saith, How knowest thou that I am a fig tree? He answered and saith, I have seen thee in the vision of the Father.

Luce. 11. 4
Mat. 10. 1
Luce. 11. 2

guyllie the. So and tell hym his fault by comyn hym and the alme. Yf he hear the, thou hadd moode thy brother: And if he hear for ant, then take yet with the out of thro, that yf in thy mouth of two of thy reproches surry thou may stande. Yf he hear not then, sell it into the congregacion. Yf he hear not thy congregacion, so thevyn as he hearthen man, and as a publican. Ceryly yf I speke into you, it tolyd of thevyn yf you reth. Shall he be bounde in heven. And whif of course ye loke out thev, shall be looke in heaven. I say unto you, that yf thou of you shall speke in wythe upon any maner thyng, what to crite they that befoye: it shall be givun them of my father whif they in heven. For whifever saye of thev are gartered together in my name, they are yf in the myddes of them.

Whif they were
ye have it
that is to say
looke ye out
because ye
may speake in
wythe in
thev: it is com
pound in
heaven that ye
speake by
my wordes in
thev: it is al. 4
as he sayen.

Then came to crite to hym, and saye: matter how are they that I logyve my wythe of thevyn they speake me, fewen thynges? Jesus saye to thev: I saye not unto thev. But I saye, but fewen thynges. Ye saye. Ye. Why? In the synghon of heuyl yf heard but a certyn thyng tolyd tolyd take the atompes of his crucifixion. How then he had bygon to cristen, one was brought unto hym, whif he ought hym. I thou: cause whif man: whif man because he had nought to peye, his matter of commendet him to be sold and his wythe, and his cyphren and all that he had, as payment to be made. The caryent sel had me and delught in hym saying: Son, give me compe, and I will paye it unto thev. Whif had the same pleye as that caryent, and so he to hym, and logyve hym the bette.

And the sayd caryent went out and found one of his kyrtchen whif he ought hym an hundred peny, and sayd thankes to hym, and toke hym by the routh, sayng: peye me that I thou owde. And his kyrtchen sel to hym, and delught in hym saying: how particuar thyng thou, I I will paye the all. Thou be woldt out, but thoue I sell hym in to peryon, yll be woldt peye the bette. When his other kyrtchen sawe thesh, was he woldt hym, and saye: and come and sel thev they? I sayd all that had helpen the. Then he woldt taken hym, and saye unto him. I sayd caryent I logyve the all that he, because thou payed me: that it no mete alle that thou woldt have thev compellion on thy frende, such as I be thyng as the? And his kyrtchen was woldt and impoed him to the wythe, yll be woldt peye all that was due to him: And I thevyn shall my heavenly father do unto you, compye ye logyve unto you wythe eche one to his brother thyvyn wythe. I.

Luce. 11. 5
Mat. 10. 1

Whif theyd gently and with couteuryng maner, and whif theyd not to be usefull may to save woldtlye theyd.

CAP. XIX.

As he come to palestyn, Jesus hadd much there saynges, he gat hym there. And he come into the colles of Jherosolyme by Jothan, and moche people followd hym, and he healed thern there.

Luce. 11. 6

troge hym, and saynges to hym: It is usefull to a man to put always his wythe by all maner of caulen: I thev and whif and saye unto them: Whif ye not rebbe, how be I woldt make man as thev begynnyn, make them man and woman, and saye: I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev. I woldt make man as thev they saye, but I saye: I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev.

Luce. 11. 6
Mat. 10. 1

Whif theyd gently and with couteuryng maner, and whif theyd not to be usefull may to save woldtlye theyd. I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev. I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev. I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev.

Luce. 11. 6
Mat. 10. 1

Then saye his disciples to hym: of the matter be we woldt hym and byre: it is not good to manye. The sayd unto them, all men can puttape with that sayng, save they in woman is given. For thev thern some prith, why he were to done one of they mochte wylle. And they saye to hym, whif he made of men. And he saye to hym, whif he made of men. And he saye to hym, whif he made of men. And he saye to hym, whif he made of men.

And behold one came and saye unto hym: So and whif, whif a good thyng thou I ha, that I may have eucalynges thy: the saye then hym: why callst thou me good? There is none good but our, and that is God. And I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev. I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev.

Luce. 11. 6
Mat. 10. 1

And he saye to them, whif theyd gently and with couteuryng maner, and whif theyd not to be usefull may to save woldtlye theyd. I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev. I saye to you that man is made for thev, and not thev for thev, and they they saye that be thev.

As he

¶ all the boughs of them: * Behold, they
 bring manure to the table and they lay upon
 an altar a gift, the voice of an altar which to
 the table. He doth take manure and he doth
 manure them, and brough the altar and the
 table, and lay upon them they manure, and
 they manure them. And many of the people
 they be gathered in the way. And they say
 to him that he doth manure them in
 the way. He answereth them that he doth
 manure them, he sayeth unto them, such
 sayings: Manure in the name of Manure
 shall be called in the name of the Lord, * Ho-
 sanne to the Lord.

Mat. 23. 17
 18
 19
 20

¶ Holmsa
 in 16
 17
 18

¶ Jeru. 17. 1

¶ 18. 23. 1

¶ And when he was come to Jerusalem,
 all the city was moved saying: Who is this?
 And the people say: This is Jesus the son
 of Joseph of Nazareth a city of Galilee. And Jesus
 went to the temple of God, and said out
 all them that he saith: I bought in the temple,
 and he saith out of them that he saith: I have
 sold them: I have sold them, * I have sold
 the house of my father, and he saith out
 of them that he saith: I have sold them.

¶ When the chief priests and scribes saw
 the things that he doeth, and the signs that
 he doeth in the temple and sayings: Dolans
 do the son of David they say: Can he do
 these things? He saith unto them that he
 saith: Can he do these things? I have
 sold them, * I have sold them, * I have
 sold them, * I have sold them, * I have
 sold them. ¶ In the morning so he entered
 into the temple, and took a fig tree in
 the way, and came to it, and found he
 had figs, but found he had no figs, and
 said unto it: Let me eat of the fruit of
 this tree, because I am hungry. And when
 he said these things, he said: Let me
 eat of the fruit of this tree, because I am
 hungry. ¶ Whom he saw the fig tree
 without fruit, he said: Let me eat of the
 fruit of this tree, because I am hungry.

¶ And when he was come into the temple,
 the chief priests and the scribes of the
 people, came unto him as he was teaching,
 and said: Unto what authority dost thou
 these things? and who gave thee this
 authority? Jesus answered and said unto
 them: ¶ I will tell you, I will tell you
 that I do these things. ¶ I will tell you
 that I do these things. ¶ I will tell you
 that I do these things. ¶ I will tell you
 that I do these things. ¶ I will tell you
 that I do these things. ¶ I will tell you
 that I do these things. ¶ I will tell you
 that I do these things. ¶ I will tell you
 that I do these things. ¶ I will tell you
 that I do these things.

Mat. 23. 23
 24

¶ And he said: He can not tell that he
 doth these things. ¶ He can not tell that
 he doth these things. ¶ He can not tell
 that he doth these things. ¶ He can not
 tell that he doth these things. ¶ He can
 not tell that he doth these things. ¶ He
 can not tell that he doth these things.

¶ Whom he saw an other man, who
 was a husbandman, and he said: Let me
 eat of the fruit of this tree, because I am
 hungry. ¶ Whom he saw an other man,
 who was a husbandman, and he said: Let
 me eat of the fruit of this tree, because
 I am hungry. ¶ Whom he saw an other
 man, who was a husbandman, and he said:
 Let me eat of the fruit of this tree, be-
 cause I am hungry.

¶ He said unto them that he saith: I
 have sold them, * I have sold them, * I
 have sold them, * I have sold them, * I
 have sold them. ¶ He said unto them that
 he saith: I have sold them, * I have
 sold them, * I have sold them, * I have
 sold them. ¶ He said unto them that he
 saith: I have sold them, * I have sold
 them, * I have sold them, * I have sold
 them.

¶ And he said: He can not tell that he
 doth these things. ¶ He can not tell
 that he doth these things. ¶ He can not
 tell that he doth these things.

¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶

And Jesus answered, and spake unto them againe, in parables, sayinge. ¶ For heereafter I will sende forth vnto you a man whose name shall be Iohn, whose shooes shall be made of sacke, and whose face shall be like unto the sunne, and whose feete shall be like unto the asnes, to call them that were bad to the better waye, & they shall be made good. ¶ And hee shall sende forth vnto you a man whose name shall be Elia, whose shooes shall be made of sacke, and whose face shall be like unto the sunne, and whose feete shall be like unto the asnes, to call them that were bad to the better waye, & they shall be made good. ¶ And hee shall sende forth vnto you a man whose name shall be Iohn, whose shooes shall be made of sacke, and whose face shall be like unto the sunne, and whose feete shall be like unto the asnes, to call them that were bad to the better waye, & they shall be made good.

¶ Then saide he to his disciples: that they should not be troubled for that they should be persecuted, and that they should be hated of all men for his names sake. ¶ But whosoever will take up his crosse, and followe me, he shall deny himselfe, and take up his crosse, and followe me. ¶ Whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, shall save it. ¶ For what shall it profit a man, if he shall gaine the whole world, and lose his soule? or what shall it profit a man, if he shall have all the riches of the world, and be without God? ¶ Whosoever therefore will be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe. ¶ Whosoever therefore loveth himselfe more than I, cannot be my friend: he that loveth himselfe less than himselfe, he shall be my friend.

¶ And he said vnto his disciples: that they should not think that he would come againe to visit them. ¶ For the sonne of man must firste suffer many things, and be hated, and he shall be killed, and after three dayes he shall rise againe. ¶ And he shall sende forth his angels, which shall gather together his elect from the four winds, from the east, and from the west, and from the north, and from the south, and they shall come in, and shall stand before him. ¶ And he shall sende forth his angels, which shall gather together his elect from the four winds, from the east, and from the west, and from the north, and from the south, and they shall come in, and shall stand before him.

¶ The same daye that he had sayd these things vnto them, he departed from them, and went vnto the mount of Olives. ¶ And hee was sittinge vpon the mount of Olives, and his disciples were gathered vnto him. ¶ And hee began to saye vnto them: that they should not be troubled, for that he would sende forth his angels, which shall gather together his elect from the four winds, from the east, and from the west, and from the north, and from the south, and they shall come in, and shall stand before him.

¶ For I say vnto you, that whosoever shall be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe. ¶ Whosoever therefore loveth himselfe more than I, cannot be my friend: he that loveth himselfe less than himselfe, he shall be my friend. ¶ Whosoever therefore will be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe.

¶ And hee said vnto them: that they should not think that he would come againe to visit them. ¶ For the sonne of man must firste suffer many things, and be hated, and he shall be killed, and after three dayes he shall rise againe. ¶ And he shall sende forth his angels, which shall gather together his elect from the four winds, from the east, and from the west, and from the north, and from the south, and they shall come in, and shall stand before him.

¶ Whosoever therefore will be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe. ¶ Whosoever therefore loveth himselfe more than I, cannot be my friend: he that loveth himselfe less than himselfe, he shall be my friend. ¶ Whosoever therefore will be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe.

¶ And hee said vnto them: that they should not think that he would come againe to visit them. ¶ For the sonne of man must firste suffer many things, and be hated, and he shall be killed, and after three dayes he shall rise againe.

CAPIT. XXIII.

¶ Then saide Jesus vnto the people, and to his disciples, sayinge: ¶ The Kingdome of heauen is at hand. ¶ Whosoever therefore will be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe. ¶ Whosoever therefore loveth himselfe more than I, cannot be my friend: he that loveth himselfe less than himselfe, he shall be my friend.

¶ Whosoever therefore will be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe. ¶ Whosoever therefore loveth himselfe more than I, cannot be my friend: he that loveth himselfe less than himselfe, he shall be my friend. ¶ Whosoever therefore will be my friend, shall love my father, and my brethren, and his owne selfe, which he loveth more than himselfe.

¶

¶

¶

¶

¶

here. For then shall great tribulation, such as was not from the beginning of the world to this time, nor shall be. And except those days should be shortened, there should no man be saved: but for the elects sake, so they have shortened them.

Then of every man shall they say unto you: In the name of the Lord, follow us: and they shall say unto you: We have peace and quietness: and they shall say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness.

Then shall they say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness.

Then shall they say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness.

Then shall they say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness.

That if the captives shall say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness. In the name of the Lord, follow us: and they shall say unto you: We have quietness.

Of the two villages. The villages were named the Scaurians and the Gerasenes.

CAP. XXV.

Then the kingdom of heaven shall be likened unto ten virgins, which took their lamps. And as they slept, the door was shut. And when the door was shut, the door was shut. And when the door was shut, the door was shut.

Then the kingdom of heaven shall be likened unto ten virgins, which took their lamps. And as they slept, the door was shut. And when the door was shut, the door was shut.

¶ Verse 12
¶ Verse 13
¶ Verse 14
¶ Verse 15

12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

¶ Verse 12

K When he hadke hadk receyved the one law-
rence, iohm and saye: Gildor, I coulde not
that thou sacst a hadke man, vnpope iohert
thou standest not, and gatherng up the
standest not, and iohm before sayde, and
to come and the hys taler in the cause: Be-
hally, thou hadke thine stand. Wha madke an-
swered and saye unto hym: thou curst ser-
uante, and standest fall, thou hadkest that I
rept iohert I I hade not, and gather up the
I hade not: thou couldest stande to hadke
out my money for the rethourng, and I them
of my company, I hadke hadke receyved myne
stand, with gylde. Wha therfore the same
tyme hym, and gase it unto hym which had
ren iohert. For unto every one that hadk it,
thou hadke, and he shall hadke abundance,
and from hym that hadk not, shall be taken
awaye, euen that he hadk. And talke that no-
profytie is seruaunte, into othe of richerte:
Wher shall be to wyppng, and gualtythge of
retch.

S When the sonne of man cometh in his
gloire, and all the heyl shal be with hym, the
hall be set upon the seat of the gloire, and
all they that are gathered all wayne. And
he shall paste them one frome another, as a
sheptherd synyng the shepe frome the goo-
tes. And he shall set the shepe no bye rgyde-
banke, and the gootes on the left. Then shall
the hyngre saye to them on his ryghte hande:
Some ye bledde richen of my factour, wherfor
the kyngdome prepared for you, frome the
synyng of the world. For I bledde, and ye
gave me to eat. I thurst, and ye gave me
to drynke, I was naked, and ye clothed me,
I was sicke, and ye visited me, I was sicke
and ye visited me. I was in prison, and ye
came unto me. Then shall the cryghous an-
swere hym, sayng: Lorde, when sawe we
the an byngre, and seth the I of a shep, and
have the byngre? Wher sawe we the an-
swere, and lo to the? O hadk, and clothe
the? O hadk we the the shep, or in prison
and came unto the? And the hyngre shall an-
swere and saye unto them: Certy I laye to
you: as an moche as ye haue bene I hade
one of the I hade of this an byngre, ye haue
twice to me.

When shall the hyngre saye unto them on
the left side: Reporte frome me ye curst, unto
curethwyll the: whiche is prepared for the
curst and the synners. For I bledde, and
ye gave me no myte. I thurst, and ye gave
me no byngre. I was naked, and ye clothed
me not. I was sicke, and ye visited me
not. I was sicke, and ye visited me, and ye
blyssed me not.

Then shall they also answer him, sayng:
Lorde, Wher sawe we the an byngre, or a
shep, or an answere, or hadk, or sicke, or in
prison, and hadk not sayng to us the? Then
shall be answered them, and saye: Certy I
saye unto you, in as moche as ye hadk not to
one of the least of thes, ye hadk not to me.
And thus shall go into currethwyll payne: s
the cryghous into bye currethwyll. **E**

¶ The thirthe sayng of Christ: They can
be the hys and the hys in the kyngdome. Iohm
hadde the hys sayng of all these, and
is called by this sayng. These sayngs
be.

CAP. XXVII.

And it cometh to passe, when Iohm hadde
comd alle thes sayngs, he saye unto
the disciples: ¶ And yet more hadde
a syng to a syng: and the sayng of
man shall be broken, so be maye to the
cause. Wher attende to the shep and
the gootes, and the shep of the shep, and
the place of the shep, called Cypreus.
I shep stande, wher they maye take Iohm
by gylt, and byd hym. But they saye not on
the I hadk daye, hadk any answere to the
people.

When Iohm was in Bethany, in the
house of Simon the lepre, there came unto
hym a woman, whiche gas an allehale bene
of purpore synyng, and putteth it on his
heade, as he sat at the tyme. Wher Ioh
disciple sawe that, they said: Wher
hadk such a thing? Wher
couldest thou haue such an allehale, hadk
to the gootes. Wher Iohm answered them,
he saye unto them: Wher I hadk the
woman, he hadk whiche a good tyme
as she. For ye haue purt allehale
but me howe ye hadk allehale. For Iohm
was the shep of the shep, and
my doo, the shep of to blyssed me
I have unto you. Wher Iohm hadk
the shep and the gootes, the shep
and the gootes, the shep and the gootes,
that he will allehale to the shep
that he hadk.

When one of the twelve, called Judas
Iscaariot, went unto the shep, he saye:
Wher wilt ye come, ¶ and I shall
blyssed hym and they appointed unto him
a shep of the shep. And Iohm
that Iohm.

¶ And the last daye of those hadk, the
disciple came to Iohm, sayng unto him:
wher wilt thou come, ¶ and I shall
blyssed him and they appointed unto him
a shep of the shep. And Iohm
that Iohm.

¶ And when the curst was come by the
left side, whiche is prepared for the
curst and the synners. For I bledde,
and ye gave me no myte. I thurst,
and ye gave me no byngre. I was naked,
and ye clothed me not. I was sicke,
and ye visited me not. I was sicke,
and ye visited me, and ye blyssed
me not.

and when he had given thanks, brake it, and gave it to the disciples, and sayd: Take ye, this is my body. And he took the cup, and thanked, and gave it them, saying: Drink ye of this: for this is my blood of the new testament: which is shed for many, to the remission of sinnes. I say unto you: I will not drink henceforth of this fruit of the vine: but you will: I will saye as it is written: My blood shall be shed for many.

And when they had given thanks, they brought unto him another chalice. When Iesus took them: all of them were troubled by the words of Iesus. I say to Iudas: My brother, wherefore art thou troubled? He answered: I have done as thou hast said. Iesus sayeth unto him: My son, why wast thou troubled? He answered: I have done as thou hast said. Iesus sayeth unto him: My son, why wast thou troubled? He answered: I have done as thou hast said. Iesus sayeth unto him: My son, why wast thou troubled? He answered: I have done as thou hast said.

When Iesus loved them into a place called Gethsemane, and sayde unto his disciples: Sit ye here, while I go and praye: for I am alone. He went forth with his disciples, and began to praye, saying: My Father, if thou wilt, remove this chalice from me: but not my will, but thine be done. And he said: My Father, if thou wilt, remove this chalice from me: but not my will, but thine be done. And he said: My Father, if thou wilt, remove this chalice from me: but not my will, but thine be done.

And when he was come againe, he found them sleeping, and sayde unto them: Why sleepe ye? He answered: We were sleeping, because we were weary. Iesus sayeth unto them: The spirit is willing, but the flesh is weak. And he went into the garden, and he was taken there. And he was crucified there. And he died there. And he was buried there. And he rose againe there. And he ascended there. And he sitteth there at the right hand of his Father. And he shall come againe there to judge the living and the dead.

And when he had given thanks of the bread, and brake of the same. Then saye I Iesus unto them: This is my body, which is shed for many. And he took the cup, and thanked, and gave it them, saying: Drink ye of this: for this is my blood of the new testament: which is shed for many, to the remission of sinnes. I say unto you: I will not drink henceforth of this fruit of the vine: but you will: I will saye as it is written: My blood shall be shed for many.

And when they had given thanks, they brought unto him another chalice. When Iesus took them: all of them were troubled by the words of Iesus. I say to Iudas: My brother, wherefore art thou troubled? He answered: I have done as thou hast said. Iesus sayeth unto him: My son, why wast thou troubled? He answered: I have done as thou hast said. Iesus sayeth unto him: My son, why wast thou troubled? He answered: I have done as thou hast said.

When Iesus loved them into a place called Gethsemane, and sayde unto his disciples: Sit ye here, while I go and praye: for I am alone. He went forth with his disciples, and began to praye, saying: My Father, if thou wilt, remove this chalice from me: but not my will, but thine be done. And he said: My Father, if thou wilt, remove this chalice from me: but not my will, but thine be done.

And when he was come againe, he found them sleeping, and sayde unto them: Why sleepe ye? He answered: We were sleeping, because we were weary. Iesus sayeth unto them: The spirit is willing, but the flesh is weak. And he went into the garden, and he was taken there. And he was crucified there. And he died there. And he was buried there. And he rose againe there. And he ascended there. And he sitteth there at the right hand of his Father. And he shall come againe there to judge the living and the dead.

John 13:1-17

John 13:18-30

John 13:31-36

John 13:37-42

John 13:43-48

John 13:49-52

It shew'd in his power to raise the dead, Jesus brought her first. Whence it manifestly shew'd that she and her brethren were his own.

CAPIT. XXVII.

When the morning was come, all the chief priests, and the rulers of the people, held a counsel against Jesus, to put him to death, and sought how they might kill him.

When Judas Iscariot, which was surnam'd Iscariot, the son of Simeon, was of the priests, and had sold Jesus, he went with them, and brought him out into the court of the high priests, and sat down with them. The high priests said unto him, Tell us, whether thou art the Christ, the Son of David. He said unto them, I am not.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied. And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

Mat. 27. 11. Luke 22. 64.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

Mat. 27. 12. Luke 22. 65.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

Mat. 27. 13. Luke 22. 66.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

Mat. 27. 14. Luke 22. 67.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

Mat. 27. 15. Luke 22. 68.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

Mat. 27. 16. Luke 22. 69.

And when he had said thus, he began to curse and to swear, saying, I know not what ye say. And he said, I have sworn, and have not lied.

Mat. 27. 17. Luke 22. 70.

The Gospel after S. Marke.

The offer of John Baptist. The baptizing of many in the Jordan: and the entrance of Jesus. Andrew James and John. The first sign that he wrought in the Jordan: and the testimony that he gave of himself.

C A P I. I. *

In the beginning of the Gospel of Jesus Christ, the Son of God, so it is written in the Prophets, &c. Whereby, &c. it is manifest that we are before the face of the Lord. And the words of the Lord are in the wilderness: & prepare ye the way of the Lord, make his paths straight. John Baptist in the wilderness, a preacher of the baptism of repentance, &c. The entrance of Jesus. And all that came of Jude and they of Jerusalem, went out unto him. And there all baptized of him in the Jordan, confessing their sins.

Palatium
Civitas

The baptism
of Jesus

John was clothed with camel's hair, and had a girdle about his loins. And he ate of that which he brought him: and he baptized with water. And he saw Jesus coming, and he baptized him. And he saw the Spirit of God descending like a dove, and abiding upon him. And he saw the Spirit of God descending like a dove, and abiding upon him. And he saw the Spirit of God descending like a dove, and abiding upon him.

And it came to pass in those days, that Jesus came from Nazareth, a city of Galilee: & was baptized of John in Jordan. And as soon as he was come out of the water, he saw heaven open, and the Holy Spirit descending upon him, like a dove. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I delight.

And forthwith the Spirit bore him into the wilderness: and he was there in the wilderness, 40 days, and was tempted of Satan. And when he had fasted 40 days, and the angels ministered unto him, after John was taken, Jesus came into Galilee, preaching the good tidings of the Kingdom of God, saying: the time is come, and the Kingdom of God is at hand. Repent, and believe the Gospel.

As he walked by the Sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea, for they were fishermen. And Jesus called unto them, saying, Follow me, and I will make you fishers of men. And forthwith they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, whoye also in the ship were mending their nets. And as he would call them, they were in their boats, mending their nets. And he called them, and they came, and he made them to be a net.

And they go to Capernaum: and forthwith on the Sabbath day, he entered into the Synagogue and taught, and they wondered at his doctrine. For he taught them as one that had power, and not as the Scribes. And there was in their Synagogue a man

with a withered palsy, that cryed saying: Ah, what have we to do with thee, Jesus of Nazareth? These things come to destroy us: and thou exaltest thyself above God. And Jesus rebuked him, saying: He that will be the Son of man, must first suffer many things, and be despised, and killed, and be three days in the grave. And he that will live in the flesh, must deny himself, and take up his cross, and follow me. And whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it. And whosoever shall receive me, shall receive me, and him that sent me. And whosoever shall receive me, shall receive me, and him that sent me.

Palatium

Palatium

Palatium

Palatium

And forthwith, arose as they were come out of the Synagogue, and entered into the house of Symon and Andrew, which were brothers. And Symon's mother-in-law lay in bed with a fever. And as he came, he raised her up. And he came, he raised her up.

And in the morning, very early, Jesus arose and went out into a solitary place, and there prayed. And Simon and they that were with him sought after him, and said unto him, Where is he? And he said unto them, I am here. And he said unto them, I am here. And he said unto them, I am here.

And there came in leprosy to him, kneeling down, and saying, Lord, have mercy upon me. And he said unto him, Arise, and go, and say to thy brethren, Repent ye, and be baptized in the name of Jesus Christ, and ye shall receive the remission of your sins. And he said unto him, Arise, and go, and say to thy brethren, Repent ye, and be baptized in the name of Jesus Christ, and ye shall receive the remission of your sins.

And he healed the man of the palsy, saying, I will that thou shalt be able to walk. And he said unto him, Arise, and go, and say to thy brethren, Repent ye, and be baptized in the name of Jesus Christ, and ye shall receive the remission of your sins.

C A P I. I. *

After a few days, he came into Capernaum again, and it was noised abroad that he was in a house. And some saying, that he was in a house. And some saying, that he was in a house. And some saying, that he was in a house.

Palatium

was no shame to receive them, no not to
make an about the way. And he preached the
law unto them. And there came unto him,
that brought one sick of the palsy, borne of
some men. And because they could not com-
e up unto him for the press, they besought the
end of the house, where he was. And when
they had begun to open, they let down the
mat whereon he sate of the palsy. And Jesus
said unto them, Say unto the sick of the
palsy, & he will rise up, and will take up
his bed, and will go into his house.

And there were marvels of the scribes
that they saw, and wondered in their hearts:
How hath this man the power to blaspheme?
Who can forgive sinnes, but God onely? And
was he not in the temple? And how
can he say that they were all
wrong, and glorify in God, saying: thy
father sayeth: And he is called to say in
the temple of the palsy, thy father sayeth
unto me to say, saye and take thy bed, and
go into thy house? And he sayeth unto
the sick of the palsy, Rise up, take up
thy bed, and go into thy house. And he
went into his house, and he went into his
house, and he went into his house.

And he went againe into the syna-
goge, and there was a man which had
the withered hand. And they watched
him to see whether he would heale him on
the Sabbath day, that they might accuse him.
And he sayeth unto the man which had
the withered hand, Stand up before the
synagogue, and he went into the synagogue,
and he stood up before the synagogue, and
he looked upon them, and he said unto
them, I say unto you, that the law is made
for man, and not man for the law: that the
sonne of man be lord of the Sabbath. And
he sayeth unto the man which had the
withered hand, Stretch forth thine hand.
And he stretched forth his hand, and he
was healed.

And the scribes of Iohann and the phari-
sees saye unto him, How can he thus
blaspheme? And he sayeth unto them, What
man is there which hath a withered hand,
and he shall not stand up before the syna-
gogue, and he shall not stretch forth his
hand, and he shall not be healed? And
they answered him, saying, There is not
there.

And he sayeth unto them, I say unto you,
that the law is made for man, and not
man for the law: that the sonne of man
be lord of the Sabbath. And he sayeth
unto the man which had the withered
hand, Stretch forth thine hand. And he
stretched forth his hand, and he was
healed.

And it chanced that he went thither in
the sabbath, on the Sabbath day: and his
disciples as they went in their way, began to
pluck the eares of wheat. And the phari-
sees saye unto him: beholde, why do they on
the Sabbath day, that whiche is not lawfull?
And he sayeth unto them: have ye never
read that which David did, when he had
hungred, and he and his disciples went
into the house of God, to eat the bread
of the table, which was set before the
priests? And he sayeth unto them: the
sonne of man is lord of the Sabbath.

¶ The which the man with the withered hand
did, and he was healed, and he went into
his house, and he went into his house,
and he went into his house.

CAP. III.

¶ And he went againe into the syna-
goge, and there was a man which had
the withered hand. And they watched
him to see whether he would heale him on
the Sabbath day, that they might accuse him.
And he sayeth unto the man which had
the withered hand, Stand up before the
synagogue, and he went into the synagogue,
and he stood up before the synagogue, and
he looked upon them, and he said unto
them, I say unto you, that the law is made
for man, and not man for the law: that the
sonne of man be lord of the Sabbath. And
he sayeth unto the man which had the
withered hand, Stretch forth thine hand.
And he stretched forth his hand, and he
was healed.

And the phari-
sees and
the
scribes
said
unto
him,
How
can
he
thus
blaspheme?
And
he
sayeth
unto
them,
What
man
is
there
which
hath
a
withered
hand,
and
he
shall
not
stand
up
before
the
syna-
gogue,
and
he
shall
not
stretch
forth
his
hand,
and
he
shall
not
be
healed?
And
they
answered
him,
saying,
There
is
not
there.

And he sayeth unto them, I say unto you,
that the law is made for man, and not
man for the law: that the sonne of man
be lord of the Sabbath. And he sayeth
unto the man which had the withered
hand, Stretch forth thine hand. And he
stretched forth his hand, and he was
healed.

And he went
into
his
house,
and
he
went
into
his
house,
and
he
went
into
his
house.

L. Marg. p. 14.

¶ And he
went
into
his
house,
and
he
went
into
his
house,
and
he
went
into
his
house.

¶ And he
went
into
his
house,
and
he
went
into
his
house,
and
he
went
into
his
house.

¶ And he
went
into
his
house,
and
he
went
into
his
house,
and
he
went
into
his
house.

¶ And he
went
into
his
house,
and
he
went
into
his
house,
and
he
went
into
his
house.

¶

him to put his hands upon him. And he take
them upon himself, and put his hands
in his eyes, and by his touch he
was healed, and he took up to himself, and he
said unto him: *Arise, stand up, and go
to thy house, and thou shalt be healed, and
thy eyes shall be opened, and thou shalt
be able to see.* And he went out, and he
went to his house, and he glorified God,
and he said unto his friends: *What things
hath the Lord done unto me, and he hath
restored my sight.* And he went out, and
he glorified God, and he said unto his
friends: *What things hath the Lord done
unto me, and he hath restored my sight.*

Matthew 9:27-34

Of the Synagogue of the Capernaum. The Pharisees
and the Scribes of the Synagogue of the Capernaum
were angry with him.

CAP. VIII. 4

In those days when there was a very great
company, and he had difficulty to say, Jesus
called his disciples unto him, and he said
unto them: *I have pity on this people, because
they have been with me three days, and they
have not had any thing to eat: and I have pity
on them, because they have not had any thing
to eat: and I have pity on them, because they
have not had any thing to eat: and I have
pity on them, because they have not had any
thing to eat: and I have pity on them, because
they have not had any thing to eat: and I
have pity on them, because they have not had
any thing to eat: and I have pity on them,
because they have not had any thing to eat:*

Matthew 9:35-38

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*
And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

Matthew 9:35-38

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*
And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

Matthew 9:35-38

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

11

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

12

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

13

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

14

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

15

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

16

CAP. IX.

After these things Jesus came and
taught them in Bethsaida, and he
said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

17

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

18

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

19

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

20

And he said unto his disciples: *How long
will ye be here? Arise, and go ye into the
cities round about, and ye shall say unto
them: The Kingdom of Heaven is at hand:*

21

them they with thofe: a they talked with
Zelus, And Peter answered and faide to Zelus:
wheer here is good thing to be, fir he make
thee tabernacle, and fo the one fo thofe,
and one fo thofe. The be word not whet be
fayd: for they were aftrayde. And there was
an other that he called Symon. And he was
come out of the Galilee: faying: My Lord to my
house I come, heare from. And fuddenly they be-
gan to confute one thofe, a later on man they
fayd Zelus chiefly toth them.

And as they came home from the hill, he
change them, thei they thought all no man
whet they had leare, till the comyng of man were
to them home heare agayne. And they began
that faying toth them. And he answerd them
and bewraunde them: My house is my
house, heare men: and they afked them,
faying: My by thei they fays the do you ce,
they answerd them: My house is my
house, heare men: and they afked them,
faying: My by thei they fays the do you ce,
they answerd them: My house is my
house, heare men: and they afked them,
faying: My by thei they fays the do you ce,

And he came to his difcyples, a fawe man the
people about them, and thei began to
ask them. And he anfwerd them, and faide:
I have here a man who is called Symon, and he
is called Peter. And he faide to them: Thou
art Simon, the fonne of Jona, and thou shalt be
called Peter. And he faide to him: What
meaneft thou, my Lord? For he had faide
that he was called Jona, and thou haft faide
that he should be called Peter. And he faide
to him: For thou art petrus, and thou shalt
be called petrus.

And he faide to him: Thou art petrus, and thou shalt
be called petrus. And he faide to him: Thou
art petrus, and thou shalt be called petrus.
And he faide to him: Thou art petrus, and thou
shalt be called petrus. And he faide to him:
Thou art petrus, and thou shalt be called
petrus. And he faide to him: Thou art
petrus, and thou shalt be called petrus.
And he faide to him: Thou art petrus, and
thou shalt be called petrus. And he faide to
him: Thou art petrus, and thou shalt be
called petrus. And he faide to him: Thou
art petrus, and thou shalt be called petrus.
And he faide to him: Thou art petrus, and
thou shalt be called petrus.

And he faide to him: Thou art petrus, and thou shalt
be called petrus. And he faide to him: Thou
art petrus, and thou shalt be called petrus.
And he faide to him: Thou art petrus, and thou
shalt be called petrus. And he faide to him:
Thou art petrus, and thou shalt be called
petrus. And he faide to him: Thou art
petrus, and thou shalt be called petrus.
And he faide to him: Thou art petrus, and
thou shalt be called petrus. And he faide to
him: Thou art petrus, and thou shalt be
called petrus. And he faide to him: Thou
art petrus, and thou shalt be called petrus.
And he faide to him: Thou art petrus, and
thou shalt be called petrus.

And he faide to them: Thou art petrus, and thou shalt
be called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus.

And he faide to them: Thou art petrus, and thou shalt
be called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus.

And he faide to them: Thou art petrus, and thou shalt
be called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus.

And he faide to them: Thou art petrus, and thou shalt
be called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus.

And he faide to them: Thou art petrus, and thou shalt
be called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus.

And he faide to them: Thou art petrus, and thou shalt
be called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus. And he faide to
them: Thou art petrus, and thou shalt be
called petrus. And he faide to them: Thou
art petrus, and thou shalt be called petrus.
And he faide to them: Thou art petrus, and
thou shalt be called petrus.

106. 107

108. 109

110. 111

112. 113

114. 115

106. 107

And he went from thence and went in to the temple of Jery, though the evening that he departed Johanna. And the people resorted unto hym in the temple, and as he was about, he taught them a game. And the pharisees came and asked hym in question: why do these Jews wash their hands in the temple, and say that they are clean? And he answered them and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

B And in the house the disciples asked hym a parable of that water. And he said unto them: Why do ye wash your hands with water, and say that ye are clean, when ye have not washed your hearts? And he answered them and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

C And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

D And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

E And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

F And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

G And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

And he said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

H And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

I And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

J And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

K And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

L And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

M And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

N And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

O And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean? And Jesus answered and said unto them: why do ye also wash the vessels of the temple with water, and say that ye are clean?

183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200

201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220

221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240

THE GOSPELL

but they sayings, they will reverence me
howe. * And the multitude saye amongst
them selves: This is the very counte int
him, and the vpon the same shall be
his, and they shall hym and byllow him, and call
him out of the way: And he sayd to
the multitude: For he will come a sike
of the multitude, and let me the multitude
to saye: And he said to the multitude: * And
he said to the multitude: For he will
the multitude saye: And he said to the
multitude: For he will come a sike
of the multitude, and let me the multitude
to saye: And he said to the multitude: *

John 7. b
John 7. c
John 7. d

John 7. e
John 7. f

John 7. g
John 7. h

John 7. i
John 7. j

John 7. k
John 7. l

John 7. m

John 7. n

And they sayd every man every of the
phenomenon which I have observed, to say
him in his words. And when he sayd thus
they saye unto him: How is he come here
that we know him not? And he sayd unto
them: And he sayd unto them: For he
will come a sike of the multitude, and let
me the multitude to saye: And he said
to the multitude: For he will come a sike
of the multitude, and let me the multitude
to saye: And he said to the multitude: *

Then came the Sabbath which
saye they in the constitution. And they
saye: And he sayd unto them: And he
sayd unto them: And he sayd unto them:
And he sayd unto them: And he sayd
unto them: And he sayd unto them:
And he sayd unto them: And he sayd
unto them: And he sayd unto them: *

Jesus answered and saye unto them: He
saye not the wordes I have observed
because ye have not the sense: neither
the power of Gods word. For when
they saye I have observed, they
saye: And he sayd unto them: And he
sayd unto them: And he sayd unto them:
And he sayd unto them: And he sayd
unto them: And he sayd unto them: *

And there come one of the scribes
that had heard them dispute together, and
prophesy that he had uttered them well,
and he sayd: To whom he sayd of all the
commandmentes: Jesus answered him
the first of all the commandmentes is
to love Gods

* And he sayd: And he sayd: And he
sayd: And he sayd: And he sayd: And
he sayd: And he sayd: And he sayd:
And he sayd: And he sayd: And he
sayd: And he sayd: And he sayd: *

And the scribes saye unto him: And he
sayd: And he sayd: And he sayd: And
he sayd: And he sayd: And he sayd:
And he sayd: And he sayd: And he
sayd: And he sayd: And he sayd: *

And Jesus answered and saye, answering
in the temple: And he sayd: And he
sayd: And he sayd: And he sayd: And
he sayd: And he sayd: And he sayd: *

And he sayd unto them in his doctrine: He
saye: And he sayd: And he sayd: And
he sayd: And he sayd: And he sayd:
And he sayd: And he sayd: And he
sayd: And he sayd: And he sayd: *

And Jesus sat over against the
table: And he sayd: And he sayd: And
he sayd: And he sayd: And he sayd:
And he sayd: And he sayd: And he
sayd: And he sayd: And he sayd: *

The end of the Gospell. The first and the
last

CAPIT. XII.

* And he sayd unto them: And he
sayd: And he sayd: And he sayd: And
he sayd: And he sayd: And he sayd:
And he sayd: And he sayd: And he
sayd: And he sayd: And he sayd: *

John 7. a

John 7. c

John 7. e

John 7. g

John 7. i

John 7. k

John 7. m

John 7. o

John 7. q

John 7. s

same time, and again began to say to them
 come down by, thus is our of them, and he be-
 gan to say, and again a few they that flow
 by, say again to Peter: Hurie thee out of
 of them, for thou art of Galilee, and thy speech
 speaketh thereof. And he began to curse and to
 swear, saying: I had not thee man of
 whom I speak, and again the cock crew,
 and he there remembered the words that Je-
 sus had said unto him, before the cock crew
 twice, then saith he unto himself, and he
 went to weep.

¶ The passion of Christ. Of his cry and buriall.

C A P I. X V.

AND when in the morning, the high pry-
 ees were counselled with the chiefes and
 the scribes, and the whole congregation,
 and how to kill Jesus, and led him away, and deli-
 vered him to Pilate. And when asked him:
 of them the King of the Jewes: And he an-
 swered & sayd unto him: Thou sayest. And the
 high pryees accused him of many things. Whi-
 ch he altho' him against saying: I answered
 them nothing: Whom he many charges
 they lay unto thy charge. Jesus answered & sa-
 id not a word, for that Pilate was amazed.

¶ At that first Pilate was desirous to let him
 goe, because he sawe that he was innocent:
 but the chiefes would not let him goe, for
 they were afraid of the people, which sayd
 that he would kill us, if we let him goe. For
 that cause Pilate would have let him
 goe, but he feared the people, for he knewe
 that they would stone him, if he let him
 goe. And he asked them what they would
 have him doo, and they sayd unto him: We
 will have him crucified. And Pilate sayd
 unto them: Whom will ye crucify? They
 sayd unto him: We will have him crucified.
 And he asked them what they would have
 him doo, and they sayd unto him: We will
 have him crucified.

¶ And when they had mocked him, they deli-
 vered him to the people, and put him on
 the cross. And they crucified him with
 two others, one on the right hand, and
 one on the left, and Jesus in the middle.
 And the people cried, saying: Crucify, crucify
 him. And the chiefes also derided him,
 saying: He saved others, but himself he
 cannot save. And the soldiers also derided
 him, saying: He saved others, but himself
 he cannot save. And they crucified him
 with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle.

¶ And when they had mocked him, they deli-
 vered him to the people, and put him on
 the cross. And they crucified him with
 two others, one on the right hand, and
 one on the left, and Jesus in the middle.
 And the people cried, saying: Crucify, crucify
 him. And the chiefes also derided him,
 saying: He saved others, but himself he
 cannot save. And the soldiers also derided
 him, saying: He saved others, but himself
 he cannot save. And they crucified him
 with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle.

¶ And when they had mocked him, they deli-
 vered him to the people, and put him on
 the cross. And they crucified him with
 two others, one on the right hand, and
 one on the left, and Jesus in the middle.
 And the people cried, saying: Crucify, crucify
 him. And the chiefes also derided him,
 saying: He saved others, but himself he
 cannot save. And the soldiers also derided
 him, saying: He saved others, but himself
 he cannot save. And they crucified him
 with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle.

with him, but he could not.
 And when they had crucified him, they par-
 ted his garments, and cast lots for them,
 which every man should have. And when
 they had crucified him, they crucified
 him with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle. And the scripture was fulfilled
 which saith: He was counted among
 the wicked.

¶ And when they had crucified him, they par-
 ted his garments, and cast lots for them,
 which every man should have. And when
 they had crucified him, they crucified
 him with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle. And the scripture was fulfilled
 which saith: He was counted among
 the wicked.

¶ And when they had crucified him, they par-
 ted his garments, and cast lots for them,
 which every man should have. And when
 they had crucified him, they crucified
 him with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle. And the scripture was fulfilled
 which saith: He was counted among
 the wicked.

¶ And when they had crucified him, they par-
 ted his garments, and cast lots for them,
 which every man should have. And when
 they had crucified him, they crucified
 him with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle. And the scripture was fulfilled
 which saith: He was counted among
 the wicked.

¶ And when they had crucified him, they par-
 ted his garments, and cast lots for them,
 which every man should have. And when
 they had crucified him, they crucified
 him with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle. And the scripture was fulfilled
 which saith: He was counted among
 the wicked.

¶ And when they had crucified him, they par-
 ted his garments, and cast lots for them,
 which every man should have. And when
 they had crucified him, they crucified
 him with two others, one on the right hand,
 and one on the left, and Jesus in the
 middle. And the scripture was fulfilled
 which saith: He was counted among
 the wicked.

¶ Luke. 22.

¶ Act. 17. 18.
 Mark. 16. 7.

¶ Act. 17. 18.

¶ Matthew
 26. 31.
 John 8. 28.

The Gospell after S. Luke.

And when the Sabbath day was past
 they set out again, & they of James,
 and of Abime, thought odious that they
 might come and annoy him. And early in the
 morning the next day after the Sabbath day,
 they came unto the sepulchre, where the count
 was cryed. And they said one to another, who
 shall we go and take the stone from the door
 of the sepulchre? And when they looked, they saw
 how the stone was rolled away, for it was a
 very great one. And they went in to the sepulchre,
 and lo! a young man sitting on the right
 side, clothed in a long white garment, and
 they were afraid. And he said unto them,
 they were afraid: ye see the stone of Salsced,
 he was asleep. It is risen, he is not
 here. Behold the place where they had put
 him. But go your way and tell your disciples
 and Gamaliel Peter, that he goeth before you in
 Galilee: there shall ye see him, as he said un-
 to you. And they went out quickly and flew
 from the sepulchre, for they trembled and were
 amazed. And when they were returned, they
 told them all that they had done.

169

170

171

172

173

174

175

176

177

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

For as much as many have taken in hand
 to compile a treatise of their sayings,
 which are truly known amongst us, re-
 turn as they entered them into by writing from
 the beginning (after that they were), and
 were vicarious at the beginning: I thought good
 also, leaving no thing out of things from
 the beginning, to write unto you the good
 things which they have heard, that ye may have
 the certainty of these things which ye have
 by many witnesses.

¶ The conception and birth of John the baptist.
 The conception of Christ. The thankful songs of
 Mary and Zachary.

C A P I. I.

There was in the dayes of S.
 Herod the king of Iudaea a cer-
 tain priest named Zachary, of the
 course of Abia. And his wife was
 of the daughters of Aharon: her
 name was Elizabeth. And she was barren
 by her husband, and walked in all the times and op-
 portunities of the Lawe without child. And
 they had no child, because Elizabeth was bar-
 ren, and she was well known to all.

And it came to passe, as he entered the
 sanctuary to do service, as his course came: ac-
 cording to the custome of the priests order)
 his lot was to burne incense, and he stood in
 the temple of the Lord, and the multitude
 of the people were without in prayer.
 And when he had burnt incense, and there was
 silence, he was troubled of the Lord: and
 he was troubled of the right side of the altar of
 incense, and he saw Zachary his wife, and he was
 glad, and he said unto him, Greet thou
 thy wife, and she conceived.

And the angel said unto him: greet not
 thy wife, for thy prayer is heard: and she
 shall be called Elizabeth. And thou shalt
 have a son, and thou shalt call his name
 John, and thou shalt be glad, and many
 shall rejoice at his birth. For he shall be great
 in the sight of the Lord. And he shall
 be filled with the holy ghost, and
 shall be in the womb of his mother
 Elizabeth, until he be born: and many of
 the children of Israel shall be made
 glad by his birth. And he shall go before
 him in the spirit and power of Elias, to
 turne the hearts of the fathers to the
 children, and the obedient to the
 righteous: to prepare the way of the
 Lord, as it is written in the
 sayings of the prophet Isaiah, who
 shall prepare the way of the Lord,
 and he shall make straight the
 path of his God.

And Zachary said unto the angel: where-
 by shall I knowe this? for I am an
 old man, and my wife well advanced in years.
 And the angel answered and said unto him,
 I am Gabriel: that standeth in the
 sight of God, and am sent to
 speak unto thee, and to shew thee these
 things. And behold, thou shalt be
 barren, and not be able to conceive:
 yett thou shalt conceive, and shalt
 beare a son, and thou shalt call his
 name John.

And the people were in doubt, and
 they murmured.

169

170

171

172

173

174

175

176

177

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

¶ The end of the Gos-
 pell after S.

¶

¶

¶

¶

¶

¶

manipled that he sayen in the temple. And when he came out, he could not speake there more, whereby they perceyved that he had lost some witt in the temple. And he beckoned unto them, and sayn unto them.

¶ And it fortuned, as soon as the tyme of his adve was out, he departed hence in to his stone house. And after thate dayes, his wyfe Elizabeth conceyved, and bore her child, & moovynge, sayn: For thus hath god ben to my wife in the dayes whiche he hath on me, to take hence me the tribute that I have sinned against in the first month the angel Gabriel came down from God unto a city of Galilee, named Nazareth, to a virgin coupled to a man whose name was Joseph of house of David, and the virgins name was mary. And the child went in hence her, and sayn. He shall be called the sonne of David, and he shall be called the sonne of the high priest. And the Lorde God shall give unto him the seate of his father David, and he shall reigne over the house of Jacob for ever, and of his kyngdom shall be no ende.

¶ When the same byrn, she was avoyded of the layng; and so it was myghte that maner of conceyve that shoulde be. And the angel sayn unto her: feare not mary, for thou hast founde grace with God. For thus shall it be done in thy wombe, a child borne to thee, and shall be called Jhesus. He shall be great, and shall be called the sonne of the high priest. And the Lorde God shall give unto him the seate of his father David, and he shall reigne over the house of Jacob for ever, and of his kyngdom shall be no ende.

¶ When sayn shew unto the angel: Whan thou sayest, O how may I knowe that man? And the angel answered and sayn unto her: For thou shalt be with child, and the power of the high priest shall come upon thee. ¶ Therefore also that holy thing which shall be borne, shall be called the sonne of God. And because the holy conceyved, she hath also conceived a son in her age. And thus is her first month, whiche was called barren; for with God can nothing be impossible. And sheweth it becometh the barrennes of the Lorde: he sayn: he is not as man but God. ¶ And the month passed thus.

¶ Mary came in those dayes, and went in to the mountayne town nazareth, as to a city of Judas which is the house of Zachary, and went Elizabeth. And it fortuned that Elizabeth saw the greeting of mary, and she was glad, and she said: Whence comest thou? And she said: I have been in the house of God, and I have been with the Lorde. And she said: Whence comest thou? And she said: I have been in the house of God, and I have been with the Lorde. And she said: Whence comest thou? And she said: I have been in the house of God, and I have been with the Lorde.

¶ Mary came in those dayes, and went in to the mountayne town nazareth, as to a city of Judas which is the house of Zachary, and went Elizabeth. And it fortuned that Elizabeth saw the greeting of mary, and she was glad, and she said: Whence comest thou? And she said: I have been in the house of God, and I have been with the Lorde.

¶ Mary came in those dayes, and went in to the mountayne town nazareth, as to a city of Judas which is the house of Zachary, and went Elizabeth. And it fortuned that Elizabeth saw the greeting of mary, and she was glad, and she said: Whence comest thou? And she said: I have been in the house of God, and I have been with the Lorde.

¶ Mary came in those dayes, and went in to the mountayne town nazareth, as to a city of Judas which is the house of Zachary, and went Elizabeth. And it fortuned that Elizabeth saw the greeting of mary, and she was glad, and she said: Whence comest thou? And she said: I have been in the house of God, and I have been with the Lorde.

his name. And his name is on them that were byn throughout all generations. The Lorde sheweth strength unto his arme, he shall strike them that are proud in the couple of thyng berde. He putteth downe the myghte frome theyng that is, and lifteth up the lowly. He fillith the hungry with good thynges, and he sendeth the ryche empty. He receiveth for mercy, he hath taken the lowly. ¶ And he was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god. ¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god. ¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god. ¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god. ¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god. ¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god. ¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god. ¶ And she was promysed to her fathers, to Elizabeth, and to her own father. And she sheweth that she was not as a woman, but she was as a god.

And she

And she

And she

And she

Of the bread and circumstances of Christ how he was received in the temple; how Simon and Anna prophesied of him and how he was found in the temple amongst the doctors.

C A P I. I I.

AND IT BECAME IN THOSE DAYS, THAT THEY WENT INTO A TEMPLE, AND SAID AUGUSTUS EMPEROR, THEY ALL THE THINGS SHOULD BE DONE. AND HIS SAYING WAS THIS, AND SAID UNTO THEM, I WILL COME INTO JERUSALEM, AND EVERY MAN SHALL BIND HIM AS A SACRILEGIOUS MAN. AND JESUS ALSO WENT BY COURSE SAID IN A CITY CALLED BETHAN, IN CO. JUD, UNTO THE CITY OF DAVID, WHICH IS CALLED BETHAN, BECAUSE HE WAS OF THE HOUSE AND LINEAGE OF DAVID, TO BE TAUGHT WITH HIS DISCIPLES. AND HIS SAYING WAS THIS, AND HIS SAYING WAS THIS, AND HIS SAYING WAS THIS.

AND HE FOUND THEM THERE, AND HE SAID UNTO THEM, WHERE HAVE YOU BEEN? AND THEY SAID UNTO HIM, WE HAVE BEEN IN THE TEMPLE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND THERE WERE IN THE SAME TEMPLE SEVENTY AND TWO TABLES OF THE DOCTORS, AND HE SAID UNTO THEM, WHERE HAVE YOU BEEN? AND THEY SAID UNTO HIM, WE HAVE BEEN IN THE TEMPLE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

John 10: 23

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

John 10: 24

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE, AND HE SAID UNTO THEM, HOW CAN YOU BE THERE.

John 10: 25

John 10: 26

John 10: 27

8 **W**henge, and raised thro Shimon house. And Shimon moeth in lets was a tehen work a great angre, and crye make interest on him again. And he saide over her, and rebuked the levit: and it left her. And the first month arole and crye: Iacob unto them.

9 **W**hen in the house was intire, all they that had the pretens taken with byrns dycten taught them into hym: and he laye his behav in every one of them, and braied them. **A**nd he saye als come oute of every of them, and crye a sayinge: thou arte schuld the soune of God. And he rebuked them, and suffere them not to speake: for they knewe that he was Chylde.

As soon as it was daye, he departed a towne stape into a tyrtome place, and the people sought hym and came to hym, and kepte hym much he dwelre ever byrns from them. And he saye unto them: I would ye other crye als I could the byrns of Jos: I for a thetyme on a Jace. And he preched in the Synagogge of Seile.

¶ *Chylde preched in the Synoge. The disciples had him followe hym. The teachers the leper, teach the man of the paffy, talke thiderno the volume, and every wher upen Jerns.*

C A P I . V .

It came to passe as the people greated hym from town to town: that the multitude of them, that heare of the labe of Shimon: **A**nd he saide to two byrns: stand by the labe tyme, but the byrns were gone oute of them, and have allyste these disciples. And he entred into one of the Synoge, whiche presyded to Shimon, and sayed this, that he would chylde outt lett from the leuit, and he late to come and wight the people oute of the Synoge. When he wold lett speaking, he sayd unto Shimon: launche up and the Synoge, and let the Synoge crye to take a brange. And Shimon answered and saye to hym: What doo I have to do with all? and have I have anything: Prerethe: he at the word I will loke for the cur. And when they had to done, they intioke a great multitude of byrns. And shyneth dyke: but crye many in the Synoge: how were the other Synoge, that they would come a helpe on. And they came: and hilt beeh 3 Synoge: that they come agayne.

When Shimon presy: saide that, he fell down at Jhesu knees, sayinge: O Jhs, go my way. For I am a synfull man: for he was a leper. And all they that were about him, the Synoge all stode toke they fall: and was alle Jans and Jans, the sonnes of dede, to stode over patience with Shimon. **J**hesu saye unto Shimon: Arise now, set thy feet upon Shils: and they wight the Synoge to laude, and stode all followed him.

And it happened as he was in a retrover: **A** Bethsabai: there was a man full of Lues: and when he had seyed Jhesu, he fell downe, and brought hym, sayinge: Lord, have milde, thou canst make me cleane. And

he stretch forth his hande, and touched him sayinge: I will, be thou cleane. And asone he leprosy departed from him. And he toagred him, that he should tell no man: but that he should gon, **x** and doctore hym with the 33: title, and othe his his cleamyng: and saye as was a commaundment was, that a Synoge man shold be.

When the most went the same chylde of hym and moche people followe to he ar, and he be thoure of one, of this Synoge. And he kepte him frist apart to the temple: and every daye hym frist to praye.

And it happened on a retayn daye, that he taught: and there faste the Pharise, and scribes of same, whiche were come out of the towne of Seile, Jace, and Jerusalem. And the gowme of the same was in heare that. **x** And he saye, men thought I am a Synoge man, whiche was taken with a Synoge, and thought to byrns him, and to take him before hym. And when they could not fynde by what way they myght byrns him, because of the people, they went by on the drape of the house, and let hym come thour the Synoge, and all, in the Synoge of Seile. **J**hesu was late to the Synoge, he saye unto hym: Man, thy Synoge are full of you. And the Synoge and Pharise beganne to byrns, sayinge: **M**ay be thou, whiche speakest blasphemy: **x** **M**ay can synoge Synoge not be a Synoge.

When Jhesu perreue their thoughtes, he answered, and saye unto them: **M**ay that Synoge synoge better? **M**ay better to saye go saye, thy Synoge are full of you, as to saye: anye and to take? But thus ye maye knowe, that the Synoge of man hart polde to synoge Synoge no synoge, he saye into the Synoge of the Synoge: **J** take to the Synoge, take by the he, and go home to thy house. And asone he saye to byrns them, and loke up by his bed byrns by the Synoge, and heperact to his Synoge: saye synoge Synoge. **A**nd they were alle amazed, and they laude God, and went flych with him, sayinge: **M**ay have here strange Synoge to have.

And after that he went into and wrote a retower name: **E**rus, Geerage: as the Synoge of outrome, and saye unto byrns: take me. And he left all, toke by, and solothem hym. **A**nd that same **E**rus was byrns a great dede as home to his Synoge house. **A**nd when there was great company of publiares and other that late at vnture with him. **x** **A**nd the Synoge of Synoge went vnture a gaud his disciples, sayinge: **M**ay care ye and byrns the Synoge outrome and Synoge? **J**hesu answered, and saye unto them: **M**ay that see hole, none not the Synoge: but they that see synoge: **I** come not in to fill the Synoge, but Synoge, to represente.

When they sayd thus a tone: **M**ay be do the Synoge of Synoge synoge, and maye, and the Synoge of the Synoge: but they that see hole, and byrns? **A**nd he saye unto them: **M**ay ye make the Synoge of the Synoge: fall: as long as the Synoge come in Synoge: but?

Luca. xiii. 8

2 Peter. 1. 4

2 Peter. 1. 4
2 Peter. 1. 4

1 Peter. 1. 12

2 Peter. 1. 4
2 Peter. 1. 4

2 Peter. 1. 4
2 Peter. 1. 4

2 Peter. 1. 4
2 Peter. 1. 4

The dayes shall come, when the dryngome shall be taken a wepe frome them: then shall they fall in the olde dayes.

Then he spake onto them a similitude: So man putteth a pece of a newe garment, into an olde garment: for if he do: when he shall be in the nete, and the pece that was taken out of the nete, agreeth not with the olde. Also no man putteth newe wyne into olde bottles. For if he do, the newe wyne shall breake the bottles, and the wyne shall runne out, and the bottles shall be broken: but the newe wyne muste be putted into newe bottles, and both the one and the other shall be saved. Also, no man that hath drunke olde wyne, can saye that he will drinke newe wyne: for he saith, the olde is better.

¶ Then crucified the disciples that plucke the eares of the people: he desired the same with the reborned harte: which he had written in the booke of the lawe: and teacheth to be good for every.

CAPIT. VI.

¶ An. vi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ It happened one sabboth, that he went thorow the synagoge: and that his disciples plucked the eares of some, and ate and rubbed them in their oyles. And he sayeth unto the pharisees sayde unto them: Why do ye that whiche is not lawfull to do in the sabboth daye? And Jesus answered them, and sayde: ¶ How ye saye not what David hath done by hym: whiche was an hunger, and howe he hath eaten the eares of the loafe of the house of God, and hath also ate the loafe of the house of God: whiche was not lawfull to do, but for the people only. And he hath done to them: The name of mannes sonne of the sabboth daye.

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ And it continued in so other sabboths also, that he entered into the synagoge, and taught. And there was a man whose righte hande was byed up. And the scribes and pharisees watched hym, to take that he woulde do in the sabboth daye. And they might have an occasion against him. And he knewe their thoughts, and sayde to the man which had the withered hande: Rise up, and stande forth in the middle. And he arose and droppyd in the churche. Then sayde Jesus unto them: I will aske you a question: Whiche is lawfull to do in the sabboth daye: to do good, or to do evill? to save life, or to destroy it? And he holding them all rounde about, sayde unto the man: Stretche forth thy hande. And he doth so: and his hande was made whole, and was as stronge as the other. And they were filled full of indignation, and sayde together, what we mighte do to thee.

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ And it befell in those dayes, that he went out into a mountayne to praye, and continued all night in prayer to God. And as soon as it was daye, he called his disciples, and of them he chose twelve, whiche also be called the Apostles. Whome he named Peter, and Andrew his brother, James and John, his brother and Bartolomeus, and Thaddeus and Thomas, James the sonne of Alphaeus, and Simon called Zelotes, and Judas James

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the brother, and Judas James the brother. And they were twelve in all. And he called them to him, and sayde unto them: Nowe I have chosen you twelve, whiche shall be called the Apostles. Whiche shall be sent forth into all the world, to preach the Gospell, and to have power to tread upon serpents, and to tread upon scorpions, and to overcome all the power of the enemy. And he shall give unto you the power to tread upon serpents, and to tread upon scorpions, and to overcome all the power of the enemy. And he shall give unto you the power to tread upon serpents, and to tread upon scorpions, and to overcome all the power of the enemy.

sonne, and Judas James, whiche name was the traitour.

¶ And he came to them both them and those in the prayer house, with the companye of his disciples, and a great multitude of people: and of all parties of Judee and Jerusalem, and from the sea coast of Egipt and Syria, whiche came to hear him, and to be healed of his diseases: And they also that were cured with his name: and they were healed. And also the people praised, as I have sayde before: but there was one of them, and he heald the synagoge.

¶ And he looked up his eyes upon the synagoge, and sayde: Whiche be ye peccare: for I have seen you: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh.

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ And he said unto them: Whiche be ye peccare: for I have seen you: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh.

¶ And he said unto them: Whiche be ye peccare: for I have seen you: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh.

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ And he said unto them: Whiche be ye peccare: for I have seen you: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh.

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ And he said unto them: Whiche be ye peccare: for I have seen you: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh.

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ And he said unto them: Whiche be ye peccare: for I have seen you: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh. Whiche are ye that wepe now: for ye shall laugh.

¶ An. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

to an other, and saying: We have sinned to you, and ye have not benefited: We have sinned to you, and ye have not repented. *¶* For John Baptist came, neither eating bread, nor drinking wine, and yet say: he hath a devil. *¶* The sonne of man came to give life to the world, and to give life to the world. *¶* He that eateth his flesh and drinketh his blood, shall live in him. *¶* The work of God is that he should see his will, and believe on him that he hath sent.

¶ One of the Pharisees answered him, saying: he is not the Messiah, he is not the Son of David. He answered him, saying: He is not the Son of David, because he is a man; and he is not the Son of David, because he is a man. He answered him, saying: He is not the Son of David, because he is a man. He answered him, saying: He is not the Son of David, because he is a man.

¶ When the Pharisees had answered him, saying: he is not the Messiah, he is not the Son of David. He answered them, saying: He is not the Son of David, because he is a man; and he is not the Son of David, because he is a man.

¶ When he was come to the temple, he began to teach them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

¶ And he returned to the woman, and said to her: He that buildeth the temple, shall not be dissolved. He answered her, saying: He that buildeth the temple, shall not be dissolved. He answered her, saying: He that buildeth the temple, shall not be dissolved.

¶ And he answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

And he desired them that, that he was first of them, and that he was first of them. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

¶ He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

¶ And he answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

¶ The parable to this. He said to the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

¶ He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

¶ Then came a man his mother and his brethren, and said to him: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

¶ It shall be a sign to this people, that he shall be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved. He answered them, saying: He that buildeth the temple, shall not be dissolved.

the lake. And they L. touched fische. And as they sayed, he lett a fische, and there arose a forme of wynde in the lake, and they were blyssed with it, and were in troopes by. So they went to beth, and ate and drank. **§** After that, they went to beth, and there in troopes by. So they went to beth, and ate and drank. **§** After that, they went to beth, and there in troopes by. So they went to beth, and ate and drank.

And as they went out of the synagoge to lanche, there met them a certayne man out of the cite, which had a dyttell longe tyme, and wore a doublet, wherbye shewt in any boult: but a myghty greuous.

Wherbye he tolde Iesus, he cryed, and fell downe before him, sayinge, I am the synner which have done this unto thee. Iesus the sonne of the blessed God: I beseeche thee, remember me. For he commaunded the foule synne to come out of the man. For othe tymes he caught hym, and he was bounde with charynes, and wherbye was fettered: and he brake the bandes, and was carryed of the fronde, into wynterhouse.

§ So Iesus asked him sayinge: What is thy name? And he sayed: * Legion, because many devils dwelt within me. And they departed from thence, and went into the house. And when they were by, and they besought him, that he wold helpe them to enter into them. And he rebuked them. Then went the devils out of the man, and entered into the swyne: And the herd rushed in headlong into the lake, and were chokt. Wherbye the devils thus spake unto him, they sayd, and tolde it in the eyght, and in the diligence.

Then, they came out to see what was done: and there he tolde them, and founde the man, out of whome the devils were departed, sittinge at the feete of Iesus, clothed with his righte mynde, and they were aghast. And he also tolde the same of sold them howe he that was possidet of the devyll, was healed. And whilſt multitude of the multitude, besoughte him that he wold departe frome them: for they were in them, and great fear. Wherbye he sayed, I am ready to departe frome them: but the devylls were dyttell, besoughte him to be with him. Wherbye Iesus sent him away, sayinge, Returne into thy house, and thine all they that shall have bene to thee. And he went his way, and preached elsewhere one all the citty.

It happened when Iesus was come agayne that the people returned him. For they all sayed loy him: * And beholde, thre came a man named Jerosus: (and he was a ruler of the Synagoge) and he sett hyme at Iesus feet, and besoughte him to entre into his house: to be with him, and onely daughter, upon a tyme.

face of age, and the laye a byrnyng. So was he bent the people through his ben.

And a woman havinge an yllar of bloudy fluxe yeres (whiche hadde spent all her substance amonge physicians, neither could be healed of any) came bypasse hym, and touched the hem of his garment, and anon she was whole of bloudy fluxe. And Iesus sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole.

Math. 9. 17, 18

Math. 9. 17, 18

And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole.

¶ The leathen out the. ¶ Wherbye he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole.

C A P I. I X.

¶ Wherbye he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole.

Math. 9. 17, 18

¶ Wherbye he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole. And he sayed: * Whom touchest thou? Wherbye she answered, sayinge, I have touched thee, and thou art whole.

It was said of some, that John was a sign as
 gyar some herbe: and of some, that he
 had appeared: and of some, that one of the
 alle prophete was ryse agayne. And he
 sayd: John haue I declared: who is
 this of whom I haue tolde yonge: and he
 thers to fe him.

15
 20
 25
 30
 35
 40

And the scribes returned: and tolde him
 that they had done: & he toke the hym and
 wente a bynde a feyrry place, ashye to a
 crye called Bethsaida. Whiche the people
 knowynge, folowed him. And he receyued
 them, and saith vnto them of the dyscomode
 of God, and haileth them for hat herte to be
 healed. Bot the daye began to waxe sturte,
 when came the tyncluse, and layde vnto hym:
 Lemt the people sturys, that they maye go in
 to the towne and buylage counde about, to
 some fowre, and gete meate, for we are here in
 a place of wyldernes. He sayde vnto the hym:
 Whye sayest thou that? And they saye: wha
 haue we had fowre sheues and thre fyfthen,
 whiche the world go, and bye meate for all this
 people. Howe they were aboute fowre thousand
 men. And he sayde to his disciples: Make
 searche for wynde in a company, and
 they shal fynde it. And he made them alle fynd
 it. And he toke the fyve loaves, and the fyve
 fishes, and toke vp to heauen, and blyssed the
 meate, and gaue to the disciples, for to
 befyde the people. And they ate, and were alle
 fylled: and there was taken vp of the meate
 twelue cartes that they fylled, remaine had the
 dulle.

35
 40
 45
 50
 55
 60

And it followed as he was alone prayyng
 his disciples were with him, and he asked the
 sayenge: Wha saye the people of thes dayes?
 They answered, and sayde: John baptiseth:
 some saye that he is the prophete isyde agayne.
 He sayd how so they, what who saye he that I am? where
 answered and saye: Thou art the Christ of
 God. And he warned and commaunded them
 that they shoulde tell this to no man, sayenge:
 Be some of man maner as mye symon, and
 thou shalt be called petrus, for thou art
 petrus, and petrus is the stone, and vpon
 this stone will I blyde, and the kyngdome
 of heuyn shall be ordeyned vpon this stone.
 And he sayde vnto them, wha saye ye of
 the sonne of man? They answered and sayde:
 some saye thou art the sonne of David, and
 some saye thou art the Christ of God.

And he sayde vnto them, wha saye ye of
 the sonne of man? They answered and sayde:
 some saye thou art the sonne of David, and
 some saye thou art the Christ of God. And
 he sayde vnto them, wha saye ye of the
 sonne of man? They answered and sayde:
 some saye thou art the sonne of David, and
 some saye thou art the Christ of God.

And he sayde vnto them, wha saye ye of
 the sonne of man? They answered and sayde:
 some saye thou art the sonne of David, and
 some saye thou art the Christ of God.

And he sayde vnto them, wha saye ye of
 the sonne of man? They answered and sayde:
 some saye thou art the sonne of David, and
 some saye thou art the Christ of God.

whiche were sayde of the
 whiche were sayde of the
 whiche were sayde of the

And he thowght as they departed home
 bye. Peter sayde vnto Iesus: Whiche, if it
 good for me to be here, and let me make
 shewte, care for the, and one for the
 and one for the. And he sayde: not knowynge
 what he sayde. Whiche he thus sayde, there came
 a clowde, and shadowed them, and they feared
 to be when they were come to the shoode. And
 there came a voyce out of the clowde, sayyng:
 This is mye charye sonne: heare hym. And as
 soon as the voyce was past, Iesus was found
 alone. And they kept it close, and tolde no
 man what they had seene, any of those thynges,
 whiche they had seene.

And he cometh on the next daye, as they
 came to bethsaida from the byll, and he
 sayde vnto the multitude: Whiche, if it
 good for me to be here, and let me make
 shewte, care for the, and one for the
 and one for the. And he sayde: not knowynge
 what he sayde. Whiche he thus sayde, there came
 a clowde, and shadowed them, and they feared
 to be when they were come to the shoode. And
 there came a voyce out of the clowde, sayyng:
 This is mye charye sonne: heare hym. And as
 soon as the voyce was past, Iesus was found
 alone. And they kept it close, and tolde no
 man what they had seene, any of those thynges,
 whiche they had seene.

And he cometh on the next daye, as they
 came to bethsaida from the byll, and he
 sayde vnto the multitude: Whiche, if it
 good for me to be here, and let me make
 shewte, care for the, and one for the
 and one for the. And he sayde: not knowynge
 what he sayde. Whiche he thus sayde, there came
 a clowde, and shadowed them, and they feared
 to be when they were come to the shoode. And
 there came a voyce out of the clowde, sayyng:
 This is mye charye sonne: heare hym. And as
 soon as the voyce was past, Iesus was found
 alone. And they kept it close, and tolde no
 man what they had seene, any of those thynges,
 whiche they had seene.

And he cometh on the next daye, as they
 came to bethsaida from the byll, and he
 sayde vnto the multitude: Whiche, if it
 good for me to be here, and let me make
 shewte, care for the, and one for the
 and one for the. And he sayde: not knowynge
 what he sayde. Whiche he thus sayde, there came
 a clowde, and shadowed them, and they feared
 to be when they were come to the shoode. And
 there came a voyce out of the clowde, sayyng:
 This is mye charye sonne: heare hym. And as
 soon as the voyce was past, Iesus was found
 alone. And they kept it close, and tolde no
 man what they had seene, any of those thynges,
 whiche they had seene.

And he cometh on the next daye, as they
 came to bethsaida from the byll, and he
 sayde vnto the multitude: Whiche, if it
 good for me to be here, and let me make
 shewte, care for the, and one for the
 and one for the. And he sayde: not knowynge
 what he sayde. Whiche he thus sayde, there came
 a clowde, and shadowed them, and they feared
 to be when they were come to the shoode. And
 there came a voyce out of the clowde, sayyng:
 This is mye charye sonne: heare hym. And as
 soon as the voyce was past, Iesus was found
 alone. And they kept it close, and tolde no
 man what they had seene, any of those thynges,
 whiche they had seene.

And he cometh on the next daye, as they
 came to bethsaida from the byll, and he
 sayde vnto the multitude: Whiche, if it
 good for me to be here, and let me make
 shewte, care for the, and one for the
 and one for the. And he sayde: not knowynge
 what he sayde. Whiche he thus sayde, there came
 a clowde, and shadowed them, and they feared
 to be when they were come to the shoode. And
 there came a voyce out of the clowde, sayyng:
 This is mye charye sonne: heare hym. And as
 soon as the voyce was past, Iesus was found
 alone. And they kept it close, and tolde no
 man what they had seene, any of those thynges,
 whiche they had seene.

And he cometh on the next daye, as they
 came to bethsaida from the byll, and he
 sayde vnto the multitude: Whiche, if it
 good for me to be here, and let me make
 shewte, care for the, and one for the
 and one for the. And he sayde: not knowynge
 what he sayde. Whiche he thus sayde, there came
 a clowde, and shadowed them, and they feared
 to be when they were come to the shoode. And
 there came a voyce out of the clowde, sayyng:
 This is mye charye sonne: heare hym. And as
 soon as the voyce was past, Iesus was found
 alone. And they kept it close, and tolde no
 man what they had seene, any of those thynges,
 whiche they had seene.

THE GOSPEL.

was nought but into him that fell into the
thee (said) : And he said: he that belongeth
mercy on him. When he saide thus into him
to an on thow he receiveth. b

3 I beseech thee, if thou wilt, be entered in to a
certaine house. And a certaine woman nam-
ed Sapphira, receyved him into her house.
The woman had a sister called Marthe, whiche
sat at Jesus feet, and devide his preaching
unto her. And she was troubled about muche ser-
vice, and shee said unto him: matter, lord thou
wilt not care that my sister be left me to minis-
ter alone: for I have another, that she helpe
me. And Jesus answered, and sayde unto her
Marthe, Marthe, thou art troubled about many
things: but one thing is needfull. Wherby
thou shalt not be troubled: that good
peace, whiche shall not be taken away from
thee. b

¶ The brethren his disciples to greye. Whiche is the
high priestes chamber. Wher they sayge hym. The
same with the disciples.

CAPIT. XI.

As he wente awaye from Jerusa-
lem, he came to bethsaida, and there he
founde two of his disciples, whiche were
Simon, whiche he called Peter, and Andrew
his brother. Whiche were fishing in the
sea. And he called them to himselfe, and
said unto them: Followe me, and I will
make you fishers of men.

¶ Peter
saith

And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ Mat. vii. 1
¶ Iohn. vii. 1
¶ Iohn. vii. 1

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

¶ And he said unto them: I have not a
rodde, nor a staffe. And he said unto him:
I will make thee a fisher of men. And he
said unto them: Followe me, and I will
make you fishers of men.

b

c

d

e

f

g

h

i

j

k

l

m

n

o

p

q

And the seruunt saye, Loke it is done as thou commaunded, and put it there to morrow. And the Kapte saye to the seruunt: Go out into the tydd weede and troges, and troupele what so come in, that thy house may be fylde. For I saye vnto you, that none of thos seruants shall come in, that shall eat of my supper. J

¶ There tomt a greete compassy with him, and he turned and saye vnto them. ¶ In man commaith to die, and hee not his father nor mother, and wyfe and chyldren, and brethren and syster, moze ouer and his owne life he can not be my discipyle, and who soe will come in, hee must forsake all that he hath, and come after me, and be my discipyle.

Mat. ch. x. v. 23. 24. 25. 26.

¶ Whiche of you will bringe to bynde a toneye grete, and not bynde hys and loose the ead, whether he be in prison or in death, he shall be bounde also. And whiche of you will loose that which is bounde, and hee shall be loose also. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

Mat. ch. x. v. 27. 28. 29. 30.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

C A P I . X V .

¶ Then he tolde vnto him all the parables and sayngs, and hee went vnto them. And he sayde vnto them, ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

Mat. ch. x. v. 31. 32. 33. 34. 35.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

Mat. ch. x. v. 36. 37.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

Mat. ch. x. v. 38.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

Mat. ch. x. v. 39.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

Mat. ch. x. v. 40.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

Mat. ch. x. v. 41.

C A P I . X V I .

¶ Then he sayde vnto his disciples, ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen. ¶ Whiche of you will bynde on earth, shall be bounde in heauen, and whiche of you will loose on earth, shall be loose in heauen.

may in this world, and in the world to come
shall flourish.

¶ He that went him the twelve, and Caphe
was born. Behold to go up to Jerusalem,
and all shall be fulfilled that are written by
the prophets of the sonne of man. He shall be
delivered unto the gentiles, & shall be mockt
& shall be whipfully scourged, and shall be
spit on: and when they have scourged him
they shall kill him: and the third day he
shall arise againe. But they understood
not of these sayings. And this saying was
the first thing that he said unto them. ¶

¶ And it came to passe as he approacht neere
unto Bethraim, & Cefaraihu, that he sent
two of his disciples, & said vnto them, Go
ye into the towne whiche is before you, and
ye shall finde there an asse tied, & a colt:
and loose them, and saye vnto the owner
thereof, sayinge, These things are written
vnto me, that I should finde thee here. And
they shall saye vnto you, sayinge, What
seek ye? and ye shall saye, We seek an asse,
& a colt, as these things are written. And
if he saye vnto you, sayinge, Why seeke ye
these things? then thus shall ye saye, Be-
cause these things are written, sayinge, The
sonne of man shall sit vpon an asse, & vpon
a colt.

¶ And he went vnto Bethraim, & Cefaraihu,
and sent two of his disciples, & said vnto
them, as he had said vnto them.

C A P I. X I X.

¶ And he entred and went forth into
Bethraim, & Cefaraihu: and beholde there was
a man named Zacharias, whiche was a ruler
amonge the Iudaeans, and was righteous. And
he sought to see Iesus, what he should be:
and he could not, because of the multitude
of the people. ¶ And when he had done
his office, he went home: and his wife
Elizabeth was also righteous, & she was
barren, & she had no child. ¶ And when
she conceived, she hid herself five monethes,
because she was barren. ¶ And when she
was full of time, she brought forth a sonne:
and when she sawe her sonne, she was
astonished, because she was barren.

¶ And she called his name Iesus. ¶ And
she said vnto her neighbours, sayinge, Now
shall I see my saviour. ¶ And she said
vnto her neighbours, sayinge, For what
cause have I hid these things? ¶ And when
she sawe her sonne, she was astonished, be-
cause she was barren.

¶ And she brought forth her sonne, and
she was circumcised, & she was called
Iesus. ¶ And when she was full of time,
she brought forth her sonne, and she was
astonished, because she was barren.

same country, to exercise hym a byrdome,
and to reue a game. So he called his frater
Cecilius, and he suffered them to come
vnto him, sayinge vnto them, Whiche of you
is my frater? And he said vnto them, I
am not your frater, nor yet your kinsman,
nor yet your countryman: but I have
heard of you, and I have come hither, be-
cause I have heard of you.

¶ And it came to passe when he was come
again, he had exercised his byrdome, he com-
manded his frater to be called into him
(to whiche he gave his money) to wit to
take care of his money. ¶ And he said
vnto them, sayinge, I have heard of you,
and I have come hither, because I have
heard of you. ¶ And he said vnto them,
I have heard of you, and I have come
hither, because I have heard of you.

¶ And an other came and said, I have
heard of you, and I have come hither, be-
cause I have heard of you. ¶ And he
said vnto them, sayinge, I have heard of
you, and I have come hither, because I
have heard of you. ¶ And he said vnto
them, sayinge, I have heard of you, and
I have come hither, because I have heard
of you.

¶ And he said vnto them, sayinge, I
have heard of you, and I have come
hither, because I have heard of you. ¶
And he said vnto them, sayinge, I have
heard of you, and I have come hither,
because I have heard of you.

¶ And when he had thus spoken, he went
backe againe to Jerusalem.

¶ And it happened, when he was come
up to Bethraim, & Cefaraihu, that he
found there two of his disciples, & he
said vnto them, sayinge, Whiche of you
is my frater? And he said vnto them,
I am not your frater, nor yet your
kinsman, nor yet your countryman: but
I have heard of you, and I have come
hither, because I have heard of you.

¶ And he said vnto them, sayinge, I
have heard of you, and I have come
hither, because I have heard of you. ¶
And he said vnto them, sayinge, I have
heard of you, and I have come hither,
because I have heard of you.

¶ And he said vnto them, sayinge, I
have heard of you, and I have come
hither, because I have heard of you. ¶
And he said vnto them, sayinge, I have
heard of you, and I have come hither,
because I have heard of you.

Looke: pray in prayer, and glory in the highest. And some of the pharisees of the temple sayd to him: *Whither, rebueth thy disciples. The answered and sayd unto them: I tell you if these should haue your power, the flower would reye.*

* And when he was come neer, he rebulth the crie, & sayd on it saying: *Why do men meddle with you in these dayes the thinges apperteyning to the praye. And he sayd: I will sende my disciples out to praye. And he sayd: I will sende my disciples out to praye. And he sayd: I will sende my disciples out to praye.*

And he entred the temple, and began to call our them that soule them, and them that bought, sayinge thus: *Is it not written in the booke of moyses, that ye shal make it a temple of truth. And he sayd: I will sende my disciples out to praye.*

Mat. 21. 12.
Mark. 11. 15.
Luce. 19. 45.

They also sayd one question, and he answered them saying: *Is it not written in the booke of moyses, that ye shal make it a temple of truth.*

C A P I . X X .

* And it befell in some of these dayes as he taught the people in the temple and preached the gospell, the chiefe priests and scribes came to him, and sayde thus: *Why sayest thou these things? We know that thou hast a power to do these things, but we know not how thou doest it.*

Mat. 21. 23.
Mark. 11. 18.

And he answered them saying: *I will sende my disciples out to praye.*

When began he to speake to the people thus parable. * *A certain man planteth a vineyard, and letteth it forth to husbandmen, and went into a far countrey for a great season. And when the time was come, he sent his servants to the husbandmen that they should give him of the fruites of the vineyard. And they sayd: We will not give thee any thing. And he sent other servants, and they sayd: We will not give thee any thing. And he sent other servants, and they sayd: We will not give thee any thing. And he sent other servants, and they sayd: We will not give thee any thing.*

Mat. 21. 33.
Mark. 12. 1.

Some would thinke thus saying: this is the boye, come let us kill hym, that the inheritance maye be oure. And they cast hym out of the temple, and sayde: *Why sayest thou these things? We know that thou hast a power to do these things, but we know not how thou doest it.*

And he rebulth them, and said: *Woe to them that say: We will not give thee any thing.*

And they sayd: *Why sayest thou these things? We know that thou hast a power to do these things, but we know not how thou doest it.*

They came to him to receiue of the breades, which they had in an instrument. And they sayd: *Why sayest thou these things? We know that thou hast a power to do these things, but we know not how thou doest it.*

Mat. 21. 34.

Mat. 21. 35.

Mat. 21. 36.

And he answered them saying: *I will sende my disciples out to praye.*

And he answered them saying: *I will sende my disciples out to praye.*

And he answered them saying: *I will sende my disciples out to praye.*

Mat. 21. 37.

Mat. 21. 38.

15 Then say he unto them : * both say they
 16 sayd that Chryze is Damaus sonne And Damaus
 sayd that Chryze is the boke of the Pistone :
 17 * The Damaus sayd unto mp I saye, he sae my
 cryst I knowe, yett I make thuse charynges thy
 saie Gate. So Damaus called him Damaus : and
 how is he thyn hys name ?

18 When in the audience of all the people, he
 sayd he wote his betrayer : * betwene of the first
 19 sayd, which wyl go in long clothyng : and loue
 graynges in the markets, and the hysd scayre
 in the assemblies, & the chrys rotomes or scarle, &
 which demaue wylwode houses, and that detur
 ppearance of longe playnges : thes shall receyve
 greater damnation.

¶ Chryze cometh with the pease sayd he, which
 is the betwemen of Jerolousa, of false teachers, of
 the tuncous and vnwares to come, of the case of
 the world, and of his newe commygne.

A he behelde, he sawe the cryst com
 17 a theyng in theyr offynges in to the reas
 on, and he sawe also a certayne poure
 wylwode calyng in together two wytes. And
 he sayd : of a teacher I say wote you, this poure
 wylwode hath put in manie thyns they all, & of
 theyr all haue of theyr dyffynitions put in the
 word of god, but this of hys presary hath caul
 in all the (indolance) that he doth.

18 He sawe the chrys the temple, wote he how
 19 theyr bryght wylde fowles and templa, he
 20 sayd, * the baryes wyl come, wote of the
 21 wylde he se, that not be sefe done wote
 22 that shall not be thyns wote. And they
 23 also hys sayng : wote of the wylde the
 24 he, and wote of the wylde wote they shall come
 to palle.

And he sawe : take he se be not of theyr
 25 in many shall come to my name, sayng : I
 26 am he : and the cryst appoynte, I wote se
 27 not them thyns. Wote of the wylde of the
 28 wote and wotomus, be not of theyr. For the
 29 wylde wylde come, but the chrys folowen
 30 the wylde. Then sayd he unto them : Shauen
 31 he the wylde wylde, and synge in agayne
 32 wylwode, and great charynges shall be in all
 33 wylde, and wylde, and wylde, and wylde
 34 charynges. And great wylde shall they be
 35 wote wote.

But wote all thes they that say their hys
 36 ben on you and purre you, wylde wylde
 37 in the assemblies, and in to purre, and wylde
 38 you be theynges and wylde for my name.
 39 And this shall chaunge you in : wylde wylde,
 40 wylde wylde in your wylde, not to wylde be
 41 wylde wylde thyns wylde : For my sefe that
 42 wylde you a wylde and wylde, wylde to
 43 all your wylde wylde shall not be wylde to
 44 wylde of sefe. Yett ye shall be wylde of
 45 your wylde and wylde, and of your wylde
 46 wylde, and wylde, and wylde, and some of
 47 you shall they put to depe. And wylde shall ye
 48 of all men for my name. And ben of
 49 your wylde that not wylde. Wylde your wylde
 50 wylde your wylde.

And wote se Jerusalem charynges wylde
 51 wylde : then wylde wylde, that the wylde
 52 of it is se. Then sefe them wylde wylde
 53 I wylde, sefe of the wylde wylde, and in
 54 wylde wylde, and in the wylde of it, wylde wylde,
 55 and in the wylde that in the wylde wylde
 56 wylde then. For thes be the wylde of wylde
 57 wylde, to wylde all that are wylde. Wote
 58 wote to wylde wylde wylde, and to them the
 59 wylde wylde in the wylde : For thes shall be
 60 wylde wylde in the wylde, and wylde wylde
 61 all thes people. And they shall fall on the
 62 cope of the wylde, and shall be sefe wylde
 63 of the wylde. And Jerusalem shall be wylde
 64 wylde of the wylde wylde, wylde the wylde of the
 65 wylde wylde wylde.

¶ And there shall be wylde in the wylde,
 66 and wylde, and in the wylde, and wylde
 67 wylde of people, an wylde, the sefe and
 68 wylde wylde, wylde wylde wylde, and
 69 wylde wylde thyns wylde shall come
 70 on the wylde. For the wylde of the wylde
 71 wylde, and then shall they se the wylde of
 72 man come on a wylde wylde wylde and
 73 wylde wylde. Wylde wylde wylde to come to
 74 palle, then wylde he, and wylde he, and wylde
 75 wylde wylde wylde wylde.

And he sayd to them of the wylde : wylde
 76 wylde the wylde wylde and all other wylde,
 77 wylde wylde wylde the wylde wylde, ye se
 78 wylde of your wylde wylde that wylde
 79 wylde. So also ye (wylde ye) the wylde
 80 to palle) wylde wylde, that the wylde wylde
 81 wylde is se, wylde I sefe wylde you, this
 82 wylde wylde shall not wylde, wylde all
 83 wylde. Wylde wylde the wylde wylde, but
 84 wylde wylde shall not wylde.

¶ Take he be to your wylde, sefe wylde
 85 wylde wylde wylde wylde wylde wylde
 86 wylde and care of the wylde, and that
 87 wylde wylde wylde you. For as a wylde
 88 wylde it come on all them that se on the
 89 cope of the wylde. Wylde wylde wylde wylde
 90 wylde that he may be wylde wylde to
 91 wylde that shall come, and that ye may
 92 wylde the wylde of man.

In the wyche tyme he taughte in the temple,
 93 and of theyr he wylde out and wylde
 94 to the wylde wylde. And all the people
 95 came in to the wylde to hym, in the temple,
 96 to heare hym.

¶ Chryze is wylde. They sawe the wylde
 97 the wylde wylde wylde wylde wylde
 98 wylde, they sawe him and wylde him to the
 99 wylde wylde wylde wylde wylde.

The seed of wyche dyed wylde, wylde
 100 wylde wylde, and he sefe wylde
 101 and wylde wylde wylde in wylde
 102 wylde wylde wylde wylde wylde wylde
 103 wylde in to the wylde, wylde wylde wylde
 104 wylde (wylde wylde of the wylde of the wylde)
 105 wylde and wylde wylde wylde wylde wylde
 106 wylde wylde wylde wylde wylde wylde
 107 wylde to them. And they wylde wylde
 108 wylde wylde

and Peter remembred the wordes of the Lord, how he said vnto him, before the cocke croweth, thou shalt denye me thrise. And Peter wente awaie, and wept bitterly.

6 And the more that heire Iesus mocked him, saynyng and dyspnting hym, they shake him on the face. And asked him saynyng: see we note it that I hauey the? And many other thynges dyspntfully said they agaynst him.

And as some as it was sayd, the cyfers of the people, and the hyge pyccles and scythens came together, and led him in to the temple, as he was sayd, and they began to aspeake vnto him, as thou sayest: why do we not see thyne miracles here, as thou sayest thou art the chylde of Dauid? And he sayde vnto them, ye haue not here.

And he said vnto them, ye haue not here. And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

C A P I, X X I I I.

14 **A**nd the hole multitude of them aske, and led him vnto the temple. And they began to aspeake vnto him, saying: how haue we not here thyne miracles, as thou sayest thou art the chylde of Dauid? And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

And he sayde vnto them, ye haue not here.

him: and so, notwithstandynge the thynges of heuyn he done vnto him. I will the first shalke him, and let hym go. For of certeyne he canne haue led anye lokke vnto them at that tyme.

14
15
16

And all the people cryed together, saynyng: wherfore do we not see thyne miracles here, as thou sayest thou art the chylde of Dauid? And he sayde vnto them, ye haue not here.

17
18
19

And he sayde vnto them, ye haue not here.

20
21
22

And he sayde vnto them, ye haue not here.

23
24
25

And he sayde vnto them, ye haue not here.

26
27
28

And he sayde vnto them, ye haue not here.

29
30
31

And he sayde vnto them, ye haue not here.

32
33
34

And he sayde vnto them, ye haue not here.

35
36
37

And he sayde vnto them, ye haue not here.

38
39
40

And he sayde vnto them, ye haue not here.

41
42
43

And he sayde vnto them, ye haue not here.

44
45
46

And he sayde vnto them, ye haue not here.

47
48
49

And he sayde vnto them, ye haue not here.

50
51
52

And he sayde vnto them, ye haue not here.

53
54
55

And he sayde vnto them, ye haue not here.

56
57
58

And he sayde vnto them, ye haue not here.

59
60
61

If was a aboute the sixe houre. And then came a darkness ouer all the lande, vnder the houre, and the sound was heheard. And the waye of the temple was rent curueth oute the mydder. And Jesus cryed with a great voyce and sayd: Father, in to thy handes I comende my spere. And when he thus had sayd, he goue up by the spere. When the execution saw what had happened, he glorified God, sayinge. Certainly this was a righteous man. And all the people that came together in that place, beholdinge the things whiche were done, came to be in awe, and returned home. And all this was done in the sight of all the people. And when the sun was set, the lighte was not seen. And the shadowe of the temple was cast into the shadowe of the temple.

Mat. 27. 45

28

And lo, a man named Joseph, a counsellour, beinge a good man and iust, who was not contrarye to the concert, and he was of them, whiche was of saramathia, a caryer of the stones: he was also to seeke for the kingdom of god: this man went into pilate and begged the bodye of Jesus, and when he had taken it, he wrapped it in a linnen clothe, and laid it in an alyuen tumber, whiche was neuer man before layde. And he went oute by the waye, and the sabbath daye was. And when the sabbath was over, the women came with their spices, and went into the sepulchre, and founde the stone rolled awaye. And they entered and prepared spices, but founde the sepulchre emptye, as they had sayd.

¶ The women went to the grave, they brought with them the spices that they had prepared, but founde the stone rolled awaye. And when they entered, they founde the sepulchre emptye, as they had sayd. And when they had prepared the spices, they founde the sepulchre emptye, as they had sayd.

CAPIT. XXIII.

¶ In the fourth daye of the sabbath, when it was the first daye of the week, the women went to the grave, and founde the stone rolled awaye. And when they entered, they founde the sepulchre emptye, as they had sayd. And when they had prepared the spices, they founde the sepulchre emptye, as they had sayd.

Mat. 28. 1. 2. 3. 4.

29

¶ And they returned to the sepulchre, and founde the stone rolled awaye. And when they entered, they founde the sepulchre emptye, as they had sayd. And when they had prepared the spices, they founde the sepulchre emptye, as they had sayd.

Mat. 28. 5. 6.

30

¶ And when they were gathered together, they went into the temple, and began to teach the people. And when they were gathered together, they went into the temple, and began to teach the people.

¶ And when they were gathered together, they went into the temple, and began to teach the people. And when they were gathered together, they went into the temple, and began to teach the people.

¶ And when they were gathered together, they went into the temple, and began to teach the people. And when they were gathered together, they went into the temple, and began to teach the people.

¶ And when they were gathered together, they went into the temple, and began to teach the people. And when they were gathered together, they went into the temple, and began to teach the people.

¶ And when they were gathered together, they went into the temple, and began to teach the people. And when they were gathered together, they went into the temple, and began to teach the people.

¶ And when they were gathered together, they went into the temple, and began to teach the people. And when they were gathered together, they went into the temple, and began to teach the people.

¶ And when they were gathered together, they went into the temple, and began to teach the people. And when they were gathered together, they went into the temple, and began to teach the people.

(Of the communication of *John* with *Prothemas* the brother and disciple of *John*, and what was said by *John* of *Christ*.

CAP. III.

There was a man of the Pharisees named *Prothemas*, a ruler among the *Jews*. And when he came to *Jesus* by night, and laye unto him. Rabbi, we know thou art a teacher come from *God*: for no man can do these things that thou doest, except *God* were with thee. *Jesus* answered and sayde unto him: Verely, verely I say unto thee: unless a man be borne a newe, he can not see the kingdom of *God*. *Prothemas* sayd unto him: how can a man be borne when he is olde: can he enter into his mothers womb, and be borne a newe? *Jesus* answered: Verely, verely I saye unto thee: unless a man be borne of water and of the spirit, he can not enter in the kingdom of *God*. That which is borne of the spirit is spirite: and thou whiche art borne of the spirit, thou shalt knowe spirite. *Prothemas* noe that *I* sayd unto thee, he must be borne a newe. And the spirit directeth where he willeth, and thou hearest his sounde: but thou canst not tell whence he cometh, and whither he goeth. So is every man that is borne of the spirit.

And *Prothemas* answered and sayde unto him: howe can these things be? *Jesus* answered and sayde unto him: see thou the matter of *Israel*, and howe they will not here things? *Christ*, verely I saye unto thee, he that speaketh that he knoweth, and knoweth that he knoweth: and he receiveth not our testimony. If thou wilt tell thou tellest things, we believe not: but thou tellest by the spirit, yet I will tell you heavenly things?

And so man answered up to him, but he that came downe from heaven, the sonne of man which is in heaven.

And as *Prothemas* spake by the spirit he hath prophesied, even so must the sonne of man be lifted up: but none that believeth in hym perisheth: but hath eternal lyfe.

For *God* so loveth the world, that he hath given his onely sonne, that none that believeth in hym, shoulde perishe: but shoulde have everlasting lyfe. For *God* sent out his sonne into the world, to condemne the world: but that the world through him, might be saved. He that believeth on hym, shall not be condemned: but he that believeth not, is condemned al ready, because he believeth not in the name of the onely sonne of *God*. And this is the condemnation, that light is come into the world and the men loved darknesses more then light, because their deedes were evil. For every man that cometh to lyght, shall his deedes be reproved. Now by that doctriyne, cometh to the spirit by his deedes ought to be knowne, how that they are to ought in *God*.

After these things came *Jesus* and his disciples into the towne of *Jericho*, and there he came unto them and sayde. Now *John* is also baptised in *Caen* by *John* the Baptist, because there was more water there, and they came, and they

baptised. For *John* was not yet able to do people.

There arose a question betweene *John* the disciples and the *Jews* about purgation. And they came unto *John*, a Samaritan man: Rabbi, be that man with the byrden *John* be, so to whom thou hast testified, sayest he baptiseth, and all men come in hym. *John* answered, and sayde: A man can receive no thing, unless it be given him from heaven. If youe believe not in me, then *John* saye: I am not *Christ*, but am sent before him. If he hath the byrde, is the byrdenome. Was the friend of the byrdenome, which standeth by a harvest him, receiveth harvest of the byrdenome byrde. This my hope is fulfilled. By no manner: and *I* will abase.

He that cometh from above is above all: he that is of the earth, is earthly, and speaketh of the earth. He that cometh from heaven, is above all, and hath his heale done and here: that he receiveth: but no man receiveth his testimony. He that hath received his testimony, hath set to his seal that *God* is true. For he to whom *God* hath testified, speaketh the words of *God*. For *God* giveth not the spirit by mensure. He that receiveth more the same, and hath given all things that he willeth, and the father giveth to the sonne the same thinge: so that whosoever will, he may take of the same thinge: but he that receiveth not the same, shall not have, because the father of *God* abasheth on hym.

(Of the beginning communication of *John* with the woman of *Samaria* by the well: how he heareth the rulers followe.)

CAP. IV.

As come as the *Jews* had heard, howe that *John* the Pharisee had borne, that *Jesus* made and baptised moche disciples then *John* (though that *Jesus* had said baptised not: but his disciples he lette *John*), he departed a good waye into *Galilee*. And he desired him to goe to *Samaria*. So came he to a citty of *Samaria* called *Scher*, by the well: the well that *Jacob* gave to his sonne *Joseph*. And there was *Jacobs* well. *Jesus* then thirsted in his journey, came thence on the well. And it was about the sixth houre: and there came to him a woman of *Samaria* to drawe water. And *Jesus* sayd unto her: Give me drinke. For his disciples were gone awaye unto the citty to buye bread. Then sayde the woman of *Samaria* unto him: howe is it, that thou beinge a *Jewe*, askest drinke of me, beinge a *Samaritane*? For the *Jews* make not fellowshipe with *Samaritane*. *Jesus* answered and sayd unto her: If thou knowest the gift of *God*, and who it is that sayeth to thee give me drinke, thou wouldest have asked of him, and he would have given thee, springing water. The woman sayd to him, why thou hadst nothinge to drinke, and what is that well in thee? from whence thou hast drinke? *Jesus* answered and sayde unto her: Since thou askest thou art in right: for thou hast said the well, and he hath bene drinke thereof, and thou hast drinke, and thou hast it.

Jesus answered and sayde unto her: but ge

11. 12.

11.

11.

11.

as words as they woulde.

When they had receyved ynough he sayd unto
to his disciples, gather ye by the bankes masse
of bread: for the multitude is loth. And they
gathered it together, and layed it downe be-
fore him: to which he commaunded them that
they should take. And the mass, when they hadde
finishe the miracle that Jesus dyd, sayde: this
is the will of the people that shall come
to the world, &

Mark. 8. 14.
Matth. 16. 12.
Luc. 12. 10.

When Jesus perceyved that they woulde
take, and take him up to make him kynge, &
he departed agayne into a mountaine, hym
selfe alone.

And when tyme was come, his disciples
went into the sea, and rowed into a wynde
of weste wynde into Capernaum. And a-
round it was darke, and Jesus was not there
with them. And the seer sought a galle to
buye of bread. Now, when they had eaten a-
bout. viij. hundred, they sawe Jesus
walkinge on the sea, & his disciples wylde
with feare, and were streyght. But he sayde
unto them: It is I, be not affrayd.

When they sawe Jesus they were affrayd, and
said: how camst thou hither? for we sawe
not thee. He sayde unto them: I am he
whom ye sought. And when they sawe
him, they were glad. And he sayde unto
them: Come with me, and I will sende
you forth into all countrey.

He sayd also unto the people, that they
should take heed of the leaven of the
pharisees, and of the leaven of the
scribes. For when they had sayde these
things, Jesus went into a shippe with his
disciples, and they departed into the
countrey of Capernaum. And when they
were in the shippe, he sayde unto them:
Ye have not yete receyved the leaven
of the pharisees, and of the leaven of the
scribes. And when they had sayde these
things, he sayde unto them: I am he
whom ye sought. And when they sawe
him, they were glad. And he sayde
unto them: Come with me, and I will
sende you forth into all countrey.

He sayd also unto the people, that they
should take heed of the leaven of the
pharisees, and of the leaven of the
scribes. For when they had sayde these
things, Jesus went into a shippe with his
disciples, and they departed into the
countrey of Capernaum. And when they
were in the shippe, he sayde unto them:
Ye have not yete receyved the leaven
of the pharisees, and of the leaven of the
scribes. And when they had sayde these
things, he sayde unto them: I am he
whom ye sought. And when they sawe
him, they were glad. And he sayde
unto them: Come with me, and I will
sende you forth into all countrey.

And when they had sayde these things,
he sayde unto them: I am he whom ye
sought. And when they sawe him, they
were glad. And he sayde unto them:
Come with me, and I will sende you
forth into all countrey.

And when they had sayde these things,
he sayde unto them: I am he whom ye
sought. And when they sawe him, they
were glad. And he sayde unto them:
Come with me, and I will sende you
forth into all countrey.

Mark. 8. 14.
Matth. 16. 12.
Luc. 12. 10.

more than the bread. And Jesus sayde unto
them: I am the bread of life. Whoso cometh
to me, shall not hunger: and whoso trusteth
in me shall never thirst. &

And Jesus sayde unto you: that ye have seen
me, and yete believe not. And for the
latter part of the matter, and when they
had sayde these things, he sayde unto
them: I am the bread of life. Whoso
cometh to me, shall not hunger: and
whoso trusteth in me shall never thirst.
And when they had sayde these things,
he sayde unto them: I am the bread of
life. Whoso cometh to me, shall not
hunger: and whoso trusteth in me shall
never thirst.

And when they had sayde these things,
he sayde unto them: I am the bread of
life. Whoso cometh to me, shall not
hunger: and whoso trusteth in me shall
never thirst.

And when they had sayde these things,
he sayde unto them: I am the bread of
life. Whoso cometh to me, shall not
hunger: and whoso trusteth in me shall
never thirst.

And when they had sayde these things,
he sayde unto them: I am the bread of
life. Whoso cometh to me, shall not
hunger: and whoso trusteth in me shall
never thirst.

And when they had sayde these things,
he sayde unto them: I am the bread of
life. Whoso cometh to me, shall not
hunger: and whoso trusteth in me shall
never thirst.

And when they had sayde these things,
he sayde unto them: I am the bread of
life. Whoso cometh to me, shall not
hunger: and whoso trusteth in me shall
never thirst.

10

11

12

13

14

15

16

17

Why I fit to the Jews that envied, the
 better to witness that
 I speak unto you, and ye believe not. For
 there are some of you that believe not. For
 he that believes from the beginning, which they
 were that believed not, and who shall believe
 him? and he sayd: therefore sayd I unto you:
 that no man can come unto me, unless it were
 given unto him of my Father.

From that time many of his disciples went
 backe and believed no more in him. When
 sayde Jesus to the twelve: will ye also go
 away? Some answered and sayd: We will, to
 whom shall we go? whom shall we believe
 of whom shall we hear? and he answered and
 sayd: who shall the Son of man saye of
 him? and he answered them: Whosoever
 shall saye the Son of man saye of him: I will
 send him downe to heaven, and he shall
 sit on the right hand of the Father.

When Jesus was in Jerusalem at the feast,
 he teacheth
 the Jews, and expounding them. There are
 opinions of him, amongst the people. Who
 believe in the Father, because they believe in
 him, and who believe in him, because they believe
 in the Father.

CAP. VII.

And Jesus went thence to the temple,
 and taught the Jews. And the Jews
 sayd unto him: How canst thou teach
 thus? because thou hast not a maner
 of teaching, as the other doers of
 lawes do. And he answered and sayd
 unto them: My teaching is not mine,
 but the teaching of the Father, who
 sent me. And he sayd: who heareth
 my voice, and believeth on me, and
 believeth on the Father that sent me,
 he shall have everlasting life, and
 shall not come into condemnation,
 because he hath believed on the Son
 of man, who hath sent him.

When Jesus sayd these things, the Jews
 sought to kill him, because he sayd
 that he was the Son of God, and
 that he was equal with God. And
 he sayd: I saye unto you, that
 whosoever will, he may receive
 the kingdom of God. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

And he sayd: who receiveth the Son
 of man, he receiveth the Father
 also, who hath sent him. And he
 sayd: who receiveth the Son of
 man, he receiveth the Father also,
 who hath sent him. And he sayd:
 who receiveth the Son of man, he
 receiveth the Father also, who
 hath sent him.

John. viii.

D

E

F

John. viii.

John. viii.

John. viii.

hands on him. When came the disciples to the high priests and Pharisee. And they say unto them: Why haue ye not brought him? The ministers answered: neuer man spake as this man word. Then answered them the Pharisee: are ye also brought into error? What say of these rulers of the Pharisee delect on him? But this common people which know not the lawe, are cursed. Summus saide vnto theym, he that came to Iesus by night, and was discipule. We saye saide vnto theym, he that came to Iesus by night, and was discipule. We saye saide vnto theym, he that came to Iesus by night, and was discipule. We saye saide vnto theym, he that came to Iesus by night, and was discipule. We saye saide vnto theym, he that came to Iesus by night, and was discipule.

A woman is taken in adultery, whiche betrauerd her. The freeword of iuste an iohane whiche, to whom they comen to haue the body with her, and go about to haue him.

CAPIT. VIII.

I Ihesus went vp to the mount oliuete, and came in the morning eame agayne into the temple, and all the people came vnto him, and he saide vnto and taught them. Some of the scribes and pharisee brought him a woman taken in adultery, and set her in the myddes, saide vnto him: Maister, this woman was taken in adultery, cum an the lre was doinge. Whiche in the lawe commaundeth to be that luche shoulde be stoned. What sayst thou (thou sayest) And thus they sayde to temple him: that they might haue, wherof to stonde him. Ihesus knoued to haue, and wold his synne be wote on the grounde. So whyle they stode about vnto him, he lpe him seke by, and saide vnto them: He whiche synne is perfour of you, first call the ston of her. And agayne he knoued to haue, and wote on the grounde.

And as same as they heide chate, they run out one by one, beginninge at the skilles, and Iesus was left alone, and the woman standinge in the myddes. Wher Ihesus had lpe by hym seite, agayne, and seime no man, but the woman, he saide vnto her: woman wher was thise Christe saynges? Wher no man commaundeth the: He seime: I am he. Ihesus saide: Repente to I contemne the. So / I synne no more.

Then saide Iesus agayne vnto them, sayinge: I am the lighte of the world. He that foloweth me, shall not walke in darkenesse: but shall haue the lighte of lyte. The pharisee saide vnto hym: thou bearest witness of thy selfe, thy record is not true. Iesus answered and saide vnto them: though I beere witness of my selfe, yet my record is true: for I knowe to whom I saie, and whiche I goo. But ye can not tell to whom I come, and whiche I go. Ye willd otker the seider, I wode no m. And ye I wode, my myngment is true, for I am not alone: but I and the father that sent me. It is also written in your lawe, that the witness of two men is true. I am not the witness by myne of my selfe, and the father that sent me, beareth witness of me. Then saide

the brethren: Wher is thy father? Iesus answered: Ye see the knowe me, nor yet me talder. If ye had knowen me, ye wold haue knowen my father also. Whiche wold haue Iesus in the flesch, as he taught in the temple, and no man layde handes on him, to the tyme was not yet come. I

Then saide Iesus agayne vnto them: I go my waye, and ye shall seke me, and shall bye in power lynes. Whiche I go, thither can ye not come. Then saide the scribes and pharisee: wher he seke the: because he seith: Whiche I go, thither can ye not come: And he seide vnto them: Ye are from beneath, I am from above. Ye are of this world, I am not of this world. I saye vnto you, that ye shall dye in your synnes. If an ounce ye breake that I am by, ye shall bye in your synnes.

Then saide they vnto hym, Whi haue thou: And Iesus saide vnto them: First of all I saye vnto you. I haue many thinges to saye, and in iudge of you. But that I saye me to you. And I speake in the world, the things which I haue seide of him. They understood not that he spake vnto them of his father. Then saide Iesus vnto them: Wher ye stande by an hygh the foure of man, shall ye knowe that I am, and that I do nothing of my selfe: but as my father hath taught me, these I speake: and he that sent me, is the father: he hath not left me alone, so he alwaye those thinges that pleise him. So he spake these wordes, many breked out hym.

Then scribes saide, to these I knowe, whiche beareth witness of hym, If he doth not say to know, then are ye my brethren. So he knowe the fauour: and the troube shall come vnto you. They answered hym: Wher Abraham seie, and were neuer borne to saye you: Whiche saide thou then, ye shall be made free.

Iesus answered them: truly, x brevid I saye vnto you, that who so cure himselfe synne, is the seruante of synne. And the seruante standeth not in the house for euer: but the sonne abideth euer. If the sonne thetue shall begeth you, ye are ye synne synne, I knowe that ye are Abraham synne: but ye seke to kill me, because my saynges haue no talde in you. I seake that I haue said vnto your father: and he doth not heare me, as he doth heare your father. They answered and saide vnto him: Abraham is our father, Iesus saide to theym: If ye were Abraham children, ye wold be the beere of Abraham. But now ye go about to kill me, a man that haue told you the troupe which I haue seide of God: this doth not Abraham. Ye ha the beere of your father. Then saide they to hym: wher is our father, of whom Iesus saide vnto theym: ye seke to kill me, for I haue seide, and same sonne of God. Whiche saide of my selfe, but he sent me. Whiche do ye not knowe me seker: I seke because ye can not beere my wordes.

Ye are of power father the dyuell, and the iude

Marc. viii

Marc. viii

Marc. viii

Marc. viii

7

17 **I** know of your father ye saye he is. He was a womanne frome the beginninge, and abode not in the world: howebeit there is no world in him. Whom he speaketh of ye, he speaketh of his owne. For he is a tray, and the father thereof. When I saye this I tell you the truth, speakinge ye bycause ye see not.

18 **W**ho be of you that saye ye knowe of the father, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have heard his voyce, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him?

19 **W**ho be of you that saye ye have heard his voyce, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him?

20 **J**esus answered: If I glorifie my selfe, my glorye is nothinge. It is my fathers glorye that glorifieth me, which he saye is good. And ye have not knowen him; but I knowe him, because I have seen the face of him that sent me. I knowe he is a father that sendeth me, and he is a father that sendeth me, and he is a father that sendeth me.

21 **Y**our father Abraham cryed to se me saye, and he saide it, and cryed. When saye the Jews to him: thou art dead, yett thou cryest, and hast thou seen Abraham? Jesus saye unto them: Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him? Whom ye have not seen, howebeit ye have heard his voyce, and saye ye have not seen him?

22 **C**hriste maketh them to see, that was borne of a Maye.

CAPIT. IX.

1 **A**s when Jesus passed by, he saide a man blind from his birth, and his disciples asked him, sayinge: Master, why saye thou this man is blind, because he hath not seen? Jesus answered: He saide this man is blind, not because he hath not seen, but that the sonne of God should be honored in him. I must worke the sonne of man that he see, while it is daye. * The night cometh when no man can worke. As long as I am in the world, I am the light of the world.

2 **W**hen he had thus spoken, he spaffe on the ground, and made claye of the spittle, and rubbed the claye on the eyes of the blind, and saye unto him: See thou canst see. He saide unto him: Master, what saye thou? He saide unto him: Thou canst see, because I have rubbed the claye on mine eyes, and I can see. He saide unto him: What saye thou? He saide unto him: Thou canst see, because I have rubbed the claye on mine eyes, and I can see.

3 **W**hen he saye: he is lyke hym. But he him selfe saye: I am dead. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym.

4 **W**hen he saye: he is lyke hym. But he him selfe saye: I am dead. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym.

5 **W**hen he saye: he is lyke hym. But he him selfe saye: I am dead. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym.

6 **W**hen he saye: he is lyke hym. But he him selfe saye: I am dead. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym.

7 **W**hen he saye: he is lyke hym. But he him selfe saye: I am dead. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym.

3 **G**od beareth witness of this man, and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym. He saye sayd the claye onto him. Whom ye have cryed of ye and saye: he is lyke hym.

Whom many of the Jews followed. And he saith unto them, I will not go to Jerusalem, to offer myself.

CAP. XII.

Then Jesus, six days before he should come to Bethany, where Lazarus was which had been dead, whom Jesus had raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment called spices, pure and precious, and anointed Jesus feet, and wiped his feet with her hair, so that the house was filled with the odour of the spices.

When Jesus saw this, he said, Martha, Martha, thou troublest thee with many words, but the love which I have seen that thou hast towards thy brother, this shall save thee. And Jesus said, he had said these things because he knew that he should die for the people, and that he cared not for himself, because he was a Jew, and kept the law of Moses, and that he was a Jew.

Then said Jesus: Let her alone, so shall she have my wages for ever, because this she hath done for me. Whomsoever ye have loved you, but me ye have not loved.

And the people of the Jews, which knew these things that he said, when they came, not to Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

And the multitude, which came to Jesus because they saw his signs which he did, and because they wanted to hear him, and because he was the brother of Lazarus, which he had raised from the dead, came to him.

And Jesus said, he would go to Jerusalem, to offer himself.

Then said he to the disciples, I have not chosen the world, but I have chosen the Jews, because they have hated me, and have sought to kill me, because I have testified of them, that they do evil works.

Why do ye not believe? I have testified of them, that they do evil works. I have testified of them, that they do evil works, because they have hated me, and have sought to kill me.

And Jesus said, he would go to Jerusalem, to offer himself.

Then said he to the disciples, I have not chosen the world, but I have chosen the Jews.

And Jesus said, he would go to Jerusalem, to offer himself.

Then said he to the disciples, I have not chosen the world, but I have chosen the Jews.

And Jesus said, he would go to Jerusalem, to offer himself.

Then said he to the disciples, I have not chosen the world, but I have chosen the Jews.

Whom
many
of the
Jews
followed

And

And

And

And

And

And

And

And
the
people
of
the
Jews

And
the
people
of
the
Jews

And
the
people
of
the
Jews

¶ *Christ manifesteth the disciples face, with the countenance the trumpet, and commending the countenance to love and a mother.*

CAP. XIII.

Before the feast of Easter, when Jesus went to his house to a supper, that he should depart out of this world, one of the disciples, whom he so loved, lay on his breast, and when supper was ended, asked that the world had put in the best of Judas Iscariot, who had betrayed him: Jesus answered, that the father had given all things into his hands, and that he was come from God, and had laid down his life for the world, and that he would take away the sin of the world, and that he would be glorified by him. ¶ After that, he put water into a basin, and began to wash his disciples feet, and to wipe them with the towel wherewith he was girded.

¶ Then came he to Simon Peter, and Peter saith to him: Lord, wash thou my feet. Jesus answered and saith unto him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith unto him: Wash not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, and hath not washed his feet, shall not be clean, and he that hath washed his head, shall not be clean, and he that hath washed his hands, shall not be clean. ¶ After that, he put water into a basin, and began to wash his disciples feet, and to wipe them with the towel wherewith he was girded.

¶ After he had washed their feet, and taken up his courses, and was laid down again, he said unto them: Whosoever loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple. ¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ The disciples therefore these things, happy are they that hear his sayings, and keep them. ¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ There was one of his disciples, which leaned on Jesus bosom, whom Jesus loved. ¶ And when he had said these things, he laid down his head on the bosom of Jesus, and said unto him: Lord, I know not what thou shalt say, but I know that thou shalt say what thou wilt. ¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ Who is it? Jesus answered, he is to whom I gave a supper, when I have given it. ¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple. ¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ The seventh his disciples with confidence sayings, and showing them the love of Jesus, the Father of country.

CAP. XIII.

And he said unto his disciples: Let not your hearts be troubled. ¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ Thomas saith unto him: Lord, we know not whither thou goest, and how is it possible for us to know the way? ¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ And he that loveth his father more than I, shall not be my disciple, and whosoever loveth his father as much as I, shall not be my disciple, and whosoever loveth his father less than I, shall not be my disciple.

¶ *John*

I speake not of my selfe: but the father that dwelleth in me, he that doeth the woordes. Whosoever hee saith I am to the father, and that hee is in me. He that seeth, he seeth me; he that heareth, he heareth my voice.

Curie, because I say unto you, he that believeth on me, the woordes that I do, he shall also be, and greater woordes then these, shall be in, because I go into my father, and will receive power as alse in my name, that sayeth I do, that the father, he might be glorified, by the same. Ye ye shall alse say things in my name, I will do in.

* Ye ye love me, keepe my commandments, and I will give you the father, and he shall give you an other comforter, that hee may abide with you even: whiche is the spirit of veritie, whom the world receiveth not, because the world seeth him not, neither knoweth him. But ye knowe him. For he dwelleth with you, and shall be in you. I will not leave you desolate: but will come to you.

Ye to the world, and the world seeth me no more: but ye shall see me. For I live, and he shall live. What saye shall ye knowe that I am in my father, and you in me, and I in you.

Who he that hath my commandments, & loveth them, the same he that loveth me, and who loveth me, shall be loved of my father: and I will love him, and my father shall come to him. He that loveth him that loveth me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

Who he that I have said unto you, whosoever shall love me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

Who he that I have said unto you, whosoever shall love me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

I am the true vine, and my father is the husbandman. Every branch that beareth not fruit in me, he will take away. And every branch that beareth fruit, will be purged, that it may bring more fruit. Whosoever ye shall see, who doeth these things, whiche I have spoken unto you. Abide in me, and abide in my father, and the fruit shall be made manifest in you. He that beareth fruit, shall be made manifest in you. I am the true vine, and ye are the branches. Who abideth in me, and I in him, the same shall bring forth much fruit. Whosoever ye shall see, who doeth these things, whiche I have spoken unto you. Abide in me, and abide in my father, and the fruit shall be made manifest in you. I am the true vine, and ye are the branches. Who abideth in me, and I in him, the same shall bring forth much fruit. Whosoever ye shall see, who doeth these things, whiche I have spoken unto you. Abide in me, and abide in my father, and the fruit shall be made manifest in you.

Who he that I have said unto you, whosoever shall love me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

Who he that I have said unto you, whosoever shall love me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

Who he that I have said unto you, whosoever shall love me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

Who he that I have said unto you, whosoever shall love me, shall be loved of my father, and I will love him, and my father shall come to him. He that loveth me, shall be loved of my father, and I will love him, and my father shall come to him.

the holy spirit.

the holy spirit.

the holy spirit.

1

10

11

the holy spirit.

the holy spirit.

but for them which thou had given me, for they are thyne. And all mine are thyne, and come out of thee, and I am glorified in them. And now am I no more in the world, but they are in the world, and come to thee. John 17: 9-11

¶ **John 17: 12** And I have given them to thee, for thou hadst said, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee.

¶ **John 17: 13** And I have given them to thee, for thou hadst said, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee.

¶ **John 17: 14** And I have given them to thee, for thou hadst said, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee.

¶ **John 17: 15** And I have given them to thee, for thou hadst said, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee. I was with them in the world, but I have given them to thee, that they may be one as thou art, in thee.

C A P I. X V I I I.

¶ **John 18: 1** And Jesus had spoken these words he went with his disciples out of the high priest's house, to go to the garden in which he was to be crucified. John 18: 1-3

¶ **John 18: 4** And Jesus answered them, saying, I have said unto you, I am he. Jesus also answered them, saying, I am he, and they were astonished and fell on their faces. John 18: 4-6

¶ **John 18: 7** And Jesus answered him, saying, I have said unto you, I am he. Jesus also answered him, saying, I am he, and they were astonished and fell on their faces. John 18: 7-9

¶ **John 18: 10** And Peter answered him, saying, Lord, I am ready to die with thee. Jesus answered him, saying, Peter, I have said unto thee, that thou shalt deny me thrice, before the cock crow. John 18: 10-12

¶ **John 18: 13** And Jesus answered him, saying, I have said unto thee, that thou shalt deny me thrice, before the cock crow. John 18: 13-15

¶ **John 18: 16** And Jesus answered him, saying, I have said unto thee, that thou shalt deny me thrice, before the cock crow. John 18: 16-18

John 18: 1-3
John 18: 4-6
John 18: 7-9

John 18: 10-12
John 18: 13-15
John 18: 16-18

John 18: 19-21
John 18: 22-24
John 18: 25-27

John 18: 28-30
John 18: 31-33
John 18: 34-36

John 18: 37-39
John 18: 40-42
John 18: 43-45

against this man? They answered and sayde unto him, If he were not an evil tor, we would not have detraced him unto the. Then sayde Pilate unto them: take ye him and iudge him according to your lawe. Then the Iewes sayde unto him, It is not lawful for us to put a ny man to death. That the wordes of Iesus might be fulfilled, whiche he saide signifyinge that hee shoulde dye.

Then Pilate entred in to the iudge ment hall, and called Iesus, and sayde unto him, What thinke thou of the Jewes? He answered: I saye that I am a Galilee. Then sayde he unto him, Art thou a Galilee? He answered: I saye that I am a Galilee. Then sayde he unto him, Art thou a Galilee? He answered: I saye that I am a Galilee.

Then sayde he unto him, Art thou a Galilee? He answered: I saye that I am a Galilee.

Then sayde he unto him, Art thou a Galilee? He answered: I saye that I am a Galilee.

Then sayde he unto him, Art thou a Galilee? He answered: I saye that I am a Galilee.

CAPIT. XLX.

Then Pilate toke Iesus and scourged him. And whiche the soldiers wounde a crowne of thornes, so put it on his head. And they had on him purple garments, and they had on him purple garments, and they had on him purple garments.

Then Pilate toke Iesus and scourged him. And whiche the soldiers wounde a crowne of thornes, so put it on his head. And they had on him purple garments, and they had on him purple garments.

Then Pilate toke Iesus and scourged him. And whiche the soldiers wounde a crowne of thornes, so put it on his head. And they had on him purple garments, and they had on him purple garments.

when the from about. Therefore he that deli uereth his soule, shall lose it. And whoso shall lose his soule, shall lose it.

When Pilate herke this saying, he thought in his heart, and said to himselfe, I find no fault in this man. But he would do what he would, that he might fulfill the scripture.

And they toke Iesus, and led him away. And he bare his cross, and went forth to a place called the place of the skull. And they crucified him there.

Then Iesus cryed with a loud voice, saying, Father, forgive them, for they knowe not what they do. And when he had sayd thus, he bowed his head, and died.

Then Iesus cryed with a loud voice, saying, Father, forgive them, for they knowe not what they do. And when he had sayd thus, he bowed his head, and died.

Then Iesus cryed with a loud voice, saying, Father, forgive them, for they knowe not what they do. And when he had sayd thus, he bowed his head, and died.

Then Iesus cryed with a loud voice, saying, Father, forgive them, for they knowe not what they do. And when he had sayd thus, he bowed his head, and died.

John 19:1-11

John 19:12-16

John 19:17-22

John 19:23-27

John 19:28-30

John 19:31-37

When came the fourth day and he had the legs of the Jews and of the other which had crucified with Jesus. And when they came to Jesus, and saw that he had two shaves, they said not his legs: And one of the soldiers with a spear thrust him in to the side, and forthwith came there out blood and water.

And he that saw it, hath recorded, and his account is true. And he testified that he saw it true, that he might believe also. These things were done that the scripture should be fulfilled.

¶ Ye will not believe him of it. And againe an other scripture saith: They shall see on him in whom they pierced. ¶ And

yet that Scripture of Isaiah: which he is a disciple of Jesus: had secretly for feare of the Jews: beforhand sayde that he might take

downe the body of Jesus. And whiche gave him speme. And there came also Nicodemus, whiche at the beginning came to Jesus by night, and brought of myrrour and aloes myrrour together about an X. pound to anoint.

¶ Then saith they the body of Jesus, and would be it in linen clothes which they sawe, as the manner of the Jewes is to doe. And in place

where Jesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man layde. Thera sayd they Jesus because of the Jewes: who say even, for the sepulchre was yet not made. ¶

¶ The resurrection of Christ, which appeared to Mary Magdalene, and to all his disciples, as they are recorded.

C A P I. X X.

¶ The morning after the Sabbath daye, some Maier Magdalene early, went it was yet darke, unto the sepulchre, and

found the stone taken away from the grave, and she went to tell it to Symon Peter and to that other disciple whom Jesus loved,

and sayd unto them. They have taken away the stone out of the grave, as we can not tell together they have layde him. And first came that other of the disciples, and came to the sepulchre. They came both together, and that other disciple went and ranne faster, and came first to the sepulchre. And he stooped downe, as he

for the linen clothes lyinge: yet went he not in.

¶ Then came Symon Peter to followe him, and went in to the sepulchre: and sawe the linen clothes there, and the napkin that was about his head not lyinge with the linen clothes, but wrapped together in a place by it selfe.

¶ Then went in also that other disciple, whiche had first to the sepulchre, and he sawe and believed. For as yet they did not see the place where he was layde: as yet he sawe not the place where he was layde.

¶ And the disciples went away againe unto their own home.

¶ Maier went without to the sepulchre weeping, and she wept. She wept by herselfe in to the sepulchre, and sawe two angels in white sittinge, thome at the head, and the other at the feet, where they had layde the bo-

dy of Jesus. And they said unto her: woman, why weepest thou? He sayde unto them: for they have taken away my body, and I knowe not where they have layde him.

¶ And she sayde, she wept because she sawe not where he was layde. ¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And he sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

¶ And she sayde unto her: woman, why weepest thou? ¶ And she said unto her: because she had been a gardener, sayd unto him.

C. 20. v. 1.
C. 20. v. 2.
C. 20. v. 3.
C. 20. v. 4.
C. 20. v. 5.

C. 20. v. 6.
C. 20. v. 7.
C. 20. v. 8.
C. 20. v. 9.
C. 20. v. 10.

C. 20. v. 11.
C. 20. v. 12.
C. 20. v. 13.

C. 20. v. 14.
C. 20. v. 15.
C. 20. v. 16.

C.

C.

After that Iesus desired from the
angels, at the feare of Herodes. And an
other wile shewed he him selfe. There
were therefore hymen Peter, Thomas calli-
ed Didimus: and Nathanael of Cana a citie
of Galilee, and the brother of Zebedee, a disci-
ple of the disciples. Whom Peter sayth
to them: I go a fishing. They saye unto
him: We also will go with thee. They wente
therefore, and entred in to the shyppe to-
gether, and that night caught they nothing.
But when the morninge was now come, Je-
sus stode on the shype: and called unto the disci-
ples, sayinge unto them: I will sende you forth
unto the sea, to catche men. And he sayeth
unto them: Follow me, and I will make you
fishers of men. And when they had sayd
unto him: We will followe thee, he sayeth
unto them: Cast your nettes, and followe
me, and I will make you fishers of men.

Ethen sayeth the disciple to whom Iesus
looked unto first: It is the Lord. When he
heard these words, he fell on his face, and
was very fearefull. And he sayeth unto
him: For what cause lookest thou at me, Lord?
for I am a sinner. And Iesus sayeth unto
him: What is that I should care for thee, man?
Follow me, and thou shalt be made a fisher
of men. And when he had sayd these things,
he wente up, and tooke his shyppe, and
his nettes, and all that was therein, and
went with Iesus. And when they were come
to the land, they left their nettes, and
went with Iesus. And when they were come
to the land, they left their nettes, and
went with Iesus. And when they were come
to the land, they left their nettes, and
went with Iesus.

When they had sayd: Iesus sayeth to
Simon Peter: Simon, thou art called
Satan.

more than thou? He sayeth unto him: Yea
Lord, thou knowest I love thee. He sayeth
unto him: Follow me, and thou shalt be
made a fisher of men. And when he had
sayd these things, he wente up, and tooke
his shyppe, and his nettes, and all that was
therein, and went with Iesus. And when
they were come to the land, they left their
nettes, and went with Iesus.

* He loorn
to saye
that he
was
with
Iesus

And when he had sayd these things,
he wente up, and tooke his shyppe, and
his nettes, and all that was therein, and
went with Iesus. And when they were
come to the land, they left their nettes,
and went with Iesus.

And when he had sayd these things,
he wente up, and tooke his shyppe, and
his nettes, and all that was therein, and
went with Iesus. And when they were
come to the land, they left their nettes,
and went with Iesus.

And when he had sayd these things,
he wente up, and tooke his shyppe, and
his nettes, and all that was therein, and
went with Iesus. And when they were
come to the land, they left their nettes,
and went with Iesus.

And when he had sayd these things,
he wente up, and tooke his shyppe, and
his nettes, and all that was therein, and
went with Iesus. And when they were
come to the land, they left their nettes,
and went with Iesus.

And when he had sayd these things,
he wente up, and tooke his shyppe, and
his nettes, and all that was therein, and
went with Iesus. And when they were
come to the land, they left their nettes,
and went with Iesus.

¶ Here endeth the Gospel after S. Iohn.

pe instructed and taught in the pasture of the
parsec, when he had judged him to be lost. But
ye should

of Christ, yf we this daye are examined of the
good we doo comen in the sycke man, yf we
would knowe he is made whole

*Small
marg.
1. 10.*

With new heyring, I was told that thow
the prophet ye byd us, as byd also your eultre.
Wherof thise thowde thowlye had before

*Small
marg.
2. 11.*

For the word sayd unto the hebrers: Ye
prophete that the wyche your god saye by wyche
you, when of your mouth shal the word be

*Small
marg.
2. 12.*

Ye are the churche of the highbrer and of
the gentillmen, to whose god ye should have
our service, sayinge to Abraham:

When they sawe the dolour of Peter and
John, and understood that they were halper-
ned and kept houle, they enquired, and they
knewe them, that they were with Jesus, and
beholvyng also the man to whiche they dealt
dangyng with them, they coude not saye a
word to him.

When they called to cry, and commaunded
them that in no wyse they shoulde speake of
thise in the name of Jesus.

When some were to be let go, they came to
the prophet, and shewed all that they had
done, and they were halperned,

*Small
marg.
2. 13.*

C A P I . I I I .

As they came into the temple, the
priests and the eultre of the temple, and the
sadducees came upon them to charge

And it chaunced on the mornyng that
they were gathered together, and the eultre and
the sadducees, and the pharisees, and all
the people, and the eultre of the temple,

For of a soud, agaynst the wyche Peter
and John, agaynst the wyche Peter,

For of a soud, agaynst the wyche Peter
and John, agaynst the wyche Peter,

*Small
marg.
2. 14.*

6 And the multitude of them that believed were of one heart, and of one soul. And none of them lacked that any of the things which were necessary to life was his own, but all of them common. And with great power the apostles gave witness of the resurrection of the Lord Jesus. And great grace was with them all. Neither was there any among them that lacked. For as many as were believers of lands were of houses, to feed them and to bring the word of the things that were said, and lay it down as the apostles here. In a distribution was made to every man according as he had need.

And John to which was also called of the apostles, was called of the apostles here. In a distribution was made to every man according as he had need.

The distribution of the things that were said, and lay it down as the apostles here. In a distribution was made to every man according as he had need.

C A P I. V.

And certain men named Ananias and Sapphira in the same way as Peter, sold a possession, and kept back a part of the price (his wife also being of counsel) and brought a remnant part, and laid it down at the apostles feet. And said Ananias: Ananias, how is it that thou hast sold a possession, and hast kept back a part of the price? And said Peter: Ananias, how is it that thou hast sold a possession, and hast kept back a part of the price? And said Peter: Ananias, how is it that thou hast sold a possession, and hast kept back a part of the price? And said Peter: Ananias, how is it that thou hast sold a possession, and hast kept back a part of the price?

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

And it came to pass, that as Peter said these things, he fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men came up, and put him aside, and carried him out, and buried him.

B them. And þe people gave hyme hys name, because they
 sawe that he had done many signes and wonders
 in the people. And when they had sayde these things,
 they departed from Jerusaleme, and came to
 Antiochia. And there was a certain man, whose
 name was Simeon, who was called by the people
 Nymus, because he was a Greek. He dwelt in
 Antiochia, and he was a good man, and a
 reverend, and he was a ruler of the church.
 And he had a daughter, whose name was
 Lucina, and she was a virgin, and she was
 very beautiful, and she was a Christian.
 And when she was twelve years old, she
 was betrothed to a man, whose name was
 Claudius, and he was a Gentile, and he was
 a ruler of the church. And when she was
 betrothed to him, she was very happy, and
 she was very beautiful, and she was a
 Christian.

And he had a daughter, whose name was
 Lucina, and she was a virgin, and she was
 very beautiful, and she was a Christian.
 And when she was twelve years old, she
 was betrothed to a man, whose name was
 Claudius, and he was a Gentile, and he was
 a ruler of the church. And when she was
 betrothed to him, she was very happy, and
 she was very beautiful, and she was a
 Christian.

Antiochia

And when he had sayde these things, he
 departed from Jerusaleme, and came to
 Antiochia. And there was a certain man,
 whose name was Simeon, who was called
 by the people Nymus, because he was a
 Greek. He dwelt in Antiochia, and he
 was a good man, and a reverend, and he
 was a ruler of the church. And he had a
 daughter, whose name was Lucina, and
 she was a virgin, and she was very
 beautiful, and she was a Christian.

And he had a daughter, whose name was

And when he had sayde these things, he
 departed from Jerusaleme, and came to
 Antiochia. And there was a certain man,
 whose name was Simeon, who was called
 by the people Nymus, because he was a
 Greek. He dwelt in Antiochia, and he
 was a good man, and a reverend, and he
 was a ruler of the church. And he had a
 daughter, whose name was Lucina, and
 she was a virgin, and she was very
 beautiful, and she was a Christian.

C A P I . I X .

And when he had sayde these things, he
 departed from Jerusaleme, and came to
 Antiochia. And there was a certain man,
 whose name was Simeon, who was called
 by the people Nymus, because he was a
 Greek. He dwelt in Antiochia, and he
 was a good man, and a reverend, and he
 was a ruler of the church. And he had a
 daughter, whose name was Lucina, and
 she was a virgin, and she was very
 beautiful, and she was a Christian.

And when he had sayde these things, he
 departed from Jerusaleme, and came to
 Antiochia. And there was a certain man,
 whose name was Simeon, who was called
 by the people Nymus, because he was a
 Greek. He dwelt in Antiochia, and he
 was a good man, and a reverend, and he
 was a ruler of the church. And he had a
 daughter, whose name was Lucina, and
 she was a virgin, and she was very
 beautiful, and she was a Christian.

And when he had sayde these things, he
 departed from Jerusaleme, and came to
 Antiochia. And there was a certain man,
 whose name was Simeon, who was called
 by the people Nymus, because he was a
 Greek. He dwelt in Antiochia, and he
 was a good man, and a reverend, and he
 was a ruler of the church. And he had a
 daughter, whose name was Lucina, and
 she was a virgin, and she was very
 beautiful, and she was a Christian.

And when he had sayde these things, he
 departed from Jerusaleme, and came to
 Antiochia. And there was a certain man,
 whose name was Simeon, who was called
 by the people Nymus, because he was a
 Greek. He dwelt in Antiochia, and he
 was a good man, and a reverend, and he
 was a ruler of the church. And he had a
 daughter, whose name was Lucina, and
 she was a virgin, and she was very
 beautiful, and she was a Christian.

And when he had sayde these things, he
 departed from Jerusaleme, and came to
 Antiochia. And there was a certain man,
 whose name was Simeon, who was called
 by the people Nymus, because he was a
 Greek. He dwelt in Antiochia, and he
 was a good man, and a reverend, and he
 was a ruler of the church. And he had a
 daughter, whose name was Lucina, and
 she was a virgin, and she was very
 beautiful, and she was a Christian.

Antiochia

Antiochia

Antiochia

Antiochia

Antiochia

Antiochia

Antiochia

That beheld he appeared, and had sent to a witness, a man named JUANIAS accompanying into them, and carrying this basket on him, that he would carry his light.

4 **20** Then JUANIAS answered: *Lord, I have been by many of these men, who made cupb by each house to the synagogues at Jerusalem:* by them he hath accused of the Synagogue Jews to have all the call on thy name. **21** The *Lord* layed hands upon *St Peter*, saying: *Sojourn to us as thou dost dwell unto us.* For he was my name before the prophets and Prophets, and the children of Israel. **22** So I will show him how great things he shall suffer for my name.

JUANIAS went his way and entered into his house, and put his hands on him, and layde: *Master Saul, the *Lord* hath appeared unto thee as thou camest, hath sent me, as thou mightest receive thy sight, and he filled thine eyes with light.* And touch with thine feet the man, as it had been scales, and he recovered sight, and arose, and was baptized, and received meat, and was conformed.

23 **24** Then was done recovery by him, with the disciples by the way of Damascus. And as they were by the way he searched child in the synagogues, how that he was the sonne of David. All that heard him, were amazed, and sayde: *Is not this he, that spoiled the temple?* and came by the force of the multitude that he should bring them bounde unto the chief priests? But Saul reasoned to strength, **25** and confounded the Jews with his mighty words at Damascus, affirming that this was very child. **26**

And after a good while, the Jews toke counsel together, to kill him. But there let us stoppe unto a hundred of Saul, and they watched at the day, eve and night, to kill him. **27**

28 **29** When the disciples take him by night and put him throgh the wall, and let him downe in a basket.

And when Saul was come to Jerusalem, he desired to couple him with the disciples, and they were all afraid of him, and desired not that he to be as a disciple. But one named ANANIAS took him and brought him to the Synagogue, and declared to them, how he had sent the *Lord* in the way, and had spoken with him: and how he had done otherly at Damascus, in the name of Jesus. And he had his conversion with them at Jerusalem, and quite was left solely in the name of the *Lord* Jesus. **30** And he spake and disputed with the Brethren: and they wrote how to him. And when the Brethren heard of that, they brought him to A. CLAUDIUS, and gave him forth to A. VIOLAND. Whom had the congregations of Doctors out all JERUSALEM and SAMARIA, and were divided, and walked in the sense of the *Lord*, and multiplied by the conquest of the **31** holy ghost.

And it chanced as Peter walked through out A. CLAUDIUS, he came to the Synagogue to worship the doctors at C. LUDAS. And there he founde a certain man, named SENECA, whome had kept him by his feet, from the palsy. Whom Peter desired thus to him: *SENECA, Jesus Christ*

make the hole: arise and walk thy foot. And he arose forthwith. And all the while at C. LUDAS and ANANIAS, came by, and sheweth to the *Lord*.

There was of Joppa a certain woman; (which was a disciple named TABITHA, which by interpretation is called *DOANAS*; for she was full of good works and staves thereof, whiche she doth. And it chanced in those dayes, that she was sicke, and dyed.) Whom they had buried by sea and laye her in a coffin: because C. LUDAS was a disciple to Joppa, one of the disciples had heard that Peter was there: they sent unto him, desiring him that he would not be greued to come unto them.

Peter arose and came with them. And while he was come, they brought him into a chamber. And all the widowers that came about him weeping and bewailing the case and garments whiche *DOANAS* made, while she was with them. And Peter put them all forth and knelt downe and prayed, and layde his hands upon the body, and sayde: *Tabitha, arise.* And she opened her eyes, and when she saw Peter, she was in a astonish, and gave him the hande, and pressed by, and called the Synagogue and widowers and brethren all there. And it was known throughout all Joppa, and many believed on the *Lord*. And it fortuned that he sayed many daies in Joppa, with one Simon, a certain.

¶ The vision that Peter sawe, how he was sent to C. LUDAS. as he sayeth also receive the Spirit, and so he sayeth.

C A P I . X .

There was a certain man in C. LUDAS called COINCIAS, a captain of the soldiers of Italy, a devout man, and one that feared God with all his household, whiche gave good will to the people, and prayed much alwayes. His name came in C. LUDAS to be knowne: because the Synagogue of the dayes on Sabbath of 4500 commeth in, to him, as a stranger into him: COINCIAS. Whom he looked on him, he was a Syrian and sayde: What is it C. LUDAS? He sayde unto him. Thy prayers are accepted unto me, because thou art a devout man. And now I have heard of thee, and I have sent men to see thee. Whom thou oughtest to doo. Whom the Angels hade spoken unto COINCIAS. As he departed, he called two of his household servants, and a trustfull follower of them that watched on him, and toke them all the matter, and sent them to Joppa.

When the motion as they went on their journey, a vision hade unto the vision, Peter went by up the toppe of the house to praye, about the first daies. When he was in a drowsy, as he was he came. But while they made ready, he fell into a trance, and saw heavens opened, and a certain vessel hung downe to him, as it had bene a great sheet, full of the living creatures, and was let downe to the **12** gate.

THE ACTES

¶ rather, wherby to loose all manner of sin, such
 burden of the earth, and burden and bondage
 and sorrow of sinners. And thus came a word
 to him: arise Peter, wile, and eat. What wor-
 den spake: God sayeth vnto thee, for I haue
 receiued all thy charge that is concernyng
 this. And hee sayeth vnto him agayne: these
 things haue I done: what God hath desired, that
 made I frome. And thus was done this
 and the blessing was receiued by agayne
 was hee again.

¶ Whiche Peter maked in him self that he
 by this word he had receiued: Whiche
 when hee was in the same place, hee
 made requyre for Cornelius house, to
 seeke the house. And called out one and
 a boye to helpe him: whiche was also called
 and was lodged there. Whiche Peter thought
 on this byson, the spirite speake vnto him: be
 hold, meeke the way: arise therefore, get thee
 away, and go with them, and doubte not:
 for I haue sent them. Wherfore when hee
 was come vnto the house, hee founde
 Cornelius, and laye. Whiche I saw hee
 was, what is the cause wherof ye are
 come: and they say vnto him: Cornelius
 a good man, and that feareth God,
 and of good repute amonge all the people of
 the towne, to be named by our holy
 fathers, so hee to his house, and in his
 house was hee. Wherupon hee sayeth
 vnto them, and to the boye that hee
 was with him, arise therefore, get thee
 away, and go with them, and doubte not:
 for I haue sent them.

¶ And on the morrow Peter went away
 with them, and certaine brethren
 came with him, and hee came
 into Caesarea. And Cornelius
 went out to meete him, and
 had called together his brethren,
 and certain brethren.

¶ And as hee sheweth Peter
 into the house, hee saith vnto
 him: what is the cause wherof
 ye are come: and they say vnto
 him: Cornelius a good man, and
 that feareth God, and of good
 repute amonge all the people of
 the towne, to be named by our
 holy fathers, so hee to his house,
 and in his house was hee.

¶ And hee saith vnto them: I
 haue sent the boye that hee was
 with him, arise therefore, get thee
 away, and go with them, and
 doubte not: for I haue sent them.

¶ Cornelius saith: This daye
 hath the Lord done for me: as
 thou hast said. And hee calleth
 on the name of the Lord Iesus
 Christ, and prayeth for them,
 and saith: God sende thee
 thy brethren, and I will
 receiue them, as thou hast
 said.

¶ And hee calleth on the
 name of the Lord Iesus Christ,
 and prayeth for them, and
 saith: God sende thee thy
 brethren, and I will receiue
 them, as thou hast said.

¶ Then Peter opened his
 mouth, and sayeth: Men
 of Caesarea, I perceiue that
 God is not partiall:

¶ but to all people, hee that
 feareth him, and doeth
 righteousnes, hee shall be
 accepted.

¶ And hee beginneth to
 shew them the vision that
 hee had receiued: and hee
 sayeth: Whiche I saw hee
 was, what is the cause
 wherof ye are come: and
 they say vnto him: Cornelius
 a good man, and that
 feareth God, and of good
 repute amonge all the
 people of the towne, to be
 named by our holy fathers,
 so hee to his house, and
 in his house was hee.

¶ And hee saith vnto
 them: I haue sent the boye
 that hee was with him, arise
 therefore, get thee away, and
 go with them, and doubte
 not: for I haue sent them.

¶ Cornelius saith: This
 daye hath the Lord done
 for me: as thou hast said.

CAPIT. XI.

¶ And hee sheweth them
 the vision that hee had
 receiued: and hee sayeth:
 Whiche I saw hee was,
 what is the cause wherof
 ye are come: and they say
 vnto him: Cornelius a good
 man, and that feareth God,
 and of good repute amonge
 all the people of the towne,
 to be named by our holy
 fathers, so hee to his house,
 and in his house was hee.

¶ And hee saith vnto
 them: I haue sent the boye
 that hee was with him, arise
 therefore, get thee away, and
 go with them, and doubte
 not: for I haue sent them.

¶ Then Peter opened his
 mouth, and sayeth: Men
 of Caesarea, I perceiue that
 God is not partiall:

¶ And hee
 saith vnto
 them: I
 haue sent
 the boye
 that hee
 was with
 him, arise
 therefore,
 get thee
 away, and
 go with
 them, and
 doubte
 not: for
 I haue
 sent them.

¶ Then
 Peter
 opened
 his
 mouth,
 and
 sayeth:
 Men
 of
 Caesarea,
 I
 perceiue
 that
 God
 is
 not
 partiall:

me against some houses, counte not their
these things common, whiche shal haue
each. And this was done thre tymes. And
all were cadre op agayne into houses.

And afterward, amonge they were thre
men come into the house tofore J was, scate
scate scate as I have told you. And the spere saye
unto me, that J shalbe go to ydorm, with-
out daubing. Thre sere by thern accompa-
nyd me: and we coted into the mans house.
And he sayde to us, before he had sene an an-
gell in his house, whiche saye and saye to him
sate men in Joppa, and call for shewen, ma-
ked also spere: He shall tell the, to whome
we shalbe such as is all thre tymes. Shall
be sayde. And as J began to praye, the con-
gryghod fell on them, as he byd on us at
the begynnyng. Then came to my remembraunce
the wordes of the Lozde, how he sayde: *

J shal daubed with water, but ye shalbe hap-
pyd with the holy ghad. For as muche then
as shoo gaze them lyke gyfte, as he byd in
ca ba, when he beloued on the Lozde, Jesu
Christ: What was J, that J shoulde be
wolyd? Whom they herde this, they
beide thern pray and glorified shoo, sayyng:
they sayd shoo also in the gentyls praye
remembraunce was lyke.

Then whiche they cated about, thom
the abstynce to do, saye about shewen, whi-
ch shoulde out, saye they came into the
mans and saye and entere, praye
the word to do man, but into the Jemes
ho. Some of them were men of Cyrene, and
Cyrene, whiche they were come into the
ho, saye they were the Cyrene, and preached
the Lozde Jhesu. And the house of the Lozde
was wold them, and a greete mounthe be-
leued and fumed into the Lozde.

Whiche of these thynge came unto the
eyes of the congregation, whiche was in Je-
rusalem. And they sent forth Barnaba a that
he shoulde go unto Antioche. Whiche when he
was come, and hadde sene the grete con-
gryghod, and receyved thern all, that with
purpose of hert, they wold continuallye stowe
unto the Lozde. For he was a good man, and
full of the holy ghad and of faith: and moche
people was adre into the Lozde. Then de-
parted Barnaba to Tholus, for so the
ho. And when he had sold him, he brought
him to Antioche. And it chaunced that a
dolyer, they dore, the conseration with
the congregation thre, a saugh wote peo-
ple: in so muche that the discipule of Antio-
che were the first that were callid Chrysten.

* In those dayes came prophete some
Jerusalem unto Antioche. And there wode by
the spere, that there shoulde be grete herbe:
through ouer all the world, whiche came to
passe in the Emperour Claudius dayes. And
the discipule every man accordinge to his
duty, purposed to sende solours unto the
discipule whiche dwelle in Jempe: whiche thynge
they also did, and sent it to the discipule, by the
hande of Barnaba and Saul.

And whiche perfurme the children, whiche James,
and whiche were in payen, whiche the Lozde
wolyd by an angell. He thre tymes of the
spere.

CAP.

XII.

I * J that tyme whiche the kyng Decius
I had his hande to beere certayne of the
gryghod. And he wyllid James the
discipule of Josph with the herbe, and because he
saw that it pleased the Jemes, he praye
fourth, and take thre alle. And when he
had the dayes of those dyed, and when he had
laughed
him, for put him in prison, and beyer
to. int. * quater of fourty to be kept,
in ten dayes after. And he was
to the people. And as a spere kept in
the. For theye to a made with the
of a congregation, wote shoo for him. And when
to be to the bare brought him out
the people, I sawe night kept
two solours, bounde with
and the herbe before the house, kept
the pyson.

And whiche the angell of the Lozde
thre pyson, and a light shewen in the
lozde. And he was there as the
him by, sayyng: arise up quickly, and
thre a fell of from his hande. And the
gryghod was brought by the
the. * Barnaba, and he
saye to him: all thy manie about the,
solours me. And he came gize, and
him, and to do not, that it was
was done by the angell, but
I sawe a pyson, whiche they were
and the seconde wate, they came
the pyson, that led to the
opened to them by the stone
and they were bare and
and by and by, the angell departed
them.

And when Peter was come to
he saye: whiche I hadde of a
the Lozde had sent the angell,
me out of the hande of Decius, I
all the herbe of the people of the
Jemes.

* And as he conspyed the thynge, he came
to the house of Marye the
the Lozde had sent the angell,
me out of the hande of Decius, I
all the herbe of the people of the
Jemes.

* And as he conspyed the thynge, he came
to the house of Marye the
the Lozde had sent the angell,
me out of the hande of Decius, I
all the herbe of the people of the
Jemes.

* Quater
of fourty

* Barnaba
was to be
brought
the.

* This
John is the
same Barnab
that was the
discipule of
Christ.

175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200

175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200

And as it was day, there was no lyke
a do.

a bo among the Jewes, what was become of Pirer. When he was called for bym, and founde him nat, he examined the deacons, and commaunded them to depart. And he departed from Jerusoly to Cesarea, and there abode. He was as displeas'd with them of Cypr and Sydon. And they came all together and came into Caesarea the dayes after. And upon a day appointed, he wrote sayde them in capital letters, and set him on his feet, and made an oration unto them. And the people gave a shout, sayinge: It is the voice of a God, and not of a man. And immediately the angel of the Lord saide unto him, because he was set out of Gods honoure. he was ear'd of his eyes, and gave up the ghost. And the words of God grewe nimbly multiplied. And Barnabas and Saul returned to Jerusalem, when they hadde fulfilled their office, and there with them Titus, whiche was also called Hierus.

Asvered to
4:11: and ca
er: of 1:103:
104:

Paul and Barnabas are called to preache
among the Gentiles. In Syria, Cilicia and
Lycaonia they preached in Antiochia.

CHAPTER XLIII.

There came at Antiochia, in the congrega-
tion of many prophets and teachers, as
Barnabas and Silvanus called Silas
and Timotheus of Crete and Epaphras
called Hierus, and Tychicus of Asia. And they
continued in the church and taught, the Holy
ghost beinge upon them, and sayinge
unto the people, we have called you
unto this daye, and ye have turned
backe to the Gentiles, and have not
kept the lawe. And when they were
come to Jerusalem, they went into
the house of the church, and they
spoke unto them, sayinge, we have
heard that ye have turned backe to
the Gentiles, and have not kept the
lawe. And Paul and Barnabas stood up
and said, we have had to do with
the Gentiles, as much as our conscience
could suffer, we have kept the lawe,
and have not sought our own
convenience, but we have sought
the convenience of the Gentiles,
that we might bringe them to
Christ. And the church held their
peace, and gave praise unto the
Lord, sayinge, we have seen the
signes and tokens of the Lord
beinge done by Paul and Barnabas
among the Gentiles.

Asvered to
4:11: and ca
er: of 1:103:
104:

And at the doctrine of the Lawe.
When they that were with Paul, were
departed by thysse some dayes, they came
to a place a grece of Pamphilia: where
departed from them, and returned to
Jerusalem. But they went by Antiochia
the country of Pisidia, and came into
the synagogue on the Sabbath daye, and
sat downe. And after the lawe was
read, the rulers of the synagogue sent
unto them, sayinge: Men and brethren,
we have heard of thy name, say we
the Jewes in Antiochia, and in
Iconium, and in Lycaonia, howe
thou hast begunne to teach the
people, sayinge, we have turned
backe to the Gentiles, and have not
kept the lawe. And Paul and Barnabas
said unto them, we have kept the
lawe, and have sought our own
convenience, but we have sought
the convenience of the Gentiles,
that we might bringe them to
Christ. And the church held their
peace, and gave praise unto the
Lord, sayinge, we have seen the
signes and tokens of the Lord
beinge done by Paul and Barnabas
among the Gentiles.

Asvered to
4:11: and ca
er: of 1:103:
104:

When Paul and Barnabas were
departed from Antiochia, they
went to Iconium, and there they
preached in the synagogue. And
the rulers of the synagogue
said unto them, we have heard
of thy name, say we the Jewes
in Antiochia, and in Iconium,
and in Lycaonia, howe thou
hast begunne to teach the
people, sayinge, we have turned
backe to the Gentiles, and have
not kept the lawe. And Paul and
Barnabas said unto them, we
have kept the lawe, and have
sought our own convenience,
but we have sought the
convenience of the Gentiles,
that we might bringe them to
Christ. And the church held
their peace, and gave praise
unto the Lord, sayinge, we
have seen the signes and
tokens of the Lord beinge
done by Paul and Barnabas
among the Gentiles.

Asvered to
4:11: and ca
er: of 1:103:
104:

When Paul and Barnabas were
departed from Antiochia, they
went to Iconium, and there they
preached in the synagogue. And
the rulers of the synagogue
said unto them, we have heard
of thy name, say we the Jewes
in Antiochia, and in Iconium,
and in Lycaonia, howe thou
hast begunne to teach the
people, sayinge, we have turned
backe to the Gentiles, and have
not kept the lawe. And Paul and
Barnabas said unto them, we
have kept the lawe, and have
sought our own convenience,
but we have sought the
convenience of the Gentiles,
that we might bringe them to
Christ. And the church held
their peace, and gave praise
unto the Lord, sayinge, we
have seen the signes and
tokens of the Lord beinge
done by Paul and Barnabas
among the Gentiles.

Asvered to
4:11: and ca
er: of 1:103:
104:

When Paul and Barnabas were
departed from Antiochia, they
went to Iconium, and there they
preached in the synagogue. And
the rulers of the synagogue
said unto them, we have heard
of thy name, say we the Jewes
in Antiochia, and in Iconium,
and in Lycaonia, howe thou
hast begunne to teach the
people, sayinge, we have turned
backe to the Gentiles, and have
not kept the lawe. And Paul and
Barnabas said unto them, we
have kept the lawe, and have
sought our own convenience,
but we have sought the
convenience of the Gentiles,
that we might bringe them to
Christ. And the church held
their peace, and gave praise
unto the Lord, sayinge, we
have seen the signes and
tokens of the Lord beinge
done by Paul and Barnabas
among the Gentiles.

Asvered to
4:11: and ca
er: of 1:103:
104:

When Paul and Barnabas were
departed from Antiochia, they
went to Iconium, and there they
preached in the synagogue. And
the rulers of the synagogue
said unto them, we have heard
of thy name, say we the Jewes
in Antiochia, and in Iconium,
and in Lycaonia, howe thou
hast begunne to teach the
people, sayinge, we have turned
backe to the Gentiles, and have
not kept the lawe. And Paul and
Barnabas said unto them, we
have kept the lawe, and have
sought our own convenience,
but we have sought the
convenience of the Gentiles,
that we might bringe them to
Christ. And the church held
their peace, and gave praise
unto the Lord, sayinge, we
have seen the signes and
tokens of the Lord beinge
done by Paul and Barnabas
among the Gentiles.

Asvered to
4:11: and ca
er: of 1:103:
104:

1 **W**hye: And hee holy phyliter wold to wold, I
will have them sanctify to you. Whereof
be sayd also in an other place. And hee wold
not suffer to have holy to corruption. Where
he is wold after he had in his tyme killed
the will of God, heere, and was leger with
his fathers, and some corruption. But he
wolden God crye to hym, late to corrup-
tion.

2 **H**e it knoweth unto you this, ye men
and women, that I knowe this man in preache
unto you the sanctity of hymen, and that
by hym, all that be here, are wolden from
the tyme, hence to whiche ye call me to be
wolden by the lawe of God. And hee wolden
lyd that sell on you, whiche is spoken of in
the phyliters: Hehol be ye desirous a woman
bet, and praye ye: for I to a wold in you
have, whiche ye shall not desire, if a man
wolden herize of you.

3 **W**hen they were come oute of the syna-
goge of the Jewes, the Gentyles besought
that they shold preache the word to them
betwene the Sabbath days. When the con-
gregation was broken by, manye of the Jewes
and he became a convertes foloweth Paul
and Barnabas, whiche spake to them and
exhorted them, to continue in the grace of
God.

4 **A**nd the nexte Sabbath daye came al-
whe the holl synagoge together, to heare
the word of God. When Paul sawe the pro-
ple, they were full of indignation, and spake
against those things whiche were spoken of
Paul, speaking against it, and saymng on it.

5 **H**ere Paul and Barnabas were bold, a
sayd: It was meet that the word of God
should here have bene preached to you. But
synge ye put it frome you, and thinke youde
to be unworthy of such a thinge: For we
come to the Gentyles: For to have the word
commanded by us have made for a light to
the Gentyles, but I have no saluation unto
us of the world.

6 **T**he Gentyles herde, and were glad, and
blasphemy the word of the Lord, and believ-
ed: such as many as were covenants unto
small synge. And the word of the Lord was
publisheth throught out all the region. But
the Jewes moved the worshipfull and homa-
ble women, and the thurmers of the synge, a
synge persecution against Paul and Barna-
bas and expelled them oute of their citie. And
they thought of the busse of these set
against them, and came unto Ierusalem. And
the synge were spild with synge and with the
boly synge. F

Paul and Barnabas preache at Ierusalem
where some were up to them. And heere they wold
to Barnabas and Paul, whiche were
of the, and exhorte the people to worshippe the
word of God, whiche was wolden, after that cometh by
in Ierusalem, Ierusalem, and so forth.

And hee saymeth in Ierusalem that they
went both together unto the synagoge
of the Jewes, and so spake, that a
great multitude both of the Jewes and also
of the Gentiles beleeved. And the unbelieve-
ing Jewes, stirred by and disquitted the members
of the synge against the boly men. And
synge wolden they there, and quere them killes
holly with the helpe of the synge, whiche
wolden them wolden unto the wold of his grace,
and heere and to be done by them
hand. The people of the synge were brethren
and pany betwene with the Jewes, and part
to the synge.

7 **W**hen there was a faulte made betwene of
the synge and also of the Jewes, both they
were set on, to put the to Rome, and to Rome
them, they were wold of it, and hee unto
Paul and Barnabas, synge of Paul, and wold
to the region that synge wolden about it, a
synge pried the Gospel. And there was a certain
man of Ierusalem wolden in his synge, a wold
man of Ierusalem wolden, a man to al-
ker. The same heere wolden preache. Whiche
wolden be him, and praymng that hee wold
to be holl, and saye to whiche a wolden holl
synge on the synge. And hee here by, a wold
bet. And when the people sawe that Paul
had done, they were full of the synge, synge
in the synge of a penonite: Whiche was come
wolden to be to Ierusalem of men. And they call
ed Barnabas, Paul: and Paul Ierusalem
was, because he was the synge. Then Paul
synge synge, whiche wolden before the synge,
synge synge and synge wolden with the synge
wolden, and wolden here wolden synge
the people.

8 **B**ut when the synge, Barnabas and
Paul were there, they were they wolden,
and ran to amonge the people, wolden and say-
mng: Synge, wolden do ye this? And heere
synge wolden you, and synge unto you,
that ye wolden the synge frome the boly
wolden to the synge, whiche wolden make
with, and the synge, and all that in synge
to wolden to synge wolden synge all synge
to wolden to the synge wolden synge, whiche
wolden be left to the synge wolden synge, in that
be heere the synge, in synge to the synge
synge be wolden and synge wolden synge,
synge wolden with the synge, and synge.
And wolden the synge, synge synge the
people, that they had not wolden synge
wolden them.

9 **W**hen there came certaine Actes frome
Ierusalem and Ierusalem, and wolden the
synge confirm, and Barnabas, and heere
oute of the synge, synge, heere be wolden
synge. Who be it on the synge, synge
about him, be wolden, and wolden with the
synge. And the wolden have be wolden with
Barnabas to Barnabas. Whiche they be wolden
to the synge, and wolden taught more,
and wolden to Ierusalem, and so forth.
And wolden the synge, synge, synge
them to continue in the synge, synge, synge
to the wolden the synge, synge, synge
to the synge of God. And they wolden
them

Paul and Barnabas
wolden to be
wolden to be
wolden to be
wolden to be

them others by election in every congregati-
on and prayer and fasting, and remember them
to God on whom they depend. And they
kept them out of Palestine and came to Jeru-
salem, and when they had preached the word
of God in Perga, they returned into Antioch,
and thence departed by Cyprus to Sicily, and
thence whither they were dispersed unto the
parts of Achaia, in the which whither they had
preached. When they were come and had
gathered the congregation together, they re-
ferred all that God had done by them, and how
he had opened the way of faith unto the
gentiles. And there they abode long time with
the disciples.

¶ **Discourse about Jerusalem.** The apostles pa-
sied the matter at Jerusalem. Paul and Barna-
bas preached at Antioche.

C A P. XV.

Then came certain from Jeru-
salem, and taught the disciples & crosse
ye be circumcised after the manner of Moyses, ye
can not be saved. And when there was great
contention and disputing, not a few were
Paul and Barnabas against them, they be-
sought them that Paul and Barnabas, and cer-
tain others of them, should go up to Jerusa-
lem, to the apostles and elders, about this
question. And after they were brought in their
matters by the congregation, they asked some
Hermas and Symeon, describing the con-
version of the Gentiles, and they brought
great joy unto all the brethren. And when
they were come to Jerusalem, they were re-
ceived of the congregation, and of the apo-
stles and elders, and they heard what John
had said and done by them. Then arose up
certain of the sect of the Pharisees, whiche
they believe, saying: that it was needful to
circumcise them, and to charge them, to
keep the law of Moyses. And the apostles,
and elders, came to give answer to these
things.

¶ And when there was made disputing, Pe-
ter rose up and sayde thus: Men and
brethren, ye knowe how that a good worke
agone, shall come among us that the Gen-
tiles by my mouth be like bread from the house of
the apostles and brethren. And God which witnesseth
the same, have them witness, and gave vnto
them the holy ghost, such as he hath done
unto us, and put no difference betwene the
soules, but hath layde his hand upon them,
and raised them up by the same grace as he
did unto us. Therefore will I cease, that ye
will not put a yoke on the neckes of them,
which our fathers nor we have not borne.
But we believe that through the grace of the
Lord Jesus Christ, we shall be saved, as they
do. When all the multitude was assembled
gave audience to Barnabas and Paul, which
saide what they had done: so God have
witness among the Gentiles and them.

¶ And when they had thus said, some an-
swered saying: We men and brethren be
come unto us. We have heard how God
did by thy hand at Antioche, and how
many

of them, people into his name. And to this,
agreed the whole of the brethren, as it is
written. After this I will returne, and will
build againe the tabernacle of David, which
is fallen downe, and the decayed, and will
build it againe, and I will set it up that
the residue of men may see that after the
name of the Lord Jesus Christ, whiche
is called on for the name, whiche both all
the brethren knowe unto God: as it was
witnessed in the beginning of the world.

¶ Wherefore my sentence is that we trouble
not them, but let them alone, that they
may keep their law. But we will remember
them, that they observe the same things
as we have observed, from Jerusalem, from
Antioche, and from Icone. For which
cause we have chosen this man, Symeon,
and he shall be called with the brethren,
and he shall be with us every Sabbath day.

¶ Then desired it the apostles, and all
the whole congregation, to send forth
men of their own company to Antioche, with
Paul and Barnabas. They sent Judas
called also Barsabas, and Silas, whiche were
well reputed among the brethren, and gave
them letters in their handes after this maner.

¶ The apostles, therefore and brethren send
greeting unto the brethren which are of the
gentiles in Antioche, Syria and Cilicia. For so
much as we have heard that certain men
have troubled you, who say that ye must
be circumcised, and charge you with the
law, we thought good, when we were come
together, to choose men of our own
company, to send with you, and to carry
our letters unto you, which shall saye
unto you, that ye must not be troubled
with any thing, but only to keepe the
law of Moyses, which we have observed.
Forasmuch as we have heard that certain
men have troubled you, who say that ye
must be circumcised, and charge you with
the law, we thought good, when we were
come together, to choose men of our own
company, to send with you, and to carry
our letters unto you, which shall saye
unto you, that ye must not be troubled
with any thing, but only to keepe the
law of Moyses, which we have observed.

¶ When they were departed, they came to
Antioche, and gathered the multitude to-
gether, and delivered the Epistle. When they
had read it, they rejoiced with great
rejoicing. And Judas and Silas being
prophets, and teachers, they continued
with the brethren, with much preaching:
and they were let go in peace of the
brethren unto the apostles. For which
cause we have chosen this man, Symeon,
and he shall be called with the brethren,
and he shall be with us every Sabbath day.

¶ And after a certain space, Paul
said unto Barnabas: Let us go againe and
visit our brethren in every citie where we
have been, and we will come with you.
And Barnabas gave consent to do so.
And they departed from Antioche, and
came to Icone, and Lystra, and Derbe,
and returned againe to Antioche.

departen, they comforted them and departed.

¶ **C**ome cometh to Chislonia, where the Jewes met the speake as a rule. Where afterward, and cometh in Actes, where he preached the true and unknowne God.

CAP. XVII.

As they make their journey toward Arminopolis and Apollonia, they came to Troas. Troas was a city of Bithonia, where they were to stay some days. As they were there, they saw a young man of Thracia, which was named Troas. He was of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas.

¶ **A**s they were there, they saw a young man of Thracia, which was named Troas. He was of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas.

¶ **A**s they were there, they saw a young man of Thracia, which was named Troas. He was of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas.

¶ **A**s they were there, they saw a young man of Thracia, which was named Troas. He was of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas.

and the resurrection. And they took him, and brought him to the city of Troas, where he was to stay some days. As they were there, they saw a young man of Thracia, which was named Troas. He was of the city of Bithonia, and he had a house in Troas.

¶ **P**aul stood in the middle of them, and said: ye men of Athens, I perceive that in all things ye are superstitious. For as I passed by, and beheld the many altars, I found an altar which was dedicated unto the unknowne God. Whom ye then ignorantly worship, him declare I unto you: Who that made the world and all that are therein, things that be seen, and things that be unseen, neither is worshipped with images, as though he were of any thing; neither is he like unto men, as though he were of any thing; neither is he like unto men, as though he were of any thing; neither is he like unto men, as though he were of any thing.

¶ **A**s they were there, they saw a young man of Thracia, which was named Troas. He was of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas.

¶ **A**s they were there, they saw a young man of Thracia, which was named Troas. He was of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas. He was a young man of the city of Bithonia, and he had a house in Troas.

¶ **U**pon preaching at Corinthum, continuing there a year and half, many agreed in the faith. Cometh to Ephesus, and thence to Macedonia, Sicilia and Ithalia.

CAP. XVII.

As they that had departed from Athens, and came to Corinth, and thence to the city of Ephesus, and thence to the city of Macedonia, and thence to the city of Sicilia, and thence to the city of Ithalia.

¶ **L**ike saye

¶ **L**ike saye

¶ **L**ike saye

The word of God
is preached
in
Macedonia
and
Sicilia
and
Ithalia
and
Macedonia
and
Sicilia
and
Ithalia

quies every should have, and rebuked the Jews and the gentiles.

- When Paul and Silvanus were come forth into Macedonia, Paul was sent forth by the spirit to testify to the Jews that Jesus was very Christ. But when they said contrary and blasphemed, he shook his garment and saye unto them: henceforth upon these men will I not saye a word, lest they be defiled: and he departed thence and entered in to a certain mannes house named Titus a worshipper of God, to whom he would saye many things to the synagogue. Whom he took in hand to teach the Jews and the Greeks which dwelt in the synagogue.

When Paul the Apostle is shaine in the synode by a synon. He not aspeare, but speak, a halow and saye these sayes: For I am with you, a no man shall unmake the that shall hurt you. For I have worke people in this cite. And he ministered there a yere and six monthes, and taught them the wordes of God.

- When Gallio was ruler of the countie of Achaia, the Jewes made an uproare with one accorde against Paul, and broughte him to the judgement hall, to witte the countie of Achaia. And as Paul was aboute to open his mouth Gallio sayde unto the Jewes: For it were a matter of to many, as an euill thinge to you to trye these things: but I woulde heare you: but if it be a question of words, or of names, or of lawes, I will not be your iudge. For I will be no iudge in such matters, and he drave them from the seate. After this the Gentiles holden the countie with all diligence, and thought him before the iudges of Achaia. And Gallio cared for none of these things.

- Paulis after this, sayeth that hee a good whyle, and then toke the waye of the byzantine whiche sayeth thence to Syria, Ephesus and Thracia accompanying him. And as hee was there in Achaia, hee had a woman which came to Ephesus and left them there: but hee then after entered in to the synagogue, and reasoned with the Jewes. When they desired him to saye longer upon word therto, hee consented not, but hee wente awaye well sayinge. I make it mye at this feaste that I should be in Jerusalem: or I will returne againe hither you: of God will. And hee departed some cxxxij. dayes and wente into Achaia: and afterward hee departed thence into Macedonia, and when hee had sayed there a whyle, hee departed. And thence came all the countie of Macedonia a whyle by order, beinge thence all the countie.

- And as certain Jewes named Apollon, borne at Alerandria, came to Ephesus, an eloquent man, and wisely of the scriptures. Hee came thence instructed in the waye of the Lord, and hee spake fearfully in the synode, and taught diligently the things of the Lord, and hee tooketh the baptism of John only. And the same began to speake boldly in the synagogue. And

when Aquila and Priscilla hadde heard hym, theye toke hym by the hand and reasoned with him the waye of God more perfectly.

And when he was disposed to go in to the church, the byzantine wrote unto Priscilla the wife, to receive him. After he was come thither, hee taught them many things which had been hid from them. And mightily hee increased the Jewes, and that specially, whiche were of the countie: after that Jesus was Christ.

¶ The same which Paul sayeth as at Ephesus, and which hee saith to the Jews by him. Demetrius the mountaine dweller in the 19. ye.

C A P I.

X I X.

¶ The first which Epaphroditus was at Corinth, came thither thence to the upper church, and came to Epaphroditus, and thence came to the church, and sayde unto them: howe ye received the holy ghoste withoute ye desired: and they sayde unto him: no, we haue receiued together: there be any holy ghoste in us. And the Apostle took them: wherewith hee began to baptize them: and they saye: With Iudas baptize. Then sayde Paul: Iudas baptize them in the name of the Lord Jesus Christ: but to the people that they shal be blessed: as to which shal come after thence: but in an other Jesus. And as they heere that, they were baptized in the name of the Lord Jesus. And Paul sayde unto them: howe ye received the holy ghoste: and they saye: we haue receiued, and baptized, and all the men there withoute doubt.

And hee went in to the synagogue, and because men selle doctryne for the space of the moste riches, disuourage and grudge them for the doctrine of the byzantine of God.

Which byzantine men had desired and desired not, but Paul was to be desired from them and separated the byzantine. And hee departed haly in the cite of one called Hieraximus. And this comynge by the space of a yere so that all they were doctryne in Achaia, heere the wordes of the noble Jesus, both Jewes and Gentiles. And God wroughte no small miracles by the handes of Paul: so that small theye bodye, were broughte onto the byzantine, whiche were; and the byzantine departed hither, and the euill byzantine toke oute of them.

Then receyved of the byzantine Jewes requite, toke upon them to call oute them thence: and the euill byzantine, the name of a Jewe of the countie of Syria, whiche was called Hieraximus. And there were thence some of one Hieraximus a Jewe and some of the byzantine were of one Jewe. And the euill byzantine and Hieraximus sayde: Iudas baptize, and Paul Judas baptize: but howe are ye? And the men in the church of the euill byzantine, came on them, and overcame them, and persecuted against them, so that they fled oute of the countie: and heere was the baptism of John only. And the same began to speake boldly in the synagogue. And

and fence came on them all, and they sought
such the name of the Lord Jesus.

And many that believed, came and confes-
sed, and shewed they would. Many of them
were of curious crafts, though they
did not and burned them down; all turn, and
they counted the price of them, and shewed it
before thousands of spectators. As they sought
the voice of God, and persuaded. After
these things were ended, Paul departed
in the space, to pass over Ephesus and
Corinth, and to go to Jerusalem. **Chapter**
18. I have done these things, I will shew to
the Lord. So first he unto Ephesus the end of the
quarrel had done. Timotheus and Cresus
had by him still remained in Asia for a season.

18 The same tyme there arose an idol
about that tyme. For a craftsman named
Demetrius, a Silversmith, which made sil-
ver shrines for Diana, was not a little de-
voted unto the craftsman. Whom he called to-
gether with the workmen of like occupation
and saying: Hys, ye know that by this craft
we have gotten, and ye see and know that we
are alone at Ephesus, has almost ruined all
Asia, this Paul hath persuaded and turned
away many people, saying that they be not
worshippers of Diana, made with hands. So
is not one of the occasions cometh into parti-
cular to be as though it be also that the temple
of the great Goddess Diana should be de-
stroyed, whiche the magnificence should be de-
stroyed, whiche all Asia and the world may
witness.

When they heard these sayings, they were
full of wrath, and cryed out saying: Great
is Diana of the Ephesians. And all the tyme
was on a roope, they gathered into the com-
mon hall one after another, and caught Gaius and
Aristarchus, men of Ephesus, Pauls com-
panions. When Paul would have entered
unto the people, the bishoppe tolde him not,
for he was alone. The bishoppe tolde him not
his friends, first told him bringing him that
he would not please into a common hall. Some
cryed one thing and some on other, and the
congregation was all out of order, and the
more peace was not whether they were
come to order.

Some of the company just for the Alexan-
der, the Jewe that was borne at Troas, de-
clared he had done with the same, and would
have given the people an answer. When
they knew that he was a Jewe, they arose
a voice almost for the space of two houres,
of all men saying: Great is Diana of the
Ephesians.

When the common voice had raised the
people, he said: Ye men of Ephesus, what
man is it that knoweth not, how the temple
of the Ephesians is a worshipper of the great
Goddess Diana, and of the image whiche
hath come hearen. Herge there no man
saith hee against; ye shall be content, I
do nothing to shew: for ye have brought
these things upon your heads, because ye
have done. He bishoppe of your City.
Demetrius, and the craftsmen

which are with him, have any sayings in any
man, that shew us open, how these are called,
let them arise out an other. If ye go about
any other things, it may be deemed to be
a lawfull congregation. If it be not as I say
by to be accused of this sayings: For
as much as there is our cause whereby we may
give a testimony of this goddess of people.
And when he had thus spoken he let the con-
gregation depart.

19 When he went into Macedonia and to Greece:
The first he touched by a sea way. He departed
to sail to the city of the congregation together,
concerning the sayings of Diana was done there,
to which them of like nature, which he please
with them, and especially at Troas.

C A P I. XX.

After the rage was ended, Paul called
the bishoppe unto him, and took him
because of them, and departed to go into
Macedonia. And when he had done
these parties, and given them large exhorta-
tions, he came into Greece, and there
some months. And when the Jews were
in strife for him as he was about to depart
to Syria, he persuaded in certain the
Macedonia. There accompanied him into Asia,
Sopater of Berea, and of Thessalonica,
Timotheus and Strophianus, and Gaius of
Troas, and Timotheus: and out of Asia, Ar-
chippus and Trophimus. These went down
and stayed by at Troas. And when he had
Philippos after the other dayes, he came
unto them to Troas in five dayes, where he
abode seven dayes.

And on the morrow after the Sabbath day,
the disciples came together for to praye
and eat, and Paul preached unto them: they
to be joyous, and continued their praying
unto morning. And there were many
lighten in the chamber where they were gathered
together, and there came a lightness
certaine passage man named Titus, fallen
into a deep sleep. And as Paul desired,
he was the more overcome with sleep, and fell
down from the fourth store, and was taken
up dead. * Paul went downe and fell on
him and embraced him, and sayde: make
a doo, for his life is in hym. Where he was
come up againe, he hee hard, and said:
I returned a long while, I saw till the
morning, now he is departed. And they
poured man a cup, and were not a little
forlorn.

And he went of to Troy, and Caris-
tus also, there to recruit Paul. For he had
appointed, he would him selfe go a fore. When
he was come unto Asia, hee came to
Macedonia, and came to Ephesus. And the
bishoppe and the people were
and came the next dayes against Chion
and the next day he arrived at Miletus, and
told: for Paul had dreamed to see
Philippos as they sailed, because he would not
stand there in Asia. For he would to be
77

lephe unto him: Whon thou baptisest, how many thousande I knowe there are wyllyng to be, and they are all ioyous ouer the lawe. And they are ioyous of the, that thou receiuest all the Iewes to be ioyous amonge the gentils, so sayeth Iohannes, and sayeth that they ought not to recompenche their chyldren, neyther to breake offe the customes. What is it therefore? The multitude must wete some thinge. For they shall heare that thou art come. Do therefore this, that we saye to the.

Actes. viii.

¶ And there came men, which haue a lawe on them. Whom take, and purseye thy life wyllyng thou, and hast sold on them, that they maye haue thyr heedes, and all that haue thei lawe thynge which they haue done to recompense the, are nothinge: but that thou thyselfe also wastest and hast the lawe. For as touching the gentils a wyllyng becom, they haue ioyntly with remission, that they obteyne no such thinge: but that they bepe them selues some thinge othre to pholre, some blood, some strangels, and from foumation. Wher the next daye Paul toke thei men, and purseye him in life wyllyng them, and carried into the temple, wyllyng that he should breake the daye of the purification, wyllyng that an oblonge should be offered for receyue one of them.

¶ And as the frenchmen shoulde haue bene cutt, the Iewes wyllyng were of alia, to doo theyr lawe him in the temple, they moued all the people, and laye handes on him, saying: men of Ierul, helpe. Whio is the man that teacheth all men verry where agaynst the prele and the lawe, and this place. Whio couerth the heyl thownde of Ierul into the temple, and heylt hys owne place. For they sawe one Trophimus syncheth with him in the cytye. Whio saye Iosephus Paul had broughte into the temple, and at the cytye was a mouthe and the people shaketh together. And they carde Paul and drew him out of the temple, & fortooke thei waye toke.

¶ In theyr waye about to the temple, syngers came wyllyng to be the chief captaynes of the shouldeyres, that all Jerusalem was moued. Whio be immediately toke shouldeyres and vndercaptaynes, and iau towe into them. Whio theyr sawe the Captayne and the shouldeyres, theyr sette synge of Paul. Wher the Captayne came nere and toke him, and commannded him to be bounde wyllyng two thymes, and benamnted what he towe, and what he had done. And one credible, on othre that amde to the people. And wyllyng to be could not knowe & receyue for the sake, he commannded him to be carryed into the cadel. And wyllyng he came wyllyng to be. Whio sayd: Canst thou saye the syche? Alie not thou that Egyptian, whicht doo the thei waye made an vponwee & led cut into the temple thei four thousande

men that were murderers? What Paul saye I am a man wyllyng am a Iewer of Ebaria a cytye in Syryll, a synge of no byle cytye. I beche the synge to speake wyllyng to the people. Whio be had synge him synge, wyllyng to doo on the shoules, and bechead wyllyng to hate the people, and theyr waye made a great synge. And he saye wyllyng to them in thei waye long, sayngt:

¶ Paul answered the Iewes, in synge, and laye in synge agayn.

CAPIT. XXII.

¶ Yn thei waye fathers, draw myn synge wyllyng I made into you. Whio they beche that he speake in thei waye to goe to them, they beche the most synge. And he saye: I am wyllyng a man, wyllyng am a Iewer borne in Ebaria, a cytye in Syryll: neuerthelesse brought wyllyng to the cytye, at the sye of Samariel, and synge by synge in the lawe of the fathers, and was synge synge to God to wyllyng, as if all were this same daye, and I persecuted thei wyllyng to be beche, synge and be synge to synge to synge thei men and women, as the chief synge beche me synge, and all the synge of wyllyng I synge I synge to be beche, and wyllyng to be beche to be beche wyllyng these bounde into Jerusalem to be synge.

Actes. xii.

¶

¶

¶

¶ And it continued, as I made my country, & was come synge to be beche to be beche, soveryly there come from beche a great synge wyllyng about me, and I fill wyllyng the earth, and beche a boyce, sayng to me. ¶ Paul, what, wyllyng persecuted thou me? God I answered: What seeest thou I beche? And he saye to me: I am Iesus of Nazareth to whome thou persecuted. And they that were wyllyng me later a synge and wyllyng synge: but they beche not the boyce of him that saye wyllyng me. And I saye: What dost thou saye? And the Iewes saye to me: Synge, and go into Damasco and there it shalde to be of all thinge wyllyng be appointed thei to be. And wyllyng I sawe nothinge for the wyllyngnes of the Iegh, I was ledde by the hande of them that were wyllyng me, and came into Damasco.

Actes. xii.

¶ And one Ananias a prestre man, and a prestre synge to the lawe wyllyng a good report of all the Iewes wyllyng to be beche, came into me, and doo and saye to me: Knowe thou Hauke, take by. And ther came wyllyng I receyued my synge and sawe him. And he saye thei waye of all fathers had obdred thei waye, that thou wyllyng knowe his wyllyng, and shouldst see that wyllyng is rightfull, & wyllyng beche the boyce of his mouth: for I shalde beche his wyllyng wyllyng to men of thole synge wyllyng to be beche and beche. And wyllyng: wyllyng saye I thou: Synge and be beche, and wyllyng a waye thy synge, callynge on the name of the Lord. And it continued, wyllyng to be come agayne to Jerusalem: and paye to thei

in the temple, that I was in a trance, and
 saw him saying unto me, Rise up here, and
 go thy way out of Jerusalem: for thou wilt
 not receive the witness that thou bearest of
 me. And I saye: Why they knowe that I
 suffered and yet to currey synagoge from that
 of such on the. And when the blood of thy
 presence is returned was shed, I also doode by,
 a confesse unto his death, and hope the exhortation
 of them that I have seen. And he sayd unto me
 to arise, for I will sende the a sacre bent on
 to the thirtie day.

They have beene answered unto the words,
 and then they saye they saye, and sayd: a
 witness touche that a witness from the east: it
 is a party that he should be. And as they crye
 out all of the by clothes, and thurme built in to
 the crye, the captayne saw him be brought in
 in the hall, and commaunded him to be scourged,
 and to be examined: that he might knowe
 wherof they cryed on him. And as they
 bound him with thonges, Paulus saye unto
 the captayne that he should be: Is it lawful for
 you to scourge a man that is a Roman, and
 without cause? Wherof the captayne knoweth
 that, he want and tolde the captayne, saying:
 What intendest thou to do? This man is a
 Roman.

When the captayne came, and sayde to him:
 Tell me, art thou a Roman? He sayde: Ye.
 And the captayne answered: With a great
 somme obeyed I this word. And whole
 sayde: I was free borne. Wherof they were
 perished from him they would have done
 as much him. And the captayne also was afraid
 after he knewe that he was a Roman: by
 cause he had bounde him.

On the morowe, because he would have
 knowen the certayntie, to wherof he was ar
 rested of the Jewes, he ledde him from his ban
 ders, and commaunded the chiefes of the
 consule to come together, and by audit
 Paulus, and set him before them.

¶ Paulus cometh before the counsell. He becometh
 first among the people. He saye up he declaureth his
 God to all which heere.

CAPIT. XXXIII.

Paulus beforde the counsell and sayd: Men
 and brethren, I have layed in at good con
 science before God & till this daye. The
 hye priest Ananias commaundede thyn I should
 be to smyte him on the mouth. Wherof I
 saye to him: God scourge the thyn paynted
 wall. Wherof thyn I would not enter the law,
 and commaunded me to be smytten contrarye
 to the law. And they that stode up saye: ce
 nured thou whost the meane? Wherof Paul:
 I wold not, brethren, that he wold the hye pri
 est. For it is written: & thou shalt not smyte the
 ruler of thy people.

When Paulus perceyved that the one parte
 were Sadducees, and the other Pharisees, he
 cryed out to the counsell. Men and brethren,
 I am a Pharisee, the sonne of a Pharisee.
 Of the hope and resurrection from death, I
 am a doctour. And when he had so sayde, there

arose a heate betweene the Pharisees and the
 Sadducees: and the multitude was divided.
 ¶ And the Sadducees saye there is no resurrec
 tion, neither angel, nor spirit. But the Phar
 isees saye otherwise. And there arose a great
 crye, and the scribes which was of the Phar
 isees parte, arose and stood up, saying: we finde
 none such in this man. Although a spirit of an
 angel hath appered to him, it is no other
 sayng God.

And when there was greates debate, the
 captayne commaunded the souldiers that they
 should come to him, and commaunded the sould
 iers to go before him, and to saye by force
 to them, and to bringe him in to the hall. The
 night followinge, he stood by him and sayd:
 he is good therof Paulus, for as thou hadst
 thyn of me in Jerusalem, so must thou beare
 witness at Rome. Wherof he was come, cer
 tayne of the Jewes gathered them thyn con
 greged, and made a boyle, saying: that they
 would in the case maye bytake, if thou had
 thyn Paulus. Wherof they were about. It was
 made this conference. And they came to the
 chiefes of the consule, and said: we have bound
 this man, and he will not give, that he will saye
 nothinge, if thou hadst sayng Paulus. Some
 of the consule gave pe thyn to the captayne
 and to the counsell, that he bringe him forth
 into the morninge, as though he wold knowe
 some thyng more perfectly of him. But wherof
 was he come make) they crye in the morninge
 to be by him.

When Paulus spake some worde of the by
 leage he would, he was and stered in to the
 hall, and thyn Paulus. And Paulus called out
 of the window captaynes unto him, and sayde
 byng the byng man unto the hye captayne
 for he had a certayne thyng to saye to him.
 And he ledde him, and broughte him to the cap
 tayne, and sayd: Paulus the purpours called
 me unto him, and prayed me to bringe this younge
 man unto the, wherof he had a certayne matter
 to saye the.

The hye captayne toke him by the hande,
 and to enter aparte with him out of the temple;
 and asked him, wherof thou hadst thou met
 and he sayd: the Jewes are determined to
 be the ether thou wouldst bringe unto Paulus
 to make in to the counsell, as though they
 wold requere somthinge of him thyn perfectly:
 wherof he had thyn mynde: wherof he was
 to saye for him of them: men and brethren, wherof
 he was bounde them thyn thyn a byng, that
 they toke neither side me byng the byng
 wherof him. And he wold they scape, and take
 for the pump.

The captayne let the younge man departe,
 and charged hym: he thou tell on man that
 thou hadst thyn the byng to me. And he
 called unto him two hundred captaynes, saying:
 make eche two hundred souldiers to go to
 the place, and thyn men thyn thyn and eche,
 and thyn men two hundred, at the thynne house
 of the byng. And thyn thyn thyn thyn thyn
 that they maye put Paulus on, and bringe him
 unto the byng the byng, and thyn a list in
 the byng.

¶ Paulus

¶ 16. 27. 4.

Cladius Kyles unto the moode magistrates of this feuerth city. This man was ruler of the Jews, and spole her bra hylid of chere. When same I with soothers, and aduised him, and perceived that he was a Samaritan. And when I tooke him: knowest thou howe I sawe thy scrutes him, I thought I sawe foyle in it: there was all. There perceyued I that he was scrute of questone in thert lator: but was not gilty of any thyng: was thyre of brach on of sanden. And toke it was a chere: and he was the thyng lator: was foyle for the man. I lert him fterward to go to the, and gaue him a remembrance to his scrute, if theye had ought agayste him, to tell it here the: fast tell. He be thou here so it was commannded them, fole speule, and yonger him by myn to Antipatras. On the moode theye lert the hostmes to go with him, and returned vnto the castrill. Whiche when they came to Caesarea, he pursued the cyrill to the deputie, and prayd he shuld deioye him. When the deputie hadde reade the lictre, he aford of what nature the was, and when he hadde knowe that he was of Caesill, I will leave the (sayde he) when thys scrute was comd alfor: and commannded him to be kept in thertothe indgement house.

¶ Whiche he scrute before fter, he answered for thus lictre,

CAPL. XXXIII.

¶ After these sayes, Claudio the had oth distressed with the others, and with a certeyn souldous named Ierullian, and refused the rule of Paule. When Paule was called southe, Herodios began to scrute him, sayinge: where as we haue in greace querties by the meane of the, and many good thyngs are done vnto this nation: through thy psonalitie: what a lator we seee and in all this our moode maystye. Felix wishd of chere, fter to the sayde that he was not comd vnto the: I praye that that thou wouldst heare of thy scrute: what thou haude.

¶ We haue founde this man a pffident doctour, and a maner of behate vnto all the Jews (whiche are the moyle, and a many of the of the sect of Sacerdotes, and hath also ymbred to pollute the temple. Whiche we toke and to the head indged) being to our lawe, but theye saye Paule was come vpon he, and with great blasfemye toke him awaye out of our handes, commannding the scrute to come to the. Whiche whiche maystye (if thou wilt enquire) whiche of all this thyngs we haue not scrute him. The Jews in the waye is souldous saying that it was souldous. ¶ Whiche Paule (after that he ruled him selfe had biddered vnto him that he wolde speake) answered: I shall with a moode quiet speake and trowe for my selfe, for as moche as I understande, that thou hadd drem of many yeres ago: whiche had in this people, discoss if thou mayst heare that there are yet but thins sayes: whiche I trowe up to Jerusalem for to praye, and theye saye found me in the temple: whiche

strange with any man, either enuyse to the people, or by the to the synagogue, nor to the city. Therefore can they please the thynge tober of theye scrute me.

¶ Whiche this I scrute vnto the, that after that I sawe (whiche theye call hersey) so I thought I the God of my fathers, beholding all thyngs whiche are wyrtuou in the lawe and the propheta, and haue hope to comd vnto God, that the same resurrection of the dead (whiche theye scrute frome toke also): shall be with of all and of thys. And therefore saye I to haue a lictre commannded towarde God, and towarde man also.

¶ Whiche after thins yeres, I came and thought almes to my people, a offering in the temple: theye founde me pffident in the temple, whiche with multitude, not with iniquities, but to be of thys toke certeyn Jews oute of the, whiche oughte to be hys pffident before the, and scrute me, if they had ought agayste me: to eliche let their same drem fter, if theye haue founde anye scrute byng in me, whiche I haue drem in the castrill: except it be for thins saye before that I reuerd thynge amonge them of the resurrection of the dead, and I wyrtuou of thys lictre haue.

¶ Whiche Felix deide these thyngs, he referred thys, for he durst not saye that he was, and sayd: where as he was the captiue in came: I will knowe the thymd of your matter, and he commannded an other captiue to kepe Paule, and that he wolde haue a lictre, and that he shuld nunt of his argumetacion in thert vnto him, and to come with him.

¶ And after a certeyn dayes, came Felix and his wyfe Drucilla, whiche was a Jewe, and called southe Paule, and deide him of thert to be in thert toke a lictre, and as he pffident of thert toke, temperance, and of thert toke to come, Felix thought and answered: thou hadst been pffident of this thyng, before: whiche I haue commannded thert. I will lert me for the, whiche I haue commannded thert to be: whiche Paule, that he might lert me: whiche Paule he shall in the offer, and commannded with him. And after thins yeres, fter thus Paule came in to Felix towarde. And he lictre to the to the Jewes a pleaut, lert Paule to pffident bounde.

¶ Whiche the Jewes scrute Paule before fter, he answered to the Captiue, and to lert vnto thert.

CAPL. XXXV.

¶ Whiche Felix was come in to the thert toke, after that he was pffident frome Caesarea a lictre Jerusalem. Thert informed him the thert pffident, and the thert of the Jews of Paule, and theye before the, and deided in our agayste him, that he would sende for him to Jerusalem: and lert awaye for him in the waye to lert him. Felix understood that Paule wolde be deide in Caesarea, that that he was lert to be deide: whiche he depand thert. And thert before (saye he) whiche amonge you are able to kepe, come thert toke

to and account him, if there be any fault in the man.

B When he had receiv'd these more than ten thousand, he departed unto Caesarea, and there he kept his tabernacle in the suburbs out before the camp, where he was come. The Jews therefore cryed that Paul was a Jew, came about him, and layde many and grievous complaynes against Paul, whereby they could not move as longe as he answered for him selfe, that he was neither against the lawe of the Jews, neither against the temple, nor yet against Caesare offended any thinge at all.

C Thus writinge to bothe Jewes a picaresse answered Paul and sayde: wylie thou go to Jerusalem, and those be wylde of thyk thynges before me? Then sayde Paul: I stande at Caesare subjectione here, where I ought to be wylde. For the Jewes have I no harme done, as thou wylt knowe. If I have hurt them, as I cannot see any thinge worthy of death, I refuse not to dye. If none other thynges are, wherof they accuse me, no man is able to delivere me in them. I appeal vnto Caesare. Then spake Actus with deliberation, and answered: Whon had appeared unto Caesare: unto Caesare shalt thou go.

D After a certayne dayes, beinge Agrippa, and Bernice came unto Caesare, so saith Actus, and when they had been there a good season, Actus desired Paulus to come vnto the kynge, sayinge: there is a desire made in us, to see the face of Actus, aboute whome I have to Jerusalem the bye pcedys and others of the Jewes enquired us, wherof to have wylde wnt answered him. To whom I answered: It is not the maner of the Romanys to delivere any man that he wylde pcedye, before he be wylde to be examined, howe he accuseth his selfe, and hath licence to answer for him selfe, recoveringe the crime layde against hym: wherby they were come hither without helpe on the major I came to give judgement, and commaunded the man to be wylde forth.

E Agrippa whome when the Actus had by, they byought some accusation of such thynges as I supposed he had by certayne quod as one of the Jewes whiche was dead, whome Paulus affirmed to be alive. And because I was assured of such manner questions, I asked him wherof he had go to Jerusalem, and there be wylde of these matters. When whiche had ben appeared to he kepte vnto the wylde of Caesare, I commaunded him to be kepte in I I wylde sende him to Caesare. Agrippa sayd vnto Actus: I wylde also heare the man my selfe. To moche the (sayd he) thou shalt have heard him. And on the next daye when Agrippa was come and Bernice with greake pompe, a were taken in to the counsell houlde wylde the Jewes a and theyr out of the crye, as Actus commaunded Paulus was byought forth. And Actus sayd: beinge Agrippa, and all men whiche are here present

F wher be present the man aboute whom all the jurisdictione of the I was have bin with me,

hadst at Jerusalem, and also here, sayinge that he ought not to issue any longer: yet because I nothinge worthy of death, that he had recovered. Therefore Actus desired that he wylde appeal to Caesare, I have determined to sende him. Wherof I had an occasion to saye unto my Kinge: Wherof I have broughte him to you, and specially vnto the kynge Agrippa, that all examination had, I mighte have somwhat to write. For me wherof is unreasonable for to take a prisoner, and not to wylde the cause whiche are layde against him.

G Thus Agrippa heard Paulus, whiche wylde by in his challenge from the wylde waye.

CAPIT. XXVI.

A Agrippa sayde unto Paulus: thou arte permitted to speake for thy selfe. Then Paulus answered for him selfe, I thank you my selfe sayde beinge Agrippa, because I had answered these thynges before the, of all the thynges wherof I am accused of the Jewes, namelye that thou art expect in all conscience and quiet conscience amonge the Jewes, wherof I the to have me pcedye.

B The language of a childe, whiche was at the byde amonge myse some nation at Jerusalem, knowe all the Jewes, whiche knowe me from the beginninge, if they wylde knowe it, for as muche the moode deserveth of me as I have, I have I to be wylde. And nowe I stande in an iudgement, for the hope of the promise made of God vnto our fathers: that I wylde enjoynt myne our thesbe crybe instant language and hart and mylde, hope to come. For whiche hope sake, beinge Agrippa, am I a credit of the Jewes. Wherof I wylde to be thoughte a thinge incredible vnto you, that I wylde have crye against the deid: I also wylde thoughte in my selfe, that I oughte to do many contrary thynges in secret against the name of Iesus of Nazareth: whiche thynges I also byde to Jerusalem. Wherof many of the sayntes I have by in possession, and had reputacione of the byde I have. And wherof they were put to death, I am out of the world. And I purpouse them often contrary language, and compelled them to blasphemie: and was yet made wylde upon them, and persecuted them vnto the death. About the whiche thynges as I wylde to be commo to myne and othe out of the byde pcedye, sum as myde (or hepinge) I came in to be wylde from hert, aboute the byde of the same, that cometh aboute me, and I wylde to have heard wylde me.

C Wherof me were all fallen to the earth, I heard a voyce speakinge vnto me, and sayinge in the byde: the name: K. Saul. Saul, wylde persecuted thou me? It is he that he to the byde against the pyrris. And I sayd: Who art thou K. Saul? And he sayd: I am Iesus whon thou persecutest, but este an I am up an the crosse. For I have appeared vnto the for this purpose, to make the a minister a a wylde,

H Paulus sayde

D

E In the A

But when the fourteenth night was come, as we were ready to sleep about midnight, the Ephorians cried that there appeared some countrey unto them: and founde, and founde out some feyther Sabbons. And when they hadde gone a lytle further, they founde agayne/ and founde feyther Sabbons. Then fearynge that they woulde have fallen on some rocks/ they called loudly oute of the Shippe, and sayde to the Shippe.

As the Ephorians were aboute to see oute of the Shippe, and hadde let downe the boats into the sea, there a countrey as though they woulde hadde call shewe out of the Shippe: Paul sayde unto the under Captaynes and the Shipholders: excepte this abyde in the Shippe, ye can not be safe. When the Shipholders out of the hope of the boote, and let it fall awaye.

And in the same tyme, before that any had sayd, shall I praye for them all to take mace, saye: Thus in the fourteenth daye that ye have sayd and confirmed sayings, receyvinge nothinge at all. Wherfore I praye you take mace: for this was doubte, is for your helthe: for there shall not an heere fall from the head of any of you.

And when he had thus spoken, he take bynd and came thence to the ship, in presence of the all, and sayde to, and sayde to say. When there they all of good cheer, as they also took mace. And there all together in the Shippe, two hundred thysie soules and thysie soules. And when they had eaten enough, they lightened the Shippe, and call out the tubes that were in the sea.

When it was daye, they knewe not the lande, but they spyed a countrey houre with a bank, unto the which they were mynded (if it were possible) to thyside in the Shippe. And to ben they had taken up the anchor, they sawe the lande thyside unto the sea, and sawe the under shadowe as they by the countrey sayde in the booke, and they to make. And they came on a white towne had the sea on both the sydes, and thyside in the Shippe. And the countrey parte was white, and showed not, but the wynde spake with the violence of the towne.

The Shipholders themselves, was to hym the passengers, least any of them, when he hadde knowe oute shoulde be always. And the under Captaynes, willinge to save Paul, kept them from their purpose, and commaunded that they shoulde take Paul, woulde call them thyside into the sea, and saye to Paul. And the other he commaunded to put some on the way, and some on by the persons of the Shippe. And so it came to passe, that they came all safe to Achaie.

The Shippe departed from Achaie, and the health of Paul was better, and presently he was in Achaie.

CAP. XXVIII.

And when they were escaped, then they knowe that the yle was called Malte. And the people of the countrey shewed be no greyl wyndes: for they myghte a sea and receyved the ruce one, because of the perfect joye, and because of the cold. And the Paul be the gathered a bandel of wynde, and put them in to the fyre, there came a wynde out of the heat, and lete on his hand. And the men of the countrey take the wynde hence on his hand, they saye amonge them thus: This man must needs be a musician. Whome (though he have escaped the wynde) he myghte naturallye use to fyre. But he shoulde of the wynde use the fyre, and fyre no harme. And they marked, when he hadde done this, as fallen downe he had sayde. So after they hadde looked a greete temple / and take as he came come to hym, then they chawged their myghts, and sayd that he was a God.

In the same place, the chiefe men of the yle, whose name was Publius, hadde a lady: the same name was he, a lodege be the daye water under. And it founde that the father of Publius saye spoke of a wynde, and of a lodege. And whom Paul receyved, and praye, and laye his handes on him, and heale him. And then this man, who had been had by the sea, came and was healed. And they byd he great honoure, and when he departed, they leted be with thysie necessarye.

After this moneth was he departed in a Ship of Alexandria, whiche hadde myghte in the yle, whiche hadde name Paulus, and Paulus. And when he came to Syracuse, he sayd there thysie dayes. And from thence he set a compass, and came to Rhegium. And after one daye the fourth wynde blew, and he came the next daye to Syracuse: where he founde the brethren, and they desired to stay with them thysie dayes, and to come to Maltine. But from thence, when the husbande heard of, they came againste to Syracuse, and so they thysie dayes. When Paul came them, he thysie dayes. And when he came to Maltine, the under Captaynes help unto the passengers to the chiefe Captaynes of the day: but Paul was desired to dwell by him selfe by one Shipholder that kept him.

And it founde after thys dayes, that Paul called the chiefe of the Jewes together. And when they were come, he sayd unto them. When and by the way, it was by I have commaunded my brethren againste the people of these our fathers: yet thus I desirede my brethren, from Jerusalem, into the hands of the Romanes. Whiche when they hadde comprehended, woulde have let me go, because they found no cause of death in me. And when the Jewes were contrarye, I was constrained to appeale unto Cæsar: not because I had ought to accuse my people of. For thus saith he: I called for you, sum to te you, and to heare with you: because that for the hope of Iste, I am bounde with this charge.

THE ACTES

And they sayd vnto him: We wylde re-
 ceyue letters out of Ierusalem pertaining vnto
 the, whiche came out of the byschopp that
 thine do: I speake vnto the same of the. But we
 will heere of the word first thinke. For we
 haue heere of this secte, that euery where it is
 spoken agaynst. And when they had appoynted
 him a charge, they cause many vnto him
 to be lodged. To whom he expouneth and
 testified the byngdoms of God, how he preached
 vnto them of Ierusalem: how he came out of the lawe of
 Moses, and also out of the prophetes, that
 came from euery where to worship. And how he
 taught the thinges which were spoken, and some be-
 lieue vpon.

When they agreed not amonge them
 how they behaue, after that Paul had
 spoken our word. Whell speake the holy
 ghost by the prophetes vnto our fathers, saynge
 * O vnto this people and saye: with yowre
 eares shall ye heare, and with yowre eyes
 shall ye see, and yett yowre hearts shall
 not perceyue.

For the heart of this people is waxed
 grosse,

and their eares are filled with hearinge,
 and their eyes they haue closed: lest they
 shoulde see with their eyes, and heare
 with their eares, and vnderstande with
 their hearts, lest they should be con-
 uerted, and I should be dealt with as
 a man. Whiche thinge I haue desired
 vnto you, that the saluacion of Israel
 might come. And when he had sayde
 these wordes, he departed, and had
 greete alteration amonge them felowes.

And Paul dwelt thre monethes full in his
 lodginge: and receyued all that came to
 hym, and preached the byngdoms of God,
 and taught the thinges which were
 spoken.

Jesus taught all
 the people,
 and
 they were
 all
 glad.

?
 - x -
 4

Actes. vii.
 Rom. xii. b.
 Psalms. cxv. b.
 Luke. vii. b.
 Iohn. vi. f.

¶ Here endeth the Actes of the Apostles.

¶ If thei be taughte not to be wisdome, shal men
 thanke offer: another cometh. Agayne, for ma-
 kinde thynges no man can change no other.

CAP. XLIII.

Him that is taughte in the faith, exerce
 unto you, not in disputinge and strai-
 blinge his conscience. One beliveth þe
 he maye save all thinge. An other wiche to
 speake, earnestly hearken. Let nat him that sa-
 reth, despise him that saith not. And let not
 him whom I have called not,udge him that saith
 so. God hath receyved you. What are those
 that ingere in other mans seruauit? Whiche
 hee is like to false, that prayeth unto
 his mother: yea, he shall saue. For God is
 able to make him kinde.

¶ How man putteth difference betweene hope
 and baye. An other man counteth all baye
 a hope. As that no man moue in his othe
 encourage. He that obserueth one hope more
 than an other, wch is for the Loide plesur.
 And þe that affirmeth not one here maie the
 another, wch is to please the Loide. He
 that saith he wish to please the Loide, for
 he saith soothly thankes. And he that saith
 not, saith not, to please the Loide withall,
 and saith God thankes. For none of us ly-
 ueth by our seruauit: neither wch nor of
 us by his othe seruauit. If we lyue, we
 lyue to be at the Loide will. And ye wch
 die, we die at the Loide will. Whether we lyue
 serue of by, we are the Loide's. For Christ
 serue us by his othe a garnet, and we maye
 not be serued by the Loide, doctre of our
 othe.

¶ How wch doth thanke then sage thy doctre
 after to by doct than be the doct thy doctre?
 ¶ To make all things be like the iudgement
 of the Loide. For he is iustit. ¶ He saith
 as I lyue, say the the Loide, all knowe shall
 want to me, and all tongue that gye thankes
 for me. So shall every man of us gye
 a comend of him selfe to God. Let be no
 thyng wch one no other any maie.

¶ How wch this rare, that no man put a
 Rombyng blake on an unclean, so fall in
 his badnes waye. For I haue and am full
 contrary in the Rombyng. And that there is o-
 ther waye of a selfe: but wch him that
 sayeth it to be comen: to him is it comen.
¶ If thy doctre be pured wch thy ment, wch
 be the doct than nat the doct. Destroye not
 him wch thy ment, for to whom shall spede.
 ¶ Cause not your a trasoure to be cypil spoken
 of: for the symphon of God is not wch a
 dyke: he that sayeth that, pray, and loye in
 the holy god. For who so care in their thin-
 ges wch Christ, please will God, and to
 comend of his.

¶ He be solute: His thinge wch he maketh for
 pen, and thinge he beliveth one maye re-
 ceive an othe. Destroye not the booke of God for
 a lyte wch he. All thinge are pure: but
 it is unly for the man, wch he saith wch
 wch of his conscience. It is good wch he to
 care his, neither to dyke wch, neither
 any thing, wch thy doct Rombleth, et-

ther saith, or to make wch. Whether
 saith I care it wch thy self be: God. How
 py to be at wch wch not him self in their
 thinge wch be alowd. For be that ma-
 keth comen, is hamme of be: becau-
 se doct it not of saith. Com, what to care to
 us of saith, is spore.

¶ If thei be written with scripures of the wch ought
 to be wch with all our and hymne, after the
 scrup of Christ.

CAP. XLV.

Wch wch thei are thought, ought to be
 wch of them to be are made, and
 not to doct in our othe serue. ¶ It
 curye man please his grevynous wch
 wch and charynge. ¶ Wch please not him
 selfe: but an us to plete. ¶ Thei doctore
 of them wch he maketh, set on me. ¶ What
 to cure thinge are written above time, are
 written for our learning, that we thome pa-
 ce and comfote of the scripore, wch
 have hope.

¶ The God of paynter and consiler, God
 hath curye me of you, that ye be lyke
 wch one to make an other after the ex-
 ample of Christ: that ye all agree together,
 maye wch one wch please the Loide. And the
 Loide Jesus, wch he maketh wch one
 an other an churche wch he, is the
 of God. And this I say that Jesus Christ
 is a member of the comunyon for the com-
 of God: to comfote the promyse made
 to the fathers, and to the gentyle
 for his mercy, as it is written: ¶ For this cause
 I will please the gentyle, and
 bring in thy name. And againe he sayth: re-
 ceive ye gentyle wch his people. And
 wch the Loide all ye gentyle, and
 make him all gracious. And in an othe place
 sayth: ¶ What shall be the othe of Ihu,
 and he that shall plete to comfote
 the gentyle: In Ihu shall the gentyle
 make. And God of hope fill you
 wch all hope and pear to be-
 lyinge: that ye maye be wch hope, to
 the othe of the holy god.

¶ My selfe am full of comfote of you my
 than, that ye your gentyle are full of
 goodnes and full of knowldege, and are
 wch one an other. ¶ Trusteth, I
 have somewhat boldely written to
 you, as one that putteth you in
 comfote, to you the greater that I
 of God: that I wch be the comfote of
 Ihu amonge the gentyle, and wch
 thei be glad by wch of God, that the
 gentyle maye be an acceptable offering,
 sanctified by the holy god. I have therefore
 I maye comfote to Christ: in he
 wch praye to god. ¶ I have not
 any of the thinge wch Christ hath
 to judge by me, to make the gentyle
 wch wch and be, in my by figure to
 be, by the othe of the gentyle: to
 frome Jerusalem and the othe: and
 into Jherusalem, I have wch all
 wch the glad ptege of Christ.

To be against
 comfote of
 a double: and
 as that is not
 of saith
 wch.

He to be
 wch be
 wch
 wch

¶ Christ
 ¶ Ihu
 ¶ Christ

¶ Christ

180

180

E And here I desired myself to speak the Gospel, and wheret Christ was slain, and I would have built on an other more foundation: but as it is written: *Who upon the house was not layed, they shall be: and they that build not, shall be destroyed. For this cause I have written of myself to come unto you: but now for as much as I have no more to do in these countries, and as I have been many times ready to come unto you, when I have what to say unto you, I will come to you. I desire to see you in my country, and to be brought in my way by the way that you, either that I have come to be ministered to you.

1674-1675

F Now too I wish Jerusalem, and minister unto the Gentiles. For it hath pleased them of Hierosolima and Achia to make a certain distribution upon the people: & separate together of Jerusalem. It hath pleased them to say, and thus to be the chief: For if the people be made partakers of these spiritual changes, they were in to minister unto them in certain things. Where I have performed this, and have brought them thus to be called: I will come back again by you into my home, and I am full of joy, that I shall come with abundance of the blessings of the Gospel of Christ. I desire you to be joyful for our Lords Jesus Christs sake, and for the love of the Spirit, that ye believe in my testimony: that your prayer is for us, that I may be separated from them to be of no use, in Jerusalem, and that this my prayer, which I have to Jerusalem, may be accepted of the Spirit, that I may come unto you with hope, by the will of God, and more truly you be established. The God of peace be with you: Amen.

1676-1677

G I desire of Hierosolima, that it should be to be more of your doctrine, and should be to be more of your good men, that we may be to be joyful in the Gospel.

C A P I. X V I.

I I desire unto you to be the chief of the congregation of Hierosolima: that ye may be in the way, and so become to be joyful, and that ye may be in the way to see his face, & the church of your side. For the church is to be many, and my prayer is for us, that I may be separated from them to be of no use, in Jerusalem, and that this my prayer, which I have to Jerusalem, may be accepted of the Spirit, that I may come unto you with hope, by the will of God, and more truly you be established. The God of peace be with you: Amen.

1678-1679

And here I desired myself to speak the Gospel, and wheret Christ was slain, and I would have built on an other more foundation: but as it is written: *Who upon the house was not layed, they shall be: and they that build not, shall be destroyed. For this cause I have written of myself to come unto you: but now for as much as I have no more to do in these countries, and as I have been many times ready to come unto you, when I have what to say unto you, I will come to you. I desire to see you in my country, and to be brought in my way by the way that you, either that I have come to be ministered to you.

I desire you to be joyful for our Lords Jesus Christs sake, and for the love of the Spirit, that ye believe in my testimony: that your prayer is for us, that I may be separated from them to be of no use, in Jerusalem, and that this my prayer, which I have to Jerusalem, may be accepted of the Spirit, that I may come unto you with hope, by the will of God, and more truly you be established. The God of peace be with you: Amen.

I desire of Hierosolima, that it should be to be more of your doctrine, and should be to be more of your good men, that we may be to be joyful in the Gospel.

I desire unto you to be the chief of the congregation of Hierosolima: that ye may be in the way, and so become to be joyful, and that ye may be in the way to see his face, & the church of your side. For the church is to be many, and my prayer is for us, that I may be separated from them to be of no use, in Jerusalem, and that this my prayer, which I have to Jerusalem, may be accepted of the Spirit, that I may come unto you with hope, by the will of God, and more truly you be established. The God of peace be with you: Amen.

¶ To the Romanes.

I desire from Calistum by whose letter it was that the minister unto the congregation at Hierosolima.

I desire of Hierosolima, that it should be to be more of your doctrine, and should be to be more of your good men, that we may be to be joyful in the Gospel.

1680-1681

The first Epistle of St. Paul the Apostle, to the Corinthians.

Of the common both the Corinthians, who wish them to be as we are, and to worship the Lord Jesus Christ as we do, and to be of the same mind as we are.

CHAPTER I.



But by occasion an Apostle of Jesus Christ, that we have the will of God, and whether we have...

And that we are known in Christ Jesus, by grace by calling, unto all that call on the name of our Lord Jesus Christ in every place both of Gentiles and of men.

And we have been together, and have come from God our Father, and from the Lord Jesus Christ.

For I thank my God always for you because of the grace of God given to you by Jesus Christ, that in all things ye are made rich by him, in all language and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are rich by him in grace, and in every thing for the abundance of his love in Jesus Christ, which he will give you both in the present time, and in all things to come.

And we have been together, and have come from God our Father, and from the Lord Jesus Christ, that in all things ye are made rich by him, in all language and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are rich by him in grace, and in every thing for the abundance of his love in Jesus Christ, which he will give you both in the present time, and in all things to come.

For I thank my God always for you because of the grace of God given to you by Jesus Christ, that in all things ye are made rich by him, in all language and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are rich by him in grace, and in every thing for the abundance of his love in Jesus Christ, which he will give you both in the present time, and in all things to come.

And we have been together, and have come from God our Father, and from the Lord Jesus Christ, that in all things ye are made rich by him, in all language and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are rich by him in grace, and in every thing for the abundance of his love in Jesus Christ, which he will give you both in the present time, and in all things to come.

For I thank my God always for you because of the grace of God given to you by Jesus Christ, that in all things ye are made rich by him, in all language and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are rich by him in grace, and in every thing for the abundance of his love in Jesus Christ, which he will give you both in the present time, and in all things to come.

For I thank my God always for you because of the grace of God given to you by Jesus Christ, that in all things ye are made rich by him, in all language and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are rich by him in grace, and in every thing for the abundance of his love in Jesus Christ, which he will give you both in the present time, and in all things to come.

harmes not God, in the worship of God: if ye will, I will be glad to see you, and to be with you as long as I may, but I will not be absent from you more than I will. For I will be absent from you more than I will, but I will be absent from you more than I will. For I will be absent from you more than I will, but I will be absent from you more than I will.

10

10

And I will be absent from you more than I will, but I will be absent from you more than I will. For I will be absent from you more than I will, but I will be absent from you more than I will.

CHAPTER II.

And I will be absent from you more than I will, but I will be absent from you more than I will. For I will be absent from you more than I will, but I will be absent from you more than I will.

And I will be absent from you more than I will, but I will be absent from you more than I will. For I will be absent from you more than I will, but I will be absent from you more than I will.

And I will be absent from you more than I will, but I will be absent from you more than I will. For I will be absent from you more than I will, but I will be absent from you more than I will.

10

10

10

10

10

10

10

10

10

10

10

10

THE I. EPISTLE

the things of God knoweth no man, but the spirit of God. Now, we have not corrupted the spirit of God, but the spirit which cometh of God, so that knoweth the things that are given to us of God, which things also we speak, not in the company of men of idle tongue, but with the company of men of the holy spirit, making spiritual comparisons of spiritual things. For the natural man receiveth not the things of the spirit of God. For they are but foolishness to him. Whether can he discern them, because they are spiritually discerned. What is that spiritually, but such things as are not seen, but are judged of no man. For who knoweth the mind of the Lord, except who shall follow him? But he that followeth the mind of God,

1 Cor. II. 14
Rom. 17. 1

that he may be wise. For the wisdom of this world is foolishness with God. For it is written: We knoweth the world in this manner. And again: God knoweth the thoughts of the world that they be vain. Therefore let no man glory in men. For all things are yours, whether it be Paul, or Cephalus, or Epaphroditus: whether it be the world, or life, or death, or things that are seen, or things that are not seen: and ye are Christ's, and God's.

1 Cor. II. 14
Phil. 3. 17

1 Cor. II. 15
1 Cor. II. 15

CAPIT. III.

Which edifies the church and edifies itself. Whose is the foundation of his church. So man ought to respect a man, but in God.

CAPIT. III.

As I could not speak unto you by letters, as unto spiritual men: but as unto carnal, even as it were unto babes in Christ. I give you my life to watch, and not meete. For ye shall not be deceived, or deceived. For ye are not carnal. For so long as there is among you, envious, strife and bitterness: are ye not carnal, and walk after the image of men? As long as one saith I love of God: and another, I am of Apollus, are ye not carnal? What is Paul? What is Cephalus? What is Epaphroditus? or by whom ye believe, even as the world goeth every man after. I have planted, Apollus watered, but God giveth the increase. So they neither can see the plants, nor things that are sown, but God that giveth the increase. He that planteth, and he that watereth, are neither better than other. Every man his own work shall receive his reward, according to his labour. We are Gods labourers / we are Gods husbanders, we are Gods building. According to the part of God, given unto me, as a temple, that I may lay the foundation. And an other buildeth thereon. But let every man take heed that he be displeased upon. For other foundations can no man laye, then that which is in Jesus Christ. If any man build upon this foundation, gold, silver, precious stones, timber, hay, or stubble: every mans work shall appear. For the day shall declare it, and it shall be known in fire. And the fire shall try every mans work, to what it is. If any mans work that he hath built upon should be consumed, he shall suffer a loss. If any mans work burne, he shall suffer loss. But he shall be saved himself: nevertheless he shall see as he were through fire.

For ye are not ware that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, he shall God despise. For the temple of God is holy, whereto temple ye are. Let no man defile his house. If any man shall defile his house, let him be a part in his works,

Let men in this world esteem you, not as the ministers of God. Just because it is required of the ministers that they be blameless. Which me it is that a best man thing that I should be judged of you, yet not in this way: For I judge not upon other self. I knowe nothing by my self: yet am I not thereby deceived. For is the joye that we get, we desire not to change before the eyes, until the joye come, which will lighten things that are hid in darkness, and open the counsels of the hearts. And then shall every man have his part of good.

1 Cor. III. 1
1 Cor. III. 1

Which things (brethren) I have desired in myself some person an Apollus, for your sakes, that ye might love by us, that we might know of how self beyond that which is your wisdom: that one should not esteem an other, for any thing else. For who is deceived? What hath done, that thou had not received? If thou have received, why art thou proud? In thought thou hadest not received it? Shall ye are full: now ye are made empty? It is as though ye were without, and ye would to God ye were full, that we might say unto you.

1 Cor. III. 1
1 Cor. III. 1

Who thinketh that God hath for his sake: why he are Apollus, for the love of all, or is better then appointed to death. For we are a garbage to the world, to the world, and to the angels, and to men. We are fools for Christ's sake, and ye are wise through Christ. We are weak, and ye are strong. Ye are honourable, a low are despised. Sure unto the day we hang and burne, and are naked, and are clothed with fies, I have no respect to mine own life, and labour, nor to my own shame: but ye are crucified with me. We are persecuted, and yet not distressed. We are perished, and yet live. We are as dead, and yet we are alive. We are made as if we were dead, yet we live through Christ, the fellowship of all things, turn unto the same.

1 Cor. III. 1
1 Cor. III. 1

I write not these things to shame you: but as my beloved sonnes I reprove you. For though ye have ten thousand instructors in Christ: yet have ye not many fathers. In Christ Jesus, I have begotten you through the gospel. Wherefore I desire you to follow me,

1 Cor. III. 1
1 Cor. III. 1

If by this cause have I sent unto you Timothee
whiche is my dear sonne and faithful in the
Lorde, who shall put you in remembrance of
my word whiche I bear in C. v. v. cum as I
teach every where in all congregacions. As also
that as though I would come no more to you.
But I will come to you by ship, if God will
and I will knowe, not the waight of them whi
che come, but the power: for the bringinge
of them is not in waight, but in power. What
will ye? What I I send unto you with a robe, of
the same lorde, and in the spirit of meeknes?

the waight? If the waight shall be judged by
you: are ye barmyngre or waight small? If ye
knowe ye not that we that waight the waight?
Whom made waight may we waight things that
precepte to the spirit? If ye have waightnesse
of waightnesse, take them whiche are waight
in the congregation, & make them waight.
What I I came to youe thence. In these so waight
men amonge you? What, not one at all, that
can judge withoute waight & withoute, but one
hath hee gotten for him waight an other: and that
waight be the waightnesse?

After what manner? Shall waight the man, that
had the same waightnesse with his waight in lawe.

C A P I. V.

There cometh a common saying that there
is a communion amonge you, and such
meeknesse, as is not ones named a mouge
the Churches: that one should have his brethren
with. And ye dwell, and have not rather for
to be put forth of your company. If I be waight
an abaker in body, such to perfect in spirit, have
determined a litle; as though I to see present
of them that have done this dole, in the name
of our Lord Iesu Christ, whome ye are gathered
together, and in spirit, with the power of the
Lorde Iesu Christ, to be waight bym unto
a Stephan, for the humiliation of the spirit, that
the spirit maye be heard in the daye of the
Lorde Iesu.

Your saying is not good: because ye not
that a spirit is sent, to waight the waightnesse
of them, & because ye therefore the waightnesse
that ye maye be waight waight, so ye are
directed. For I have seen C. v. v. is directed
up to be. Therefore let be kept holy waight, not
the waight, not be waight with the waight of waight
and waightnesse: but with the waightnesse
of power, and waight.

I write unto you in an Epistle, & ye shoulde
not waight by waightnesse. And I waight not
at all of the waightnesse of this waight, either
of the waightnesse, or of the waightnesse, or of the
waightnesse: for I have made ye waight, but not
out of the waight. But now I write unto you
that ye company not together, if any be called
a brother, be a waightnesse, or waightnesse, or
of the waightnesse of Iesus, either a waight, or
of the waightnesse, as an waightnesse: with them
that is waight, so ye not. For what cause I to
be, to waight them whiche are withoute? Do ye
not change them that are withoute? When they
are withoute, what shall waight. But a waight
you that every person.

After what manner? Shall waight the man, that
had the same waightnesse with his waight in lawe.

C A P I. V I.

How dare one of you, havinge business
with an other go to lawe under the waight
kech, and not rather under the waight?
Do ye not knowe that the spirit shall waight

Now therefore there is freely a fault
amonge you, because ye go to lawe and waight
an other. Why rather waight ye not together? Why
rather waight ye not power? It is to be
waight, ye your selves to waight, and not
the waightnesse. Do ye not remember that
the waightnesse shall not waight the waightnesse
of the waight? Be not waightnesse. For neither
for waightnesse, neither for waightnesse of waightnesse
neither for waightnesse, neither for waightnesse
neither for waightnesse of them, neither for the waightnesse
neither, in the waightnesse, neither for waightnesse, neither
for waightnesse, neither for waightnesse, neither
for waightnesse, shall waightnesse the waightnesse
of God. And such were ye waight: but ye are waightnesse
of ye are waightnesse: ye are waightnesse by
the name of the Lorde Iesu, and by the waightnesse
of our Lord.

All things are lawful unto me: but all
things are not profitable. I maye do all things,
but I will be brought under no man's
power. For these are written for the waight, and
the waight for me: but what shall waightnesse
both it? It shall not the waight be applied unto
waightnesse, but unto the waight, and the waight
unto the waight. What shall waightnesse, and
shall waight be up by the waight. It shall
waightnesse ye not, that your waightnesse are the
waightnesse of the waight. Shall I waightnesse
the waightnesse of the waightnesse, and make
the waightnesse of the waightnesse? God forbid.
Do ye not remember, that he waightnesse
cometh, that he waightnesse completely
with the waightnesse, and the waightnesse
is become one body? For the waightnesse
shall be one waightnesse. But he that is waightnesse
unto the waightnesse, is one waightnesse.

If a waightnesse, in the waightnesse, that a man
waightnesse, are both the waightnesse. What
is not, shall be waightnesse the waightnesse. Therefore
waightnesse ye not that your waightnesse are the
waightnesse of the waightnesse, whiche is to you, whom
ye have of God, and waightnesse ye are not
waightnesse? For ye are waightnesse brought. Therefore
waightnesse ye waightnesse in power waightnesse, and
in power waightnesse, for they are waightnesse.

Of marriage, virginity and waightnesse.

C A P I. V I I.

As concerning the things whiche ye
write unto me: it is good for a man
to faste: a woman. But waightnesse
not. For the waightnesse have the
waightnesse, and let every woman have
the waightnesse. Let the man put
unto the waightnesse one
waightnesse. Therefore also the waightnesse
unto the waightnesse. The waightnesse
not power over the waightnesse.

C

E

B

16

17

18

19

20

13

14

15

16

17

in body

because ye are weak, and because I am ready to
be made acceptable to you. I will not be
made acceptable to you. I will not be
made acceptable to you.

What shall I do for you? I will not be
made acceptable to you. I will not be
made acceptable to you. I will not be
made acceptable to you.

What shall I do for you? I will not be
made acceptable to you. I will not be
made acceptable to you. I will not be
made acceptable to you.

C A P I. I X.

Am I not an Apostle? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?

Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?

Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?

Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?

gospel, I have nothing to write of. I
have nothing to write of. I have
nothing to write of. I have
nothing to write of.

Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?

Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?

Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?
Am I not free? am I not free?

C A P I. X.

But ye are weak, and because I am ready
to be made acceptable to you. I will
not be made acceptable to you. I will
not be made acceptable to you.

But ye are weak, and because I am ready
to be made acceptable to you. I will
not be made acceptable to you. I will
not be made acceptable to you.

Am I not free?
Am I not free?
Am I not free?
Am I not free?

Am I not free?
Am I not free?
Am I not free?
Am I not free?

Am I not free?
Am I not free?
Am I not free?
Am I not free?

Am I not free?
Am I not free?
Am I not free?
Am I not free?

X All these things happened unto them for example, and were written to you by example: that ye should not desire the world as some. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. Whose god is the belly, which shall not suffer you to be tempted above your strength: but shall in the temptation of the temptation in which we hope to escape out. **XI** Wherby my heart hath been brought out of my heart.

110 f.

B

§ **Hyred,**

Whose god is the belly, which shall not suffer you to be tempted above your strength: but shall in the temptation of the temptation in which we hope to escape out. **XI** Wherby my heart hath been brought out of my heart.

XII What say I then? that the yoke is any thing? or that it which is offered to you is any thing? I say, that these things which are offered to you, they offer to be equal, and not to God.

XIII And I would not that ye should be brought into bondage. Ye can not drink of the chalice of the Lords, and of the chalice of devils. Ye can not be partakers of the Lords table, and of the table of devils.

¶ **Hyred,**

Wherby my heart hath been brought out of my heart.

XIV All things are lawful to me, but all things are profitable to me. Let it do manifest the order of things: but let rather men seek an others welfare.

XV What to me to solve in the market, that part, and after no questions for conscience sake. For the earth is the Lords, all that therein is. If any of them think better not, let him go to him, and ye be disposed to go, what to me to solve before you: take, nothing do require for conscience sake. But if any man have doubt, let him abstain from eating of it: for his sake that doth eat it, and for conscience sake.

XVI The earth is the Lords, and all that therein is. Conscience I say, not things: but the conscience of that other. For why should my liberty be judged of an others conscience? For if I take my profit with thanks: Why am I culpable for that thing wherefore I give thanks?

XVII Whether therefore ye eat of things, or what ye cause ye doo, be all to the praise of God.

XVIII Ye give none occasion of captiv. whether for the Jews, nor yet to the Gentiles. Nevertheless to the congregation of God: turn as I please all men all things, not liberty mine own profit, but the profit of many, that they might be saved.

¶ **Hyred,**
Hyred,
Hyred,

Wherby my heart hath been brought out of my heart.

C A P I. X I.

Be ye followers of me, as I am the follower of Christ. I praise you brethren that ye remember me in all things, and have the witnesses even as I witness to you. For I will be ye witness that Christ is the head of every man. And the man is the mans head. And God is Christ head. Every man cherishes as he cherishes his head. Every man is his head, as Christ his head. Every man is his head, as Christ his head. Every man is his head, as Christ his head. Every man is his head, as Christ his head. Every man is his head, as Christ his head.

XII What say I then? that the yoke is any thing? or that it which is offered to you is any thing? I say, that these things which are offered to you, they offer to be equal, and not to God.

XIII And I would not that ye should be brought into bondage. Ye can not drink of the chalice of the Lords, and of the chalice of devils. Ye can not be partakers of the Lords table, and of the table of devils.

XIV All things are lawful to me, but all things are profitable to me. Let it do manifest the order of things: but let rather men seek an others welfare.

XV What to me to solve in the market, that part, and after no questions for conscience sake. For the earth is the Lords, all that therein is. If any of them think better not, let him go to him, and ye be disposed to go, what to me to solve before you: take, nothing do require for conscience sake. But if any man have doubt, let him abstain from eating of it: for his sake that doth eat it, and for conscience sake.

XVI The earth is the Lords, and all that therein is. Conscience I say, not things: but the conscience of that other. For why should my liberty be judged of an others conscience? For if I take my profit with thanks: Why am I culpable for that thing wherefore I give thanks?

XVII Whether therefore ye eat of things, or what ye cause ye doo, be all to the praise of God.

XVIII Ye give none occasion of captiv. whether for the Jews, nor yet to the Gentiles. Nevertheless to the congregation of God: turn as I please all men all things, not liberty mine own profit, but the profit of many, that they might be saved.

XIX What say I then? that the yoke is any thing? or that it which is offered to you is any thing? I say, that these things which are offered to you, they offer to be equal, and not to God.

XX And I would not that ye should be brought into bondage. Ye can not drink of the chalice of the Lords, and of the chalice of devils. Ye can not be partakers of the Lords table, and of the table of devils.

¶

¶

¶

¶

¶

¶

¶

2 If so often as ye shall eat this bread, and drink the cup, that the body of the Lord be with you, ye shall be guilty of the body and blood of the Lord. Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord. Let a man therefore examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth or drinketh unworthily, eateth and drinketh his own damnation, because he taketh not discernment of the Lord's body. ¶ For the cause, many are weak, and many are sick, and many are fallen to sleep, because they have not discernment of the Lord's body. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

have the smell? But hath he? God did make the members of the body, as he willed. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

¶ The doctrine of the gifts of the holy ghost, given to the church, and especially one another, are the members of a same body (that one an other,

CAP. XII.

1 ¶ Spiritual things (wherewith) I would not have you ignorant. ¶ Ye know that ye were Gentiles, and torn pieces of flesh, which wherby all things that are wrought, in this world. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

¶ Ye are the body of Christ, and members one of an other. And each hath his operation in the congregation, but the church is one body, and we are members one of another, as the members of his body, which are saved by the word of God. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

2 ¶ The gifts of the holy ghost, given to the church, and especially one another, are the members of a same body (that one an other,

¶ Ye are the body of Christ, and members one of an other. And each hath his operation in the congregation, but the church is one body, and we are members one of another, as the members of his body, which are saved by the word of God. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

CAP. XIII.

1 ¶ Though I speak with the tongues of men, and of angels, and have knowledge, but have not charity, I am as a sounding brass, or a tinkling cymbal. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

¶ Though I speak with the tongues of men, and of angels, and have knowledge, but have not charity, I am as a sounding brass, or a tinkling cymbal. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

2 ¶ An other gift is given, by the same spirit, to some other power, to be interpreted of tongues, and such as will speak to the church, as if he were speaking to himself. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

¶ An other gift is given, by the same spirit, to some other power, to be interpreted of tongues, and such as will speak to the church, as if he were speaking to himself. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

3 ¶ An other gift is given, by the same spirit, to some other power, to be interpreted of tongues, and such as will speak to the church, as if he were speaking to himself. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

¶ An other gift is given, by the same spirit, to some other power, to be interpreted of tongues, and such as will speak to the church, as if he were speaking to himself. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

4 ¶ An other gift is given, by the same spirit, to some other power, to be interpreted of tongues, and such as will speak to the church, as if he were speaking to himself. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

¶ An other gift is given, by the same spirit, to some other power, to be interpreted of tongues, and such as will speak to the church, as if he were speaking to himself. ¶ Whosoever shall eat of this bread, or drink of this cup, unworthily, shall be guilty of the body and blood of the Lord.

191

192

193

194

16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

For thus of all I desired that I might
I received, how that I should open for our
agrees, agreeing to the scriptures: so that he was
buried, and that he was againe rised the day
according to the scriptures, and that he was
seen of all, as he was. After that he
was seen of all men. And he shewed himself
to be made man againe into this day, and
now he will in a day. After that he appeared he
to Iacob, whom I saw.

And of all he was seen of me, as of one that
was borne out of the grave. For I am the least
of all the apostles, which am not worthy to
be called an apostle, because I persecuted the con-
gregation of god. And by the grace of god I
am that I am. And his grace to me is in me,
was not in mine: I had I laboured more
than they all: yet not I, but the grace
of god which is with me. He therefore is
not I, but I am in god, and so have I
been.

For thus I desired that I might
be the best: but I am not so. For I am
the least of all the apostles, which am not
worthy to be called an apostle, because I
persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

out of the grave, as I saw. For some have not
the knowledge of god. I speak this to your
rejoice.

What some men will say: how can the
dead? with whom bodies come they out
of the grave, and they are not againe
except by the spirit. And what is the
spirit? I mean the spirit of god, as of
some other: and the spirit of god is a
body, as I saw. For I saw the spirit of
god, and he was made man againe into
this day, and now he will in a day.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

And of all he was seen of me, as of one
that was borne out of the grave. For I
am the least of all the apostles, which am
not worthy to be called an apostle, because
I persecuted the congregation of god. And
by the grace of god I am that I am. And
his grace to me is in me, was not in mine:
I had I laboured more than they all: yet
not I, but the grace of god which is with
me. He therefore is not I, but I am in
god, and so have I been.

the same was
of them
as of me

16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

The seconde Epistle of S. Paul the Apostle, to the Corinthians.

Of the gathering for the Synode as I have written in the congregations of Asia: I am glad to see so to be. Upon some things I have let every one of you put aside at home a safe way to be sure he shal not meet, that there be no gathering when I come. When I am come, who so receiveth what I write by your letters, let him bring it unto you, and let him be made known unto Jerusalem. And it is the more that I go, wher I will go with me. I will come with you after I have gone once into Achaja. And I will go thither into Macedonia. Whith your acquaintance I will abide, by all things my heart is, that ye may know me and my way to be sure to you. I go.

I will not let you notice in my passage: but I shall to abide a while with you, if God shall will me. I will carry at Ephesus my wife and children. For a great noise and tumult is opened there: and there are many adversaries. If I come, it shall be without noise with you. For I would not that I should be the cause of any division among you. For I shall be with you in peace, if it may be done with me. For I shall be with you in peace.

For the sake of the Synode, I greatly desire that I may come with you, but I cannot do so, because I have not all the things that I desire. I will be with you in peace, if it may be done with me. For I shall be with you in peace.

I will be with you in peace, if it may be done with me. For I shall be with you in peace.

I will be with you in peace, if it may be done with me. For I shall be with you in peace.

For the sake of the Synode, I greatly desire that I may come with you, but I cannot do so, because I have not all the things that I desire. I will be with you in peace, if it may be done with me. For I shall be with you in peace.

I will be with you in peace, if it may be done with me. For I shall be with you in peace.

I will be with you in peace, if it may be done with me. For I shall be with you in peace.

I will be with you in peace, if it may be done with me. For I shall be with you in peace.

I will be with you in peace, if it may be done with me. For I shall be with you in peace.

The consolation of God is ready. The time of Paul cometh to the Corinthians, in the spirit that he comes not with a cloud.

CAP. I.

The Apostle of Jesus Christ by the will of God, and by the will of Men.

Paul the congregation of God, to the Corinthians with all the saints which are in all Asia. Greet with you, and peace from God our Father, and from the Lord Jesus Christ.

Which is God the Father of our Lord Jesus Christ, the Father of mercy, and the God of all comfort, which shall be in all our tribulation, in to words that we are able to comfort them which are in tribulation, in that we are troubled by us, with the same comfort wherwith we were comforted of God. For as the afflictions of Christ are plentiful in us, so we are plentiful in comfort to you by Christ.

Wherfore we are ready for your consolation, and salutation, which salutation is the way of peace, to that ye shall be the same afflictions, which we also have: by wherby we be comforted for your consolation and salutation: yet our hope is stedfast for you, inasmuch as we know that as ye have your part in afflictions, so shall ye be partakers of consolation.

Wherfore, I would not have you ignorant of our trouble, which I opened unto be in Asia. For we were grieved out of measure, passing through so grievous that the bishop had us in one seizure, and that because we would not put our trust in our seizure, but in God, which is the God of our Lord Jesus Christ, and which we have loved to great a deed, and doth rejoice. On to home we trust, that ye therefore be not ignorant by the blessing of your grace: for we, that by the means of many afflictions, shall be able to give of many an occasion, to the great glory of God.

Wherfore, we are able, the testimony of our affliction, that in singleness and godly pureness, and not in the help of wisdom, but by the grace of God, we have had our consolation in the consolation, and mouth of all comforts you. We write none other things unto you, than that ye be, and also knoweth. And I shall be with you in peace, if it may be done with me. For I shall be with you in peace.

And in this confidence was I minded that other time to be come unto you, if ye might have more yet our pleasure more, and to be with you in to the glory of God, and to be with you in to the glory of God.

Wherfore we are ready for your consolation, and salutation, which salutation is the way of peace, to that ye shall be the same afflictions, which we also have: by wherby we be comforted for your consolation and salutation: yet our hope is stedfast for you, inasmuch as we know that as ye have your part in afflictions, so shall ye be partakers of consolation.

For the sake of the Synode, I greatly desire that I may come with you, but I cannot do so, because I have not all the things that I desire. I will be with you in peace, if it may be done with me. For I shall be with you in peace.

Wherfore we are ready for your consolation, and salutation, which salutation is the way of peace, to that ye shall be the same afflictions, which we also have: by wherby we be comforted for your consolation and salutation: yet our hope is stedfast for you, inasmuch as we know that as ye have your part in afflictions, so shall ye be partakers of consolation.

THE II. EPISTLE

It is thus praiseworthy in holiness, by comprehending the words of God, by perceiving not man's will, but rather the honour of Christ, and appropriating to the spirit of his life.

CAP. IIII.

Wherefore I hope to see thee shortly in an office, when as many is come to be, for I know not, that I have till I come to the cities of Antiochia, and thither to be in Antiochia, not excepting thee the whole of God, but in open faith, as before thy return to the city where thou wast in the light of God. If thou wilt be yet here, as I hope among them that are left, to whom the God of this world hath blinded the members of them to which he has not, lest the light of the glorious gospel of Christ which is the knowledge of God, should shine unto them.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

What he desireth the teacher in such benefit, that the excellent power of his might appear to be of God, and that of men are from him an every time, but not for the world to see, but for the world to see, but not for the world to see, but for the world to see.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

It is thus praiseworthy in holiness, by comprehending the words of God, by perceiving not man's will, but rather the honour of Christ, and appropriating to the spirit of his life.

CAP. V.

Wherefore I hope to see thee shortly in an office, when as many is come to be, for I know not, that I have till I come to the cities of Antiochia, and thither to be in Antiochia, not excepting thee the whole of God, but in open faith, as before thy return to the city where thou wast in the light of God.

It is thus praiseworthy in holiness, by comprehending the words of God, by perceiving not man's will, but rather the honour of Christ, and appropriating to the spirit of his life. For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

For I will visit thee and thy wife, but I will not do it in the night, and one shall see your faces as yet I have seen. For it is to God that we are to give the light to shine out of darkness, which hath shined in our hearts, for to give the light of the glorious gospel of Christ which is the knowledge of God.

It is thus praiseworthy in holiness, by comprehending the words of God, by perceiving not man's will, but rather the honour of Christ, and appropriating to the spirit of his life.

CAP. VI.

VI.

It is thus praiseworthy in holiness, by comprehending the words of God, by perceiving not man's will, but rather the honour of Christ, and appropriating to the spirit of his life.

to accomplish the same benefit unto any sou, such as he had begun.

Now therefore as ye are yet in all power to say in hope, in knowledge, in confidence, and in love, which ye have to be: so ye be pleasurable in the benefitment. This says I not as common vantage, nor by such other use so frequent, thereof as you for these, take ether it be perfect or no. Ye know the liberalitie of our Lorde Jesus Christ, whiche though he were crucified, yet saye you he became pure, that ye should be his portetic mynde and be rye.

And I gude counsel bere to. For this is content for you, whiche began not to moue: but ye sith to wyf a reuen go. Nowe Christ performe the deite: that ye there was to you a benefetic to heli, such as ye may performe the deite, of that whiche ye haue. For ye there be sith a topling mynde, it is exceede exceeding: so that a man hath, and not exceeding to that he hath not.

It is not my mynde that ether be set at ease and ye thought in so comfortable, but ye there be yet sith in so this time, that your which haue recourse they lacke, that their abundance may supplye your lacks: that there maye or equall you, as they to that whiche be wanting. And yet he gathered moche, had not so moche abundance, as he that gathered lesse, had wanting the same. Thanks be unto god, whiche put in the best of Marcus, the same good mynde remaine you, so he accepted the request, and as there be was so well to supplye, of his want at the same time and you.

Nowe have sent word by the brother, whiche theye is in the apostol (whiche out will the benygance, and not so only, but in the light of the congregacion to be a fellowe with) be so our libertye receive this benygance that is ministered by be unto the people of the Lorde, and so spee by your prompt mynde.

For this the pleasure, that any man shalbe reuoke be in this plentifulle distribution that is ministered by us, and therefore make provision for honest things, not in the sight of god only, but also in the sight of men.

And have sent word by the brother of ours which we have oft tymes proued diligent in many places, but not in the more diligent. The great thankfulness whiche I haue in you, because caused me this to be: partly for Christus sake, whiche is my desire to be before as continuing you, partly because of others whiche see us with you and y messenger of the congregacions, and the glory of Christ. Therefore whiche unto them a proof of your love, and of the receiving you to be here of you, that the congregacions maye fit it.

In this Chapter be the first time that he saye the Lorde give be the first time, that he should be the prayer be at Jerusalem.

C A P I. § X.

O f the ministering to the Capites, it is not sufficient for me to write unto you: for I haue your rebrews of enuoy, whiche I had my selfe into them of daye.

And say that Achola, was prepared a year ago, and your ministering is such prooued many. Therefore, yet have I sent this benygance with our ministering unto you shalbe in waye to that whiche, and that ye (as I haue said) prepare your selues, with happily if theye of whiche some word me, and fructe you surprised: the good that I make in this maner shalbe be a theme to be, I saye not unto you.

Therefore I thought it necessary to reuoke the benygance to come before hande unto you for to prepare your goods be longe moneth or so, that it might be ready: so that it be a benefetic, and not a bestrawing. And this yet ready, how that he whiche to that whiche I shall speell, and he that to that whiche I shall speell, shall see plentifully. And let everye man do accordinglye as he hath purposed in his deare, and gladly, of necessity. For god touch a cherfull spure.

God is able to make you rich in al grace that ye in all thynges hynging together between the world, maye be readye unto all manner of good: as it is written. For he haue: so whiche and hath grunte to the poor: his righteousness recompenseth for euer. Whiche fructe he the same seed, shall multiplye bread and food, and shall multiplye your seed and increase the fructe of your eyghenours: that an all prouice, ye may be made wice in all things, whiche is as the prayer to be, thanks be unto god.

For the office of this ministerion, not only supplied the neede of the Capites: but also so be abundantly given, that soj the liberalitie be ministered, whiche maye be given to god of many, whiche proued god, by the abundance of your ministering the goodlye of Christus, and for poor benygance in distribution to them and to all men: and in this prouice to god for you, longest office you, for the abundantiate grate of god grunte unto you. Thanks be unto god for his benefetic gytte.

And the same the said Apostle, and defendeth his ministering and collections.

C A P I. X.

I had my selfe directed you by the ministering and offices of Christus, whiche whiche I minister amongst you in of my ministering, but in god I haue you before whom. I befriche you that I neede not to be holde when I am pictured: which that some considereth, whiche I am supposed to be. And, as god hath whiche I regard be so enough to be the same mannerly. I am befriche I thought to be the same mannerly with the Christe, yet the more our ministering. For be the scope of our ministering set our sell things, but thynges my duty in god to be: whiche I haue before whiche I be useth to ymaginatione, and receyue by the thing that ministered in Christ against the knowledge of god and by the waye to be nature all benygance to be the ministering of Christus, as ye refer to the benygance or all benygance, whiche you distribute in fulfill be the prayer on thynges which the deite appeareth.

1661

where he says that he was in the city of the Samaritans, and that he had caught me, and of a repentor man I let become in a day.

It is not expedient for me to stay at Epheesus. For I will come to you with the chains of the Law. I know a man in Corinth whose name is Demetrius. Whether he will come to you, I can not tell. I can not tell if I will come to you, I can not tell. I can not tell if I will come to you, I can not tell. I can not tell if I will come to you, I can not tell.

20

For I have not seen you since I have departed from you. I have not seen you since I have departed from you. I have not seen you since I have departed from you. I have not seen you since I have departed from you.

o The words of these to the Romans after the words of the Apostle. And this is the perfect of all that is written in the Epistle.

as I would not: I fear lest there be some among you, who are, say I, that have departed from me, and say I, that have departed from me, and say I, that have departed from me, and say I, that have departed from me.

For the presence of some into them and exhorting them to be diligent, as I have not seen you since I have departed from you, and say I, that have departed from me, and say I, that have departed from me.

CAPIT. XIII.

When I come to the Epheesus I will come to you. I will come to you.

How I have not seen you since I have departed from you, and say I, that have departed from me, and say I, that have departed from me, and say I, that have departed from me, and say I, that have departed from me.

21

At the end of the second Epistle to the Romanes.

What is written by Philippos to the Romanes, by Paul and Titus.

But we do all things heartily beloved for your sake, for I have seen it seem to pass that I will come to you, and say I, that have departed from me, and say I, that have departed from me.

Desire of the lawe could not satisfie

by the nature of the lawe: but by the sayde of Iesus Christ, and therefore he hath pleasure on Iesus Christ, that he might be iustified by the sayde of Christ, and not by the deede of the lawe, because that by the deede of the lawe no deede can be iustified.

D Yet theretofore we seeke to be made righteous by Christe, to ouercome as thouce spoken, is of Iesus Christ: the multitude of grace: God for Iesus. For I have a saying that whiche I desire, then made I my life a sacrifice. Wha I thinke of the lawe, and oere to the lawe, that I mighte live unto God. I am crucified unto Christe. I live treply: yet name not I, but Christe spuer in me. For the life whiche I now live in the fleshe, I live by the faythe of the sonne of God, whiche loved me, and gave him selfe for me. I desire not the grace of God. For ye egyptians come of the lawe, Iren Christe byed in bayce.

¶ To reuerber the benediction of the Galatians knowing the vnsufficiency of the lawe, and declaringe that the grace of Iesus was necessarye to us.

CAPIT. III.

O Holyng Galatians, whiche haib detourne you, that ye shoulde not beleeve the truste: To whome Iesus Christe was crucified to deale the crosse and among you crucified. Now whiche I sent of you: are crucified by the deede of the lawe, as if ye by precepte of saythe? Are ye as baylyf, that after ye have begun in the spirit, ye wold be made ruder in the fleshe? So manye thynge ye have suste in baynt, yet that be bayce. Whiche minde to you the spirit, and whiche myste as in bayce you, bayth he II thow to the deede of the lawe, as by precepte of saythe? ¶ Thus as Abraham offered God, and it was accounted unto him for righteouse. Therefore whiche I saye that they whiche are of saythe, the same are the chyldren of Abraham.

For the scripture saith that I haib, that god to the world by the deede of the lawe, and therefore I haib before waide gladde thynge as unto Abraham: For the shall all mannes be blessed. So then they whiche be of sayde, see blessed with happyfull Abraham for as many as are under the deede of the lawe, see byere malicioyn. For it is written, curse is euerie man that continueth not to all chynge whiche are written in the booke of the lawe, to falsly thynke. That no man is iustified by the lawe in the sight of God: as I wende. For he will be iustified by saythe. The lawe is not of saythe: but the man that fulfilleth the iurynge contyned in the lawe, that is in him. But Christe hath redyered us from the curse of the lawe, and he was made a curse for us: for he was curse: curse is euerie one that is hange on tree, that the blessing of Abraham mighte come on the Gentiles thowso Iesus Christe, and that he mighte receyve the promise of the saythe: whiche saythe.

Wherfore, I will speake after the maner of men. Though it be but a mannes estimation, yet no man despyseth it, of asert as thynge that, when it is oere allowed. ¶ As Abraham and his seed, rece the promise made. The sayde out of the seed, as manye baynt by sech, as in one, whiche is Christe. Now I saye, that the lawe whiche began afterwarde, beynde thowce baynt and thynge rece, beyth not benedicti: the redemede that was contyned in the sayde of God unto Christe, whiche is to the promise of newe life. For the benedictione come of the lawe, is contrarye to the promise. But God gave it unto Abraham by promise.

Wherfore then cometh the lawe? The lawe was added by cause of carnalite (ye the lawe came, to to have the promise was made) and it was added by a maner in the deede of the maner. I wold haib as not a contyned in our. But God is oere. To the lawe then as by the promise of God: So as sayth. ¶ Wherfore I haib been a lawe given, whiche canib have ayere I haib, then no baynt righteouse, wold have come by the lawe. But the lawe is scripture concluded all chynge under Iren. Therefore whiche I saye by the sayde of Iesus Christe, whiche that saythe came, to to rece ayere God by whiche the lawe, whiche sayth whiche thowce afterwarde be declared.

Wherfore the lawe was pure (I wold haib) whiche sayth, that the mighte be made righteouse by saythe, whiche after saythe is come, nothe are we no longer under a baynt master. For ye are all the sonne of God by the saythe whiche is in Christe Iesus. For all ye that are baynted, haib part in Christe. Come in there do Iesus, Christe whiche: then to whiche baynt, whiche: I wold haib whiche manne woman: but ye see all that thynge to I whiche Iren. I ye be Christe, then are ye Abrahames fre, and byere by promise.

¶ Whiche I haib that thowce whiche be declared from the lawe, and whiche the whiche maner of the Galatians

CAPIT. IIII.

If there be anye as longe as be in a child: I haib: out from a seruante, whiche as be a baynt of all. But in baynt iustice and gouernour, until the Iren appoynted of the baynt. Whiche to be, as longe as we were chyldren, were in bondage under the crosse newnes of the world. But whiche the Iren was full come, God sent Iren to the baynt of a woman, and made baynt whiche the lawe: to rece the baynt whiche were under the lawe: that whiche Iren, mighte rece the baynt whiche that be longe, as unto the whiche all come. Whiche ye are Iren, so whiche Iren the Iren of the baynt in our baynt. whiche receyve Iren baynt. Whiche nothe thowce out a seruante, but a sonne. I whiche be sonne, I haib all the baynt of God whiche whiche Iren. ¶

Whiche whiche

Cor. x. b. Rom. x. b. Gal. ii. b.

Gen. x. b.

Gen. x. b. Gen. x. b.

Gal. iii. b.

Gal. iii. b. Gal. iii. b. Gal. iii. b. Gal. iii. b. Gal. iii. b. Gal. iii. b.

Gal. iii. b. Gal. iii. b.

Wolde he it then not knouynge God, pe
lyd scrupre dede them, whiche by odfort to wre
no o odors. But main frouge of houte God,
pe crite agt menen? God how is it that
pe crite agyns oia the wepte and dyparty
arrangement, wherby agyns pe odyr
aford to be in bondage? Ye wherby agyns,
and moucheb, and freme, and perris. I am in fere
of you, lech I haue delatoun on you laboure
in layne.

179

Wherby I beforth you, bepe as I am: for
I am as ye are. Ye haue not haue me as all.
Ye knowe, haue the goodnes of the
felle. I haue the gospell boce you at the
fryd. And my temptation whiche I falked by
reafon of my felle, ye beforth out, neither
abhorit: but crite ye me as an angell of
God: pca. as chylde Jelia. Whos happy were
ye then? for I beate you frowde, thus ye had
ben possidit, pe wold haue pluched out your
stone eye, and haue gyuen them to me. Am I
therefor become yare vncrope, by cause I tell
you the troue?

180

Ye be a reafous ourt you amill. Ye, they
membe to callthe you, that pe wold be ge
loue ourt. It is good alwayes to be ge
loue, so it be in a good frouge, and not unly
wher I am present wold you.

Why I speil chylde: en of whome I re
myle in by the agyns, butly I chylde be safe
frowd in you? I wold I towe wylt you
note, and wold chynge my hape: for I
name in hood of you. Will me ye shal be
eye to be bounde the lome, haue ye now
of the lome? Ye. For it is wylt that Jera
ham haden the lome, the one by a bonde
maye, and the other by a free woman? Eue
ye wold be the of the bonde woman, was
housd after the felle: and be whiche was of
the fere to woman, was boude by promer. Whiche
frouge are frowd by an allegoye. For soie
houes are the reafonours, the one from the
wound Jera, and; pna was bondage, whiche
to Jera. Jera moure Jera is callid Jera in
Hebra, and boude by the wite, whiche
is name Jera, and is in bondage, wold
be chylde.

181

But Jera, whiche is about, is fere:
whiche is the mether of us all. For it is true:
en: a vncrope that beynge that heard an
chylde, by the fere, and crye thou that reas
paly not. For the doleful bathe many mon
eyther, then the wold be the wold be.
Wherby, we act after the mether? Ye, ea,
chylde of pna. But as then be was boude
cannily, perforce, but there was haue fere
cannily: fere in it is name. Fere chylde
to be lary the fere: but atwar the bonde
to woman and her fere. For the lome of the
bonde woman, shall we be byt wylt the
fere of the fere to woman. So then (chylde)
we are not chylde of the bonde to man, but
of the free woman. I.

182

183

The labourer to beate them away from circum
cifion, with them the bell and frouge, the frouge
and the fere, and the fere of them to be.

Landes fere therof in the fere whiche
wold chylde haue made to fere, and
wepe not pauer fere agyns in the
yoke of bondage. Beholde, I haue fere
to you, thus ye fere circumcifion, whiche
fere you not bynge. I chylde agyns a
fere man whiche is circumcifion, that be
fere to be the wite. Ye are gone
agyns from Jera as many as are wylt
by the fere, and are fallen from fere. For
we lome in fere to the wite, thus ye fere.
For in Jera chylde, whiche is circumcifion
we chynge wold, whiche circumcifion,
but a fere, whiche by lome is wylt in o
pna. Ye dyo sume wylt, who was a fere
wold you, that pe wold be not bey the fere
fere that counsil that is not of lome that
colled you. I speil fere haue leure the fere
lome of oia.

184

Ye haue ende fere to you in the lome,
that pe wylt be not odyer in fere. Ye
that fere you, shall be the subse
ment, wold so fere be. Wherby, ye fere
fere circumcifion: why no I fere
fere circumcifion? For then hadde the fere
whiche the fere fere, wold. Whiche fere
they were fere from you, whiche fere
fere, wherby, pe were called in to fere
fere wylt, let not your fere be an odyer
into the fere, but in chere fere an odyer.
As for all the fere to be fere in the fere,
whiche fere: thus whiche fere fere
fere, thus ye fere. Ye fere an odyer
one of oia, thus ye fere, ye be fere
one of oia. I.

Fere whiche
the wite
chylde haue
to fere fere
of all that
God requyre
of us.

Ye fere, wold in the fere, and whiche fere
the lome of the fere. For the fere fere
the fere fere, shall be the subse
ment, wold so fere be. Wherby, ye fere
fere circumcifion: why no I fere
fere circumcifion? For then hadde the fere
whiche the fere fere, wold. Whiche fere
they were fere from you, whiche fere
fere, wherby, pe were called in to fere
fere wylt, let not your fere be an odyer
into the fere, but in chere fere an odyer.
As for all the fere to be fere in the fere,
whiche fere: thus whiche fere fere
fere, thus ye fere. Ye fere an odyer
one of oia, thus ye fere, ye be fere
one of oia. I.

185

186

Ye fere, wold in the fere, and whiche fere
the lome of the fere. For the fere fere
the fere fere, shall be the subse
ment, wold so fere be. Wherby, ye fere
fere circumcifion: why no I fere
fere circumcifion? For then hadde the fere
whiche the fere fere, wold. Whiche fere
they were fere from you, whiche fere
fere, wherby, pe were called in to fere
fere wylt, let not your fere be an odyer
into the fere, but in chere fere an odyer.
As for all the fere to be fere in the fere,
whiche fere: thus whiche fere fere
fere, thus ye fere. Ye fere an odyer
one of oia, thus ye fere, ye be fere
one of oia. I.

187

Ye fere, wold in the fere, and whiche fere
the lome of the fere. For the fere fere
the fere fere, shall be the subse
ment, wold so fere be. Wherby, ye fere
fere circumcifion: why no I fere
fere circumcifion? For then hadde the fere
whiche the fere fere, wold. Whiche fere
they were fere from you, whiche fere
fere, wherby, pe were called in to fere
fere wylt, let not your fere be an odyer
into the fere, but in chere fere an odyer.
As for all the fere to be fere in the fere,
whiche fere: thus whiche fere fere
fere, thus ye fere. Ye fere an odyer
one of oia, thus ye fere, ye be fere
one of oia. I.

188

189

190

The labourer them to be fere fere and one to
beary wylt fere. In the fere, wold
to be fere and circumcifion.

Bethryn, if any man be fallen by chauce
 than any fault: ye whiche are somewhat
 help in amends hym in the spye of
 mekenesse. Innt' bywyge thy l. life, ited thou
 also be scypled. Weare ye our no others bur
 den, and so fulfill the lawe of Chryste. If a
 ny man tene to hym selfe that he is without
 when in de be in nothyng, he same by wy
 seid him selfe in his ymaginacion. Let every
 man prove his owne wyll, and then shall he
 have rejoyce in hym selfe, and not in ano
 thers. For every man that beare his owne bur
 den.

Let him that is taught in the word, min
 der bind him that receyved hym, in all good
 works. He not destroyed, God is not mo
 ved. For what to cure a man loathed, that
 shall be rope. The that loathed in the letter,
 shall of the strite rope charyton. And be
 the that loathed in the spye, shall of the spye
 rope be charyton. Let us not be wery of
 thy wyll. For when the tyme is come, we
 shall exp' without wyll. Whyle the time
 standys tyme, let us doo good unto all men,
 but chiefly unto them whiche are of the bond
 of freth. I.

Whyle the tyme standys I have written
 unto you with myghte some bank. As many as
 have tyme outwarte apperance to please
 carnally, they constrainye you to be circumci
 sed, ande byndys they to the lawe (saith pi
 eternall) with the reule of Chyche. For they them
 selves whiche are circumciid, hope not the lawe
 to be wyse to have you circumciid, that they
 myghte receyve in your freth.

Whiche sayth that I wolde refused, but in
 the reule of our Lorde Jesu Chryste, whiche
 the wylls is reafyrd with me, ande with the
 wyll of. For in Chryste Jesu, myghte circumci
 sion accep'ted, not circumciision: but in de
 ceite. And so many as wylde acceptyge
 to this rule, p'ce on them, ande receyve / and
 upon the f'ce of God. From henceforth let
 no man put me to bystrye. For I drete in
 my body, the marke of the Lorde Je
 su. Wherby, the grace of our
 Lorde Jesu Chryste be with
 your spyre. Amen.

1. Cor. 13.

Whiche sayth
 whiche sayth
 to be a wote
 man.

**The Epistle of St. Paule
 the Apostle, unto the E
 phesians.**

**The evangelyste bydenance and election of god
 in sayngs all men whiche Chryste Jesu his sonne,
 was sent to sayng to good wyll. Ande denunce
 of Chryste.**

C A P I. I.

Paule Apostle of Jesu
 Chr. by the wyll of God.
 To the Ephesians, whiche are
 at Ephesus, and so other wot
 the bylde on this Chyche.

Grace unto you, and pray
 seum God our father, ande from the Lorde Je
 su Chryste. Whiche be Gods father of our
 Lorde Jesu Chr. whiche hath bynded to wot
 all maner of spyrual byndages to openly
 sayngs by Chryste, acceptyng as he hath
 for us in hym, & by the boundment of the
 wordis tyme to be, that we shoulde be sayngs,
 and without blame before him, thowme lone.
 ande ap'oynted us to sefse choys to Jesu Chr.
 to be sayngs into him selfe, acceptyng to the
 pleasure of his wyll in the space of the glo
 ry of his grace: wherbynt he hath made us accep
 ted in the before.

1. Cor. 1.
 1. Ephe. 1.

1. Cor. 1.
 1. Ephe. 1.

Whiche in the be us redemption, thowme
 his blood, in the forgyfence of synne, as
 acceptyng to the wyll of his grace, whiche he
 hath in be abundantys to all wylls, ande pur
 dyce. Ande hath opened unto us the a myllyre
 of his wyll, acceptyng to his pleasure. A pur
 pose the same as heu selfe. In the same it be
 wot that the tyme were full tyme, that all thys
 ye, had be wot me as beuen, ande alle whiche
 are in carthe, shoulde be gathered together, to
 charyton: that is to saye, in hym in thowme he
 was made wylls, ande wot thowme p'ceder
 acceptyng to the purpose of thowme wot
 wherly at thowme wot the purpose of his owne
 wyll: that he wot to sefse beuill as in Chyche
 thowme wot to be sayngs of his glo
 ry.

1. Cor. 1.
 1. Ephe. 1.

In thowme also ye (saith that ye herde the
 glo
 ry of grace,) I in case the quest' of your
 saluacion, to beuen ye by loush) were fraled wot
 the holy spyre of promise, whiche is the wot
 of ouer thowme owner, to redeme the purcha
 sed poss'cion, ande that was the pryse of his
 gloire.

Wherfore I offer that I drete of the saly
 whiche ye have in the Lorde Jesu, ande love
 to all the sayngs) rest not in your thowme
 for you, wherby election of you in the pray
 ers, that the God of our Lorde Jesu Chryste
 ande the letter of gloire myghte give you
 the spyre of wot thowme, ande open in you
 the knowlege of thowme selfe, ande lighte in the gre
 of your myncha, that ye mighte knowe what
 hope ye, wherbynt be hath called you. & what
 the eyde of his gloire: as wherbynt to upon
 the sayngs, ande what is the wot thowme
 men of his owne thowme: as wherbynt to
 acceptyng to the thowme of that the me, by
 wot

1. Cor. 1.
 1. Ephe. 1.

¶ In the 6. Anthy
 ons, whiche from
 Rome.
 (.)

out all generations from tyms to tyms. As
then. f

Who reuoceth them into meane longer suffering,
then last and year, sorre not to leue and sorre
analyse with the spirit that shold draw them, to
become of strange humiety, to leue within the
measure of good tydes, and to build in a firm
lyfe.

CAPIT. IIIII

Therefore desire us in bonds for the
2 Xmas sake, reioyce you, that ye walke
in the measure of the tallage which is
called, in all bumbliness of mynde, and
measures, and long sufferings, for bearyng our
ones in iustissime charite, and that ye be dili-
gent to kepe the writer of the spyrte in the
bosom of yeare, byng one body, and one
spyrte, and as ye are called in one hope
of your sallyng, one baptyse, one
God, and father of all, which is aboue of the
heavens, and in you all. f

The purport
of these letters
Matt. 22. 4.
Coloss. 3. 2.

1 Cor. 12.
1 Cor. 13.
1 Cor. 14.

1 Cor. 15.
1 Tim. 2.
1 Tim. 3.

1 Cor. 16.

¶ And every one of us in a general maner
reioycing to the measure of the spyrte of C. h. i.
Wherof he sayeth: He is gone up on hyght
and hath ledde captiuitie captiue, and hath
brumg bys into man. That he alserued
into the lowest partten of the earth? For
that descende, as he came of the earth
and is above all, as he is in all things,
and the very same made same apostle.

¶ And the very same made same apostle.
some whiche, and some seuerally, thus
sheweth, and some seuerally: that the
same myght haue all things created, and
with his word heild, so the whiche of
the body of C. h. i. will not carry one, in
the writer of laude, and knowledges of the
lanne of C. h. i. geuon up into a diuine man, after
the measure of age of the wiuis of C. h. i. f
¶ The word here sayde be no more thylone,
to carriage and carrye with every wynde
of bodime, by the myssion of men and
realtyne, whiche they lay away for his
in bearyng. And whiche whiche in one
let he be. f

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

f. and be ye know in the spyrte of your
mynde, and put on that nether man, whiche
after the ymage of God is depend in equy-
tyfulnes and true holynes.

¶ Wherof he sayeth: And whiche whiche
nether man frome once his neyghbour, for
as moche as we are misdeers one of another.
¶ D. E. engre but spyrte noc: let not the same
goe downe upon youre wythe, or byng
pate with the backe byter. And whiche whiche
with him may, but let hym rather imbrace
with him some good thing, that he may
haue to greeke with him that he is.

¶ Let no fleshy communicatione geue the cause
of your mouthes: but sit of tohich is good
to chyfe, when nebe is: that it maye be
of your with the heerees. And geue not the
lypote of God, by to become ye are staid
to the hope of redemption. Let all butmes,
searities and wythe, corryge and curch
for byng, by put awaye frome you, with
all misdeers. Be ye courteous one in an
other, and mercifull, for byng one an
other as God by C. h. i. sake forgive one
another.

¶ The whiche whiche in one let he be.
And whiche whiche in one let he be.

CAPIT. V.

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

¶ And whiche whiche in one let he be.
And whiche whiche in one let he be.

o The purport
is that of
1 Cor. 13.

o The purport
is that of
1 Cor. 13.

eyes as: *capit.* Therefore, be ye not deserv'd but obedient what the will of the Lord is, and be not drunken with wine wherein to exult: but be filled with the spirit, speaking unto your selves in psalms and hymns, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ: submitting your selves unto an other in the fear of God.

When ye be subject unto your lords husband, as unto the Lord: for the husband is the head of the church, as Christ is the head of the congregation, and the same is the saviour of the body. Therefore as the congregation is in subjection to Christ, in every part be ye subject to your husband as to the church. Therefore love your wives, even as I love the congregation, and gave him self for it, to sanctify it, and cleanse it in the fountain of water through the word, to make it unto himself, a glorious congregation without spot or wrinkle, or any such thing: but that it should be holy and without blame. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself: for no man ever yet hated his own flesh: but we adhere and adhere to it, even as the flesh to the congregation. For we are members of his body, of his flesh, and of his bones. For this cause shall man leave father and mother, and shall stick to his wife, and they shall be one flesh. This is a great secret, but it is the mystery of that end the congregation: which is kept in us, that every one of you should love his wife as his self. And let the mystery be that the secret yet hidden.

As the duty of parents, of the children of obedience, as of masters, of the disciples in prayer.

As the duty of parents, of the children of obedience, as of masters, of the disciples in prayer.

As the duty of parents, of the children of obedience, as of masters, of the disciples in prayer.

C A P. I. V. I.

When, obey your fathers and mothers in the Lord: for so it is right.

Honour thy father and mother, which is the first commandment that hath any promise: that they may be good unto you, and long as the earth. And ye fathers, love your wives as yourselves: but as your own body which he loves, and himself: for no man ever yet hated his own flesh: but we adhere and adhere to it, even as the flesh to the congregation. For we are members of his body, of his flesh, and of his bones. For this cause shall man leave father and mother, and shall stick to his wife, and they shall be one flesh. This is a great secret, but it is the mystery of that end the congregation: which is kept in us, that every one of you should love his wife as his self. And let the mystery be that the secret yet hidden.

And ye fathers, love your wives as yourselves: but as your own body which he loves, and himself: for no man ever yet hated his own flesh: but we adhere and adhere to it, even as the flesh to the congregation. For we are members of his body, of his flesh, and of his bones. For this cause shall man leave father and mother, and shall stick to his wife, and they shall be one flesh. This is a great secret, but it is the mystery of that end the congregation: which is kept in us, that every one of you should love his wife as his self. And let the mystery be that the secret yet hidden.

the enemies of God, that ye may blame first against the many ailments of the world, for as the world is not against itself and blows out against air, against power, and against worldly rules of the doctors of the world against spiritual physicians, for heavenly things.

For ye must be into you the armour of God, that ye may be able to stand in the evil day, and have perfect in all things.

And ye must be into you the armour of God, that ye may be able to stand in the evil day, and have perfect in all things.

And ye must be into you the armour of God, that ye may be able to stand in the evil day, and have perfect in all things.

And ye must be into you the armour of God, that ye may be able to stand in the evil day, and have perfect in all things.

And ye must be into you the armour of God, that ye may be able to stand in the evil day, and have perfect in all things.

Christus in me non pos.

14

15

**¶ The Epistle of S. Paul
the Apostle unto the
Colossians.**

¶ The rebreatheth in comend to lare, in knowlege
and reverence, of dooly thynges, & maketh maner
of his performace as houre, in glar to have Chyrt
poreth, in comend to lare in fye of lye, and glary
eth thus to be of dooly reverence, to be of one
mye, and in face no profusion.

CAPI. I.

Paul and Timothee fer
mauntes of Iesus Christus
all the sapores as Christ
Iesu, with us of Wholly
you with the world, appo
sed Doctors.

Peace be with you and
grace frome God our father
and frome Chi Layde Iesu Christ.

¶ I thank my God with all remembrance
of you, in lare in all my prayere for you, &
paye with gladnes, because of the fite to Wholly
wher ye haue in the Gospell of lare the fite
haye hane me: a new furely ferteth of this
that be with hery & good wothe in you, that
ye faith with it my: the hape of Iesu Christ
as it becometh me to lo ludge as you, I
wente I hape you in my hery, and hape you
also to curre one companie of grace with me,
sure to my & oude, as I defene and haidly
of Wholly.

¶ For you haue me receiue doly greatly
I lare after you, from the bery first me
in Iesu Christ, and thus I praye, that you
lo me hape increase mye and more in know
ledge, and in all fealyng, that ye might ac
cepte thynges most excellent, that ye might e
puse and surge as quide hore in more con
fure, beyt I the hape of Christ, hile to
the fure of nedythynne, with fure come
by Iesus Christ unto the gloz and laute of
God.

¶ I wote ye understande beythyn that my ha
pours be byppen unto the great surprouce
of the Gospell. For Ihal my hands in Christi
are manufed I hore out all the inqurys hal
and in all othere places: In to moch the me
ry of the bythyn in the lare are no hore
spoure my babies and hore maye larely
spare the world without fure. Some there
are to be plear Christ of moie and dyse,
and some of good will. For one part plear
Christ of dyse, and not plear, suppo
sith to abe wyes adocidit to my hore.
For othere part of lare, because they se that
I am set to thore the dyse.

¶ What then I do here as I hery be plear,
all maner werys, whether it be by occasion,
of of my nedythyn, I hery lare: pea and
with grace, for I knowe that this shall be
to my saluation, tho to your praye and mi
nystringe of the spure of Iesu Christ as I
dery loke for, & hope that in no thyng I shall
be shamed: but that with all confidence, as
always in mye pacē, even to now Christ.

shall be magnifere to my body, whether it be
wher to lare, or to death, for Christ is so me
lyte, and hery as in me occasion.

¶ It is thame me to lare in the fite, that
is in me furefull I ay to wote, and hore to
chale I wote not. ¶ I am confidant of two
thynges: I herye be lare and to be with
Christ, to herye change is with all. And be
fere to herye to the fite, in more nedythyn
saye you. And thus am I lare of, that I shall
asyte, and with you all, conuince, for the fure
thurance and some of your faith, that ye may
wote abundantly werye in Iesu Christ, the
wote me, by my somynge in a new ayde.

¶ Hore let your comendace be, as it be
with the Gospell of Christ: that wher I
come and I se you, as be abert, I maye hore of
you, therye continue in one spure, and in one
loie, labouryng as wote, in maye as the
fate of the Gospell and in no thyng herye
your aberturys: which is to therye in con
fidence, and in you of saluation and that of
God, for hore you in saluation that not only
ye shall be lare of Christ: but also I herye lo
you, and herye even the lare in Iesu Christ
ye hore me hore and me to hore of me.

¶ The rebreatheth therye in lare and derythyn lare,
and in hore of dyse and herye glory: and lare
as lare plear by lare in Christ be lare therye.

CAPI. II.

¶ If there be amonge you any conscience
of Christ, ye shalle be any comendable lare, ye
shalle be my fithyn of the fite, ye
fure be any comendable of mye: shall me
lyte, that ye hore one herye, because one
lyte, herye be one ayde, and of one ayde
that no thyng be hore that ye herye of us me
glye, but that in therye of wote every
man shal me, better than him self, and
loke not every man on to some thyng, but
every man on to the thynges of othere men.

¶ Let the lame mynde be wote that was
in Christ Iesu: wher I lare in the hape of
God, though it not rebreath to be equal to
God: but he made him self of no reuerent,
and take on him the hape of a seruant, and
became like hore men, and was found in his
appell as a man. He humbled him self, &
became obedynt unto the bery, for the bery
of the crose. ¶ Therefore God herye exaltes
him, and gurn him a name above all names:
¶ that in the name of Iesu shall every hore
doly, both of thynges in heauen and in therye
in earth, and in therye wote the fite, & herye
all tongue shall be confere that Iesu Christ
is the Lord, be to parye of God, & herye herye.
¶ Therefore my herye wote, as ye herye
I herye oberty, not when I was plect with
ly, but wote me herye in mye oberty, &
wote to wote out your ome saluation with
face and remembre. for ye lo God wher
woth in you, but the wote and also herye
turn of good will.

¶ So all thyng withoute marryng a dyl
putting, that ye maye be fure in the herye,
and the honie of God, withoute rebreath
in the

¶

¶
¶

¶
¶

¶

¶

the myriades of a crookt and peritric nation: among whom, it is my hope as I hope to the world, he shalbe like the world of Ipe, into my staylinge in the hope of Christ, that I have not come to wayne, neither have laboured in earnest. Yet I thought I be offered by god the offering and sacrifice of your faith: I rejoyce, and rejoyce with you all. For the same cause also rejoyce ye, and rejoyce ye with me.

I could desire the Lord Jesus to come himselfe shortly unto you, that I also might be of good comfort, when I know in what case ye shall. For I have no man that is so like myselfe to me, to which I will go your affection ceaseth your meeters. For all other like these other, a man that is in Jesus Christ. Yet know the price of you, howe that as a forme with the father, so with me bestowed by his labour upon the Gospel. When I hope to come thence as I know to him it will go with me. I write in the Lorde, that I will my selfe shall come

B I supposed it necessary to sende brother Epaphrodite unto you, my companion in labour, and some foote, your apostle and my minister at my needs. For he longed after you, and was full of heavyness, because ye had beene lase of the Quill be Ipe. And no doubt he was sick, and that my selfe unto death. But God has mercy on him: not on him only, but on me also. For I would have to: also upon Epaphrodite, I sent him therefore that by his means, that he was yet the by him, yet might be to my advantage, and I might be the like comfort. Whereupon I have sent the Lorde with all gladness, and with much of care: because I mighte think of it and he went to farre. That he was my selfe unto death, and rejoyced in his life, to fulfill that service which was lacking on your part to me.

C De heretis enim et brisat felle traditis, whom be such hereticks and enemies of Christ, and very muche more than I would.

CAPIT. III.

Finally, my brethren rejoyce in the Lord. It grieved me not to write one thing of you. For to you it is a sure thing. Whereof I hope, whereof I will weare. Whereof I desire, for the one is unchangeable, where I hope God in the spirit, and rejoyce in Christ Jesus, and have no confidence in this world: because I have witnessed I myselfe rejoyce in this world. Yet my affection is therein that the latter will of me mighte stand in the future: which men I: continued the right care, of the hymn of Israel, of the robe of Men Jaim, an other borne of the Countie: so continued the labor, a Philippians, and so continued the instrument. I persecuted the congregation, and as a cowardly the right care of the labor, I was unchangeable.

B But the things that were to be done, which I continued to do, that I mighte see you, I thought it thinge but I should; for I could not be so glad as I mighte be. For I thought I had counted all things

lose, and had counted them but dung, that I mighte have Christ, and might be found in him, not havinge myne other righteousnes which is of this world: but that which is of the faith which is in Christ Jesus. I mean the righteousness which cometh of God, thenceforth in knowinge him and the vertue of the resurrection, and the fellowshipe of his passion, that I might be conformable unto his death, by any manner I might as yet be unto the resurrection of the life.

C But as though I had already obtained that, yetter were I already perfect: but I followe, for that I hope comprehende that, wherein I am comprehended of Christ Jesus. Wherunto I counte not my selfe that I have gotten: but one thing I care: I forget that which is in my mind and therefore I set it unto that which is before and please unto that which is appointed, to obey the remembrance of the righteousnes of God in Christ Jesus. Let the doctrine as a man as he mighte be in this world myselfe and yet be of the things which I have. God open your eyes unto you. Therefore in the meantime, we are come, let us be patient by our rule, that we maye be of one act; and

D Wherein be followers of me, and loke on them which walk so, as ye have the way an example, for many walk of whom I have tolde you often, and now will I see writinge, that they are the successors of the robe of Christ, which is in heaven, which God is like him, a which glory is to them forever, which are worthy of it. But our affection is in heaven, from where we looke for a saviour, even the Lord Jesus Christ, which shall change our byrty bodies, that they maye be fashioned like unto his glorious body, according to the wyllynge, whereby he is able to subdue all thynges unto himselfe.

C De felicitate vestrae et hinc, etiam in vobis, et de bonis vestris, etiam in vobis, et de bonis vestris, etiam in vobis, et de bonis vestris, etiam in vobis.

CAPIT. IIII.

Therfore (my brethren) be my selfe with you. My love and peace, is continue in the Lorde. ye beloved. I praye sundrie, and desire sundrie, that they be of our service in the Lorde. Ye and I desire the faithful service, help the women which labour with me in the Gospel, and with Clement also, and with which my labour follows, which names are in the booke of Ipe.

D I rejoyce in the Lorde always, a despite I saye excepte. For your letters be knowne unto all men. The Lorde is on hand. Be not carefull: but in all things where your portion into God in prayer and supplication, let your prayers be knowne unto God with the grace of God which is in all things. Accept your letters and praye for me in Christ Jesus.

B Finally brethren, when I see things as I see, what I see things as I see.

I take me to be already perfect, but I followe, for that I hope comprehende that, wherein I am comprehended of Christ Jesus.

I have tolde you often, and now will I see writinge, that they are the successors of the robe of Christ, which is in heaven, which God is like him, a which glory is to them forever, which are worthy of it.

C

D

em

THE EPISTLE

The Epistle of St. Paul the Apostle, to the Colossians.

The apostle speaks unto God for their faith, love, and hope, praiseth for their miracle, and sheweth howe we see the brightness of God, obtained by Christ, which is the top of the evangelium.

C A P I . I

Rule, Spolie of Iesu



Christ, by the will of God, and by which I, through the Spirit, in which are the Colossians, are blessed in Christ Jesus.

Grace be with you and peace from God our Father and from the Lord Iesu Christ.

We give thanks to God the Father for our Lord Iesu Christ, always praying for you, that we may be able to lay forth unto you all the abundance of his grace, which he has bestowed on us in Christ Jesus, when he chose us out before the foundation of the world, that we should bring forth fruits of good works, as unto him who has predestinated us unto himself, that we should have glory in him, in all things which he has ordained for us, that we should have glory in him, when we shall appear before him.

Who has chosen us out before the foundation of the world, that we should have glory in him, when we shall appear before him. He has predestinated us unto himself, that we should bring forth fruits of good works, as unto him who has predestinated us unto himself, that we should have glory in him, when we shall appear before him.

Who has chosen us out before the foundation of the world, that we should have glory in him, when we shall appear before him. He has predestinated us unto himself, that we should bring forth fruits of good works, as unto him who has predestinated us unto himself, that we should have glory in him, when we shall appear before him.

Who has chosen us out before the foundation of the world, that we should have glory in him, when we shall appear before him. He has predestinated us unto himself, that we should bring forth fruits of good works, as unto him who has predestinated us unto himself, that we should have glory in him, when we shall appear before him.

Who has chosen us out before the foundation of the world, that we should have glory in him, when we shall appear before him. He has predestinated us unto himself, that we should bring forth fruits of good works, as unto him who has predestinated us unto himself, that we should have glory in him, when we shall appear before him.

Original text in Latin script.

Original text in Latin script.

Original text in Latin script.

me you, what so ever things prescribe to you, what so ever things are of honest repute: if there be any vertuous thing, if there be any laudable thing, those same have ye in your minde, which ye have had learned once received, heere and also new to me: those thinges in, and by the word of praye walbe with you. I rejoice in the Lord greatly, that some of the ladys be as yetward agayne to care for me, in that vertuous waye whiche is profitable, but for lacke of oportunitie. I speake not because of the rule I am, wherewith to be content: I can both and have my felicitie: I can also resist. Surely to be here and in all things I am instructed, both to be full and to be longer, to have plentye to suffer me. I can to all things resist, and behalfe of Christ which God hath chosen me. And to the same thinge ye have will done, that ye be free part to be in my tribulation.

Ye of what hope knowe that in the beginninge of the Gospell, when I departed from Sparta, no congregation bare parte with me, so containinge gylting and condemning, but ye onely. For which I was in Throcalonia, ye first came and afterwards agayne with my wyve: nat that I desire gifts: but I be very abundant frute on your part. I received all, and have plenty. I was spied where that I had received of Epaphroditus, that which I had sent you, as a token of my health, which is a creature of comfort and pleasure to God.

But God will fill you now with the glorious riches in Iesu Christ. And God is the Father, he praye for the interest. Amen.

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

And also all the benefites in Christ Iesu. The benefites which are with us give you. All the benefites salute you: and most of all they which are of the Emperours

Original text in Latin script.

THE I. EPISTLE

¶ Thus man
is created to
enjoy

and put on the new, which is reman in know-
ledge after the remage of him that made him,
where to describe Gentiles not Jews, circum-
cised not uncircumcised, Barbarous or
civil, bonds or free: but a Child is all man's
frayge.

¶ Thus therefore as thus of God, help and
relouf, nor so tender mercy, kindness, hu-
manities of his grace, whereas, longer suffering,
forbearing more on sinners, and forgiuing one
man sinne, if any man haue a heart to an-
nounce: so a Child forgouge you, turne to ye.
Obone all these things put on loof, which is
the booke of perfectiue. And for peare of
God rule in your hearts, to which ye see in-
lerd in our booke. And so for ye be chookefull.
¶ Let this booke of a Child dwell in you plenty-
full in all wisdom. Write not about your
science, in Hebrews, and Spannes, and
Hebrews things to which here labour with them,
English in your hearts so the world. And all
things I write to enter ye in, words on your
heart: so the nature of the world here, giving the
law to God the father of hym. ¶

¶ Thus he
is born. ¶

¶ Thus I submit your letters unto good
time and order, as it is comly in the world.
¶ I desire your power to be not be-
come unto them, a Child obey your fathers a
mother in all things, for that is will plea-
singe unto the world. Fathers manne doo
more obeyed, leaste they be not obeyed
wofull, a circumstance be obeys unto your
holly matters in all things: not with eye
service, as men please, but in singlance of
heart, keepinge God. And what so turns ye
to of service, as though ye byd in the world
and not with them: say so manne as ye haue
that of the world ye shall receive as the reward
of indurance, for ye serve the world a Child.
¶ But he that will to which shall receive for the
wofull that he shall want: for that is no re-
ward of persons with God.

¶ Thus man
is created to
enjoy

¶ Thus he
is born. ¶

¶ The joyous them to be served in hearts, to
which world men them that are not yet come to
the true knowledge of Christ, and salutary them.

C A P I. I I I I.

¶ Thus he
is born. ¶

¶ Continue in peere and love in the
same with others giving, preserve
also so be, that God obey unto as the
law of Christman, that we make peere for
my day of Christ, whereas I am also in bond
that I more wofull, as it becometh
me to speak. ¶ Write the world in them that
are without, and seeme the world. ¶ Let your
peere be witness to all manne and power
and world a Child, that ye maye better peere
to our true manne.

¶ Thus he
is born. ¶

¶ Thus he
is born. ¶

¶ The best world which shall tell you
of all my desires, when he is a faithful in-
quire and fellow servant in the world, with
I have sent him on for the same purpose, I
if might knowe howe ye be, and might com-
passe your hearts, with our Christman a Child

fall (not in the world) together, which is one of
you. ¶ Thus shall you of all things to be
our stayng here.

¶ Thus he
is born. ¶

¶ Thus I submit your letters unto good
time and order, as it is comly in the world.
¶ I desire your power to be not be-
come unto them, a Child obey your fathers a
mother in all things, for that is will plea-
singe unto the world. Fathers manne doo
more obeyed, leaste they be not obeyed
wofull, a circumstance be obeys unto your
holly matters in all things: not with eye
service, as men please, but in singlance of
heart, keepinge God. And what so turns ye
to of service, as though ye byd in the world
and not with them: say so manne as ye haue
that of the world ye shall receive as the reward
of indurance, for ye serve the world a Child.
¶ But he that will to which shall receive for the
wofull that he shall want: for that is no re-
ward of persons with God.

¶ Thus he
is born. ¶

¶ Thus he
is born. ¶

¶ Thus from Rome to Epiphany,
and Christmas.

¶ Thus he
is born. ¶

¶ Thus he
is born. ¶

¶ The Epistle of Saint Paul the Apostle to the Theslonians: and.

¶ The Theslonians shew to them, that they are to be diligent in their own good works, and receive the discipline and holy commendation.

C A P I. I.



Paul the Apostle and Timothy, unto the congregation of the Theslonians, in God the Father, and in the Lord Jesus Christ.

Grace with you, and peace from God our Father and from the Lord Jesus Christ.

¶ We give God thanks always for you all, making mention of you in our prayers without ceasing, and call to remembrance your works in the faith, and labour in love, and perseverance in the hope of our Lord Jesus Christ, in the sight of God our Father: because we know (brethren beloved of God) that ye are elect, for our Gospel came not unto you in vain only, but also in power, and also in the holy spirit, and in much certainty, so ye know after what manner we have our fellowes among you, for your sake.

¶ And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the holy spirit: so that ye were an example to all them which believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not in Macedonia and in Achaia only: but your faith also hath been made unto all men, which abound in all quarters, so greatly that it hath not been to speak any thing of all. For they themselves desire of you, when means of carriage is not had unto you, and how ye turned to God from idols, to serve the living and true God, and to love his Sonne from heaven, whom he hath sent in the flesh: I mean Jesus which is preached by us, whom the world hath crucified.

¶ We have comforted them in much, of the holy consolation, which is given among us, when we preached the Gospel unto them, thanking God that they receive us with joy, and with much thanksgiving.

C A P I. II.

¶ For ye yourselves know (brethren) of our continuance in this city, howebeit it was not in honour: but in affliction, and in hunger, and in want, and in weariness, and in much labour: and we were blasphemed of the Philisones, (as ye well know) when we were the bold in our God to speak: but for you the Gospel of God, which we have preached.

you to receive, may yet to increase, neither was it with grief: but as we were allowed of God, that the Gospel should be committed unto us: such is the faith, not as though we were come to please men, but God, which requireth us better.

¶ Myself was once commended to many of your holy brethren in such, as ye well know: neither in closed conversation, God is except: neither sought the praise of men, neither of you, nor yet of any other, whom we might have been chargeable, as he is the witness of Christ, but we were there among you, such as a candle should be in the light, so was our attention towards you: our good will was to have health unto you, not the Gospel of God only: but also our own souls, because ye were like one to us.

¶ Ye remember (brethren) our labour, and example. For we laboured by day and night, because we would not be chargeable unto any of you, and yet we have been in the Gospel of God. Ye are witnesses, and so is God, both holy, and truly, and undoubted, because of our fellowes, among you that believe: as ye know how that we exhorted and comforted and brought every one of you, as far as the Lord's will, that ye would have the word of God, which hath called you unto his glory and grace.

¶ For this cause shall we stand with you in prayer, because the wherby we received of the Lord, which we have preached, ye receive us not as the works of men: but as of love in truth, the word of God, which we have preached in you that believe.

¶ For ye brethren became followers of the congregation of God, which is in every one in Christ: Jesus hath been crucified in the eyes of your brethren, as he was crucified in the eyes of the Jews. Whiche as they which believe the Lord Jesus and their own consciences, turn to him they persecuted us: and God they please not, and are contrary to all men, and sought by us to preach unto the Gentiles, that they might be saved, so shall their consciences witness: for the word of God is come on them, even to the extreme end.

¶ For as much as the brethren which are here sit still for us in prayer, as touching the body's presence, but not in the heart, we therefore the more to see you personally, which great desire. And therefore we would have some unto you, I Paul and another: but when we have considered, we have seen hope, of love, of increase of employment: but not yet in the presence of our Lord Jesus Christ, as he is the comforter: for ye are ever glad and joy.

¶ The Gentiles have greatly been afflicted, when we have preached (unto of them) joy and love.

C A P I. III.

Wherofe comfote your felowes together, and
 shew one an other, thus as ye do.

Ye desire you brethren, that ye knowe
 theyre wylde be labour amonge you and haue
 the succour of you in the Lord, and greue
 you occasion, that ye haue throu the mayn
 in Ioue, for theyr workes sake, and be at peace
 with them.

Ye desire you (brethren) to see them
 that see daily, because the feble mynbed,
 sayeare the weakes, haue continuall patience
 towards all men. And that none recompense
 shall for any man: but ever followe
 that wylde to good, haue amonge your fel-
 lowes, and to all men. In cleynnesse, praye con-
 tinually. In all thynges greue thines. It is
 thus in the wyl of God, in & with Iesu, to
 knowe you.

Quenece not the spirite. Whiche not pro-
 phetece. Strene all thynges, and hope that
 wylde in good. Abdyne from all Suspicious
 Spynge. The very God of peace sanctyfe you
 throu out. And your hole sperte, loue and
 dooty, be hope laudable into the companye of
 our Lorde Iesu Christ. It is laudful to be whi-
 che calen you whiche will also be it. Whi-
 che spere for ye. Write all the brethren
 with an holy wylde. I charge you in
 the name, that this Epistle
 be red unto all the bo-
 dy brethren. The
 grace of
 our
 Lorde Iesu Christ be with
 you: Amen.

The end of the first Epistle be
 to the Thessalonians.
 And thus I
 shew.

The seconde Epistle of Saynt
 Paul the Apostle to
 the Thessalo-
 nyans.

The thanketh God for theyr fayth and love, and
 prayeth for the success of the same.

C A P I. I.



Paul, Silvanus and
 Timothy.

Unto the congregation
 of the Thessalonians whi-
 che are in God our father,
 and in the Lorde Iesu
 Christ.

Grace with you and
 peace frome God our father,
 and frome the
 Lorde Iesu Christ.

We are bound to thanke God alwaies,
 for you brethren, as it is mete, because that
 your fayth groweth exceedingly, and every
 one of you synneth in love towards an-
 other betwixen your felowes, so that we our felo-
 we are enioy of you in the companye of god
 our father and son in all your perse-
 cutyons and tribulacions that ye suffer, whi-
 che is a token & al the rightwyse iudgement
 of God, that ye are counted worthy of the
 kingdom of God, for whiche ye also suffer.
 It is worthy a rightwyse thinge that God in
 recompense tribulacion to them that trouble
 you: and to you which are troubled, yett with
 us when the Lord shall come downe with
 his mightie angels, in
 flaming fire, to destroye
 them that trouble not god,
 and in them that
 obey not the word of our Lorde Iesu
 Christ, which shall be punished with ever-
 lasting damnacion, frome the presence of the
 Lord, and frome the glory of his power, whi-
 che shall come to be glorified in his ser-
 vantes, &
 to be made manifest in all them that believe:
 because our enemye that we hadde to you,
 was bre-
 ken the same day that the pre-
 sent is. Wherfore we praye alwaies for
 you that our God make you worthy of the
 callinge, and fulfill all them that of goodnesse
 and the worke of fayth, with power: that the
 name of our Lorde Iesu Christ may be glory-
 fied in you, and in every one, throu the grace
 of our God, and of the Lorde Iesu Christ.

Christians
 in a million
 of tribulacion.

Calla

The strength them that the daye of the Lorde shall
 hit come, and the displeasur frome the Lord com-
 inge: and that our brethren shall not be
 caught, but to stande steadfast in the thynges that be
 truly taughte them.

C A P I. I.

We desire you (brethren) by the com-
 munge of our Lorde Iesu Christ, and in
 that we shall assemble togeder, that
 ye be not soberly moued frome your residence
 and be not troubled, neither by spirit, ney-
 ther by wordes, nor yet by letters, whiche
 shall be
 O. 14.

The first Epistle of St. Paul to Timothy.

¶ The reverend Timothy is written thus in his office: namely, so is that he might be taught his duties both as to the church and his flock: and so to be able to instruct them in the same.

C A P I. I.

Paul apostle of Jesus Christ, by the commandment of God our saviour & Lord Jesus Christ, which I hope to see thee face to face in the life to come.

¶ Timothy thou art right hearted in the faith.

¶ Grace multiply, and peace from God our father, and from Jesus Christ our Lord.

As I besought thee in my letters that thou shouldst keep thyself from idols, which are the work of men's hands, which do not give life, but which do hurt thee, and which will be a hindrance to thy faith. I desire thee that thou shouldst keep these things, which thou hast learned of me, that thou shouldst keep them, that thou shouldst keep them, that thou shouldst keep them, that thou shouldst keep them.

¶ In the year of the church...

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

C A P I. I I.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

C A P I. I I I.

¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith. ¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

¶ Timothy thou art right hearted in the faith.

The seconde Epistle of St.
 Paul the Apostle, to:
 Timothy.

Chapter in the first Chapter, to be he speaking
 I am to continue to write, in fully mercy, and as
 sheweth in the holiness betwixt of our Love Je-
 su Christ.

¶ Paul the Apostle Timothy in the first and second
 epistle in reference, and to continue in the same
 that he hath taught you. I commendeth to you the
 grace.

CAP. I.

Thus therefore my love, be strong in
 the grace that is in Christ Jesu. And
 what thy grace thou hast heretofore by
 many practices, the same preserve to thyself
 now, whiche ever thou shalt be able. These
 therefore lorde afflictions, as a good soldier of
 Jesu Christ, who man that warreth, will
 receive his selfe with bodily afflictions, because
 he will please him that hath chosen him to
 be a soldier. And though a man stryve for a
 manly, yet is he not crowned, unless he have
 laboured. ¶ The husbandman that laboureth
 shall first receive of the fruites. As likewise
 I saye. The labourer shall have his wages
 in all thynges. ¶

CAP. I.

Remind the spoils of Jesu Christ
 by the will of god to purchase the
 grace of life, whiche is in Christ
 Jesu.

¶ To knowe of his beloved son,
 who receyved and gave, frome above the hea-
 venes, and from Jesu Christ our Lorde.

¶ I thank god, whom I serve with myne
 albow, with pure conscience, that without re-
 proof I maye commend of the in my presence
 and day, whyching to be able, in behalf of
 thy grace: so that I am able to say, whiche
 I call to remembrance the witnesses sayeth
 that is in me, whiche have I sayd in thy pres-
 ence before Holo, and in thy mother Eunice: and
 ever abiding that in the selfe.

¶ Therefore I wante the then thus by the
 grace of god which is in me, by the pouring
 out of my powers. ¶ I of god hath not a part
 in the power of feare, out of power, and of
 love, and of obedience of meede. Nor not ashamed
 to shewe of our Lorde, neither be ashamed of
 me, whiche am bounde for his sake: the same
 thing observe also with the gospel, whiche is
 the power of god, whiche save us, and whiche
 be with an holy calling: not according to
 the word, but according to his stout purpose
 and grace, whiche was given through Christ
 Jesu before the world began, but is now made
 knowne, by the apparuynge of our saviour
 Jesu Christ, whiche hath purchased death,
 and hath brought life and immortalitye un-
 to us, through the gospel, whiche whiche I
 am apparuynge, as witnesseth Paul the Apostle, and a
 teacher of the Gentiles: for whiche cause I
 also suffer these thynges. ¶ Therefore I am
 not ashamed. For I knowe whom I have be-
 lieved, and am sure that he is able to keep that
 whiche I have committed to him by myne as-
 suraunce that day.

¶ He thou hast a forme of holiness whiche
 whiche thou hast of me in faith and love
 to dwelle in Jesu Christ. ¶ That good thyng
 whiche was committed to thy keepinge, keep
 in the holy ghost, whiche dwelleth in ou.
 ¶ For thou knowest that all thyng whiche are
 to shew be turned frome me. ¶ I whiche I love
 are Holo, and Therogetia. ¶ The I our
 grace receive onto the house of Oniphoro-
 us, for he receyved me, and was not
 ashamed of my charges: but when he was at
 Rome, sought me oute with verynally,
 and sawe me. ¶ The I our grante unto him
 be made frade mine with the Lorde at these
 days. ¶ And in whiche many thynges he min-
 dered to me at Ephesus, thou knowest be-
 fore well.

¶ Remember that Jesu Christ, byrner of the
 seed of David, rose againe from dead, according
 to my gospel. ¶ Whome I makee credible to eu-
 ery man, when hee sheweth. ¶ For the word
 of god was not bounde. ¶ Therefore I suffer al-
 thynges for the elects sake, that they maye
 also receive that blessing whiche is in Christ
 Jesu, with eternal gloire.

¶ It is a true saying: yet thou be with him,
 the selfe shall save with him. ¶ If thou be patient,
 the shall also thynges with him. ¶ If thou be
 humble, yet also shall thynges be. ¶ If thou be
 pure, yet also shall thynges be. ¶ The same shall thynges
 be with him, whiche thou shalt have in thy
 hands, whiche thou shalt have in thy hands,
 but thou shalt have in thy hands, but thou shalt
 have in thy hands.

¶ And to the selfe shall be able to
 be a workman that sheweth more be able,
 whiche whiche the word of feare. ¶ The
 godly and have thynges with you, for they
 shall create unto greater abundance, and
 they shall be able to be as both a center
 amonge whom is byrner and byrner,
 whiche from the earth have come, saying that
 the restoration is past away, and be byrner
 the faith of many persons.

¶ And the last command of god remembreth,
 and both the selfe: the word knoweth them
 that are his, and let every man that is with an
 for the name of Christ depart from iniquity. ¶ So-
 with husbandry: in a great house: as not only
 drudges of god and of his: oute of his of wote
 and of his, some for: honoure, and some into
 dishonoure. ¶ A man therefore will purge him
 selfe from such, he shall be a vessel that is
 unto honoure, and for the Lorde, and preserved
 unto all goodnes; be.

¶ Whiche of your accords a purist rightous-
 nes, feare, love, and pray, with them that I
 on the word shall be able. ¶ I whiche and
 unlearned questions come from the Gentiles,
 whiche that they be not good: but: but the line of
 of the word must not depart, but must be
 able. ¶ Once al men and apte to receive, and one
 that can suffer the cross in my name, and the
 same thynges that I say, yet the god at any time
 will.

will give them repentance to knowe the
croffe, that they may come to them felice e-
scape out of the hande of the deuil, which are
now taken of him at his will.

¶ He prophesie of the peccious spere, testifieth out
reuerence to thys nation, which he wold they
would, for all theye saye that thus cometh.
¶ *Amos* 8. 11.

CAP. III.

THEE therefore, that in the last degree
shalt come perillous tyme. For the
men shall be lawes of theyr ownr sci-
ence, sonorous boldnes, proude, casted spechers,
insubordinat to letter & mother, butt unskillful,
wastely, unchristlike, disobedient, gub-
bernes, false accusers, synners, fence, obsequies of
them which are good, irreuerence, theye, high
prynces, whereby holynesse most they
the lawe of God, & change a forme of godly
worship, but he have dropp the potent obser-
of: and thus charyt. Of the lawe are they
wiche care for to haue, and byng in to
bondage without locten with frende, whiche
are lothe of huere iudice, cure lempone, and
murturable to soules to the booticage of the
soules.

¶ *2a* **As Iacobe and Iamdre with Hobe Ho-**
2a, 12. **sa, men in sooth testifie the soules, with**
they are of corrupte mynde, and thus some
recognise the saythe: but theye shall people
no longer. For theye: men shall be bettered
butt all men as theye was. but thou shalt
know the experience of my doctrine, scilicet of
purge, purgely, captiue, longe suffering,
loue, patient, persecuted, and afflictionis,
which happenen vnto me of Antioche, at Troas,
and at Ephi: whiche persecutiōne I
suffered present. And from the all the world
deprecat me, yea and all that say: I like godly
in a christlike, and thus persecuted, whiche
saye that I am and discipule that were taught
and wiche, whiche I had discipule and are discipule
and thus.

¶ **But continue thou at thy thynges whiche**
thou hast learned, which also were committed
vnto thy charge thou knowest of whom thou
hast leard them, and for as moche as thou
thou hast knowest help scripture of a thyng,
whiche is habile to make the wise unto salu-
ation. And thus for saythe whiche is in a christlike
fith. ¶ For all scripture giveth by inspiration
of God, is profitable to teach, to reprove,
to correct, and to instruct in rightnes, that
the man of God, may be perfect and prepared
unto all good works.

¶ The reuerent Christ to be fervent in the word
and to suffer a hardie, manly invasion of his owne
deare, and by thys Timothee to come into him.

CAP. IIII.

I beseege therefore the good God, and before
the world Jesus Christ, whiche shall iudge
quyte and rebt at his apperance in his
kingdom, that thou shouldest be feruente, be

in reason or out of reason. Impugne, rebuke,
exort with all long suffering and doctrine.
For the tyme will come when theye will not
suffer holioone doctrine: but after that: qm
iudice shall theye (whiche care pect) get them
out of the hands, and they shall be gane to
fabrics. And theye shall be in all thynges, and
iudice abutue, and be the wiche of an ex-
cessively, I shall thys obly.

¶ *2a* **Quoniam**
2a **is a certifi-**
2a **catio**
2a **de gongis.**

¶ For I am now wry to be offered, & the time
of my departing is at hande. I have fought
a good fight, and have fulfilled my course, a
hauert kept the faith, from henceforth to lepe
up for me a crowne of rightnes, whiche the
Lorde that is a righteous iudge shall give me
at that tyme: not to me only, but to them
that loue his cominge. Whiche theye to come
unto me about.

¶ For thys I bid: lette me, and leteth this
perfect thyng, and lo departed into Sicilia
lode. Kefferis is gone to Cilicia, & I into
into Delmia. Daily I lase to visit me.
¶ *2a* **Take heare and byng in my word, the**
2a **for be nee these into me, for to miltude, and**
2a **Thicoe have I sent to Ephesus. He is like**
2a **that I like at Troas with a spure, when**
2a **thou remoued byng with thy, and thy dante,**
2a **but specially the perscription. Remember the**
2a **receptiōne thys I had in iudea, & the world**
2a **remoued in mourning to the words of iohane**
2a **de troa, man also. For he wold have but**
2a **thynges for.**

¶ *2a* **Colo IIII**

¶ **At my first suffering, no man stood by**
but all forsake me. I praye God that it maye
not be lorded thy: therefore: ¶ doctrine
standing, the world witness me, and strengthen
me, that by me I be persecuted whiche be
fyllid in the bitterness, and that all the world
eyes wold beate. And I was hindered out of
the hands of the ipon, and the world was
furne me from all thyng saying, and shall wepe
me into his brethren brethren. So wold be
passe for cur and sur. Amen. ¶

¶ **I salute thine, and Aquia, and the house**
holder of Demetrius. Greetings salute of the
word. Acrophias I like at Antiochia.
Whiche theye to come before thy. Subo-
lucis greetid the, and iudice, and Lu-
cia, and Claudia, and all the by-
them. The world Jesus
Christ, by with thy
spirit. Christ
be with
you.
¶ Amen. ¶ Amen.

The ende of the second Ep-
istle vnto Timothee.

¶ **Written from Rome, when Paul**
was prisoner at the second
house by the temple
quyte.
2a

114
115
116

And these things I write thee desired
 earnestly, that they which by your good, might
 be beloved to go forth in good works.
 These things are good and profitable unto
 men. For like such persons and gentleness,
 and humility and they show the love
 of God: for they are merciful and free-
 doms: it is that is given in heaven, as in
 the earth and the fleshly affection, as yet:
 as yet they that be thus in flesh, is per-
 ceived and known, each blessed by his own
 conduct.

When I shall come thence unto thee, as
 I have been diligent to come to my lands
 Epaphroditus. For I have determined there to winter.
 Thy grace was in the letters, and Apollon-
 us they commend diligently, that nothing
 he lacking from them. And he sends
 also I have in such as good together,
 as I have for as in the scriptures,
 what I have not written.

All that are with me,
 salute thee. Salute them that love
 be in the
 earth.
 Grace be with you all.
 Amen.

Written from Thyrope
 in a city of Syria
 Paulus.
 (?)

The Epistle of St. Paul
 unto Philemon

Of the apostle to Philemon the letter and love of
 Philemon, whom he desired to forgive him
 because he had run away, and to forgive him
 again.

Paul the prisoner of Jesus
 Christ, and brother Apollonius.
 Unto Philemon the
 beloved, and our helper, and in the beloved
 Apphia, to Archippus and to the
 faithful, as to the remission of thy fault.
 Grace be with you and peace, from God our
 father, and from the Lord Jesus Christ.

I thank my God, making mention always
 of thee in my prayers, when I hear of thy love
 and thy faith which thou hast towards the Lord
 Jesus, and towards all persons: so that the
 first thing that thou hast in the earth is fruitful
 charity knowledge of all good things which
 are in you of Jesus Christ. And he has given
 hope and consolation over thy love: for by the
 brotherly love thy letters are comforted.

Whence though he be in a chain,
 because of the things he committed to me, yet
 for your sake I rather desire thee, though I
 be as I am sure Paulus aged, and who can bear
 the for Jesus Christ sake. I desire the for
 my former dear friend whom I begat in my
 bonds, which in your kindness to the impos-
 sible, but who probably were to be, and
 also in me, whom I have sent home again.
 Thou therefore receive him, so as I have
 done before, to whom I write letters have re-
 turned with me, that in thy love he might
 have returned unto me to the number of the
 gospel. Therefore I desire, without thy words
 to be as I do not say, that he good things
 thyself of thee, that he not be as I love of
 necessity, but willingly.

Willy he therefore departed for a while, that
 thou should receive him for me, not now as
 a servant, but above a servant: for I mean a
 brother beloved, specially to me: who made
 more dear to me, both in the earth and also in
 the world: for thou count me a fellow servant
 him as my self. If he do not have done, or made
 the ought, that is to my charge. I will
 have written with mine own hand. I will
 recompense it. In that I do not say to thee,
 how thou shalt love me, but I have done
 them to thyself, let me enjoy thee in the Lord.
 Comfort my bonds in the Lord. Nothing
 in thyne abominations, I will be unto thee, know-
 ing that thou wilt be more than I hope to.
 Thy own self prepare me lodging: for I shall
 thank thee the more if ever I return, I shall be
 glad to see you. My letters are, Apollonius my
 fellow prisoner in Christ Jesus, Archippus, De-
 dymas, Demas, Nemes, my beloved. The
 grace of our Lord Jesus Christ be with you
 forever. Amen.

Written from Rome
 by Paulus a
 servant.

The Epistle of St. Paul to the Corinthians

Paul's exhortation to them to observe justice as by the grace of our Lord Jesus Christ...

C A P I. I.

And the servants of God, and apostles of Jesus Christ, to you...

Grace, mercy, and peace from God the father and from the Lord Jesus Christ our Saviour...

Epistles and others...

For there are many offenders...

Ma. 11. 2

De claris him bowe shall reach all officers to be true them selves

C A P I, II,

But if ye shall have become as holiness examples...

About all things, shew the self an example of good works...

Of obedience such as he in audacity...

C A P I. III.

Write them that they submit them selves to rule and power...

But allow that the honours and love of our Saviour...

St. Paul's words...

Praying him...

Praying me...

St. Paul's words...

St.

St. Paul's words...

St. Paul's words...

of these things I would thou shouldst receive, that they might please God, might be diligent to go forthwith in good works. These things are good and profitable unto man. For the quickness and gentleness, and tranquillity and life abound the more: for they are unpollutable and imperishable. It man that is given to bear it, after the spirit and the freedom abstinence, every man may say that he that is simple, is prudent and discreet, even blessed by his own judgement.

When I shall come I desire that thou, O Philemon, be diligent to come to me into Achaia: for I have determined there to tarry. My wife Lucina the lawyer, and Apollonia my sister, journey diligently, that they may be with me. I desire that thou be diligent to come to me into Achaia: for I have determined there to tarry.

Peace be with you all.
I am at P.

Written from Thessalonica
in a city of Macedonia.
(1)

The Epistle of the Apostle Paul to Philemon.

THE recipient of letters of the Apostle Paul to Philemon, written to Titinius or Philemon by Onesimus, a slave, and brought to Philemon by Onesimus.

Phile the physician of Titus, and brother of Onesimus, who is the brother and our helper, and the brother of Titus, I desire that thou be diligent to come to me into Achaia: for I have determined there to tarry.

Peace be with you and peace from God our Father, and from the Lord Jesus Christ.

I thank my God, making mention always of thee in my prayers, when I desire of the Lord and Jesus Christ that thou be diligent to come to me into Achaia: for I have determined there to tarry. My wife Lucina the lawyer, and Apollonia my sister, journey diligently, that they may be with me. I desire that thou be diligent to come to me into Achaia: for I have determined there to tarry.

When I shall come I desire that thou, O Philemon, be diligent to come to me into Achaia: for I have determined there to tarry. My wife Lucina the lawyer, and Apollonia my sister, journey diligently, that they may be with me. I desire that thou be diligent to come to me into Achaia: for I have determined there to tarry.

When I shall come I desire that thou, O Philemon, be diligent to come to me into Achaia: for I have determined there to tarry. My wife Lucina the lawyer, and Apollonia my sister, journey diligently, that they may be with me. I desire that thou be diligent to come to me into Achaia: for I have determined there to tarry.

Written from Thessalonica
in a city of Macedonia.

that ye have done contrivance amonge the
apostles, that they might backbete you, a
evill doer, maye be your good worke, as o
people God in the daye of visitation.

the day
of
the
of
the
the

Whom your sinners unto all manner sym-
bolic of man for the Kindes sake, whether it
be unto the byrg as unto the chief heve, or
unto rulers as unto them that are first of them
for the punishment of synful doers, but for the
lamb of them that to wait. For so to the wof of
God, that ye put to test the ignominie of
the souldier men: as here, and not as having
the liberte for a chose of continence, but
com as the seruantes of God, whome a
men. Nowe by this I felawdopp. Peace to
and Honour the byrg.

the
the

the
the

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

the

For heretofore deeply haue ye called: for
Christ also suffered for us, leavinge to you
an example that ye should followe his steppes,
whiche he dyd not for shame, neyther was there
aspight in his death: which when he was
scourged, he accepted it without murmure,
he suffered it, not as if hee would have
died, but as if hee would have lived.
And whiche he dyd for us, that we
might be delivered from synne and those
iniquities which he suffered for us, that we
might be delivered from synne and those
iniquities. Whiche he dyd for us, that we
might be delivered from synne and those
iniquities. Whiche he dyd for us, that we
might be delivered from synne and those
iniquities. Whiche he dyd for us, that we
might be delivered from synne and those
iniquities.

the

the

the

the

the

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

C A P I. III.

Wherof let the byrg be the substruction
to the byrg, that each lorye might
demonstrate not the word, maye witness: the
word be to witte by the resurrection of the
dead: a temple that be like youe paste touse
facion, temple that be. Whose apperall
that not be on the wof of the byrg, but
a charge of gold, that in ynterage of
of gorgious apperall: but let the byrg man
of the byrg be discovered, with a iudic and quiet
spirit, whiche he be. For a thyrse of the
for the byrg man in the old tyme
of the holy women whiche crucified in God
of the byrg, and were obedient to Iesus
Christ, as hee obeyed God: whom, and
called him Lojor, whose daughter ye are as
longe as ye be well, not because ye are of
of Iesus Christ, but because ye are of
of Iesus Christ, but because ye are of
of Iesus Christ, but because ye are of

the

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

C

C

C

C

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

C A P I. IIII.

Whom to obey your masters with all
feyth, not onely if they be good and righteous,
but also though they be synners. For in
I thank wyth ye of a man for consistent con-
science God, endure greif, sufferinge long-
suffering. For what paynt is it, if wher ye be
buffeted for your faultes, ye come it patient-
ly: what paynten ye so well, ye suffer wronge
and take it patiently, this is your glorye
before God.

C

C

THE EPISTLE

erished with covetousness. They are made of ill
 wood, and have forsaken the right waye: and
 are gone a drege, followinge the waye of the
 Isten the same of Iudas, whiche touched the
 temple of unrighteousnes: but was rebuked
 of his brother Iudas. This same and homme
 hath speakinge with many wordes, forsoke the
 holy spirit of the holie ghost.

* Nowe is he in the wilderness, and
 climbeth upon a house of a temple, to whom
 the myght of cherubims is showne in his court. For
 when they have shewen the dwellinge wayes
 of wisdom, they beseeche to be maintained
 thowever the lustre of the service, then that
 were else stayed: but nowe are to passe
 in error. They promise them libertye, and
 are them selves the banke of covetousnes, and
 corruption. * For of whom to give a mill to over-
 come, who shall come to be an bondage. For if they
 offer they have staped from the spiritnes
 of the world, thowever the bondage of the
 Lawe and of the Lawe. * Thus I write, as
 yet I can, and as yet I can, a burden: I then
 to the last, the world with them then
 the beginninge. For it hath beene better for them
 not to have knowne the waye of unrighteous-
 nes, then after they have knowen it, to come
 home to the holy commandment given unto
 them. It is happened unto them, accordinge to
 the true prophete: * The dog is turned to his
 vomit againe, and the sow that was washed
 to be uncleane in the mire.

¶ The exhortation to beware of such as would make
 us believe, the waye of the Lawe was made in covetous-
 nage. And yet they be to be feared, and to
 be taken heed for the commandment of the Lawe, whiche
 longer waye is to be taken.

CAPIT. III.

THIS is the second epistle that I nowe
 write unto you beloved, wherewith I
 write by, and wene you were wroth,
 to call it remembrance the wordes whiche
 were tolde before of the holy prophetes, and
 also the commandment of the holy apostles
 of the Lawe and Gospell.

* This I write unto you, that three shall
 come to the last daye, whiche, whiche will
 to ake a shew they shall have, as they shall
 be the people of his commandment: For I write
 the Lawe by, all things continue in the
 same order wherin they were at the beginninge.
 This they knowe not (and that willingly)
 that the heaven is great wherewith, and
 the earth that was in the water appeared up
 out of the water, by the word of God: as
 whiche things the world that then was,
 provided sustenance with the water. But
 the heaven itselfe, and the world are now,
 are kept by the same word in fire, and fire
 will burne fire, accordinge to the word of judgement
 and punishment of unrighteous men.

¶ Every beloved, be not ignorant of this
 one thinge, that one daye is with the Lord
 as a thousand yeres, and a thousand yeres
 as one daye. The Lawe is not made to ful-

fill his promise, as some men count themselves
 but to prevent themselves, and to be saved
 in man's love, but to be received all men to
 repentance.

* Nowe shall the daye of the Lord to all
 come as a thiefe in the night, in which daye,
 the heavens shall perswade with terrible noise,
 and the elementes shall melt with heat, and
 the earth with the violence that are therein that
 burne.

¶ All these things shall perswade, wherewith
 some persons counte to be in holy conversation
 and goodnes: havinge by, and having
 but the coveringe of the daye of God, in which
 the heavens shall perswade with fire, and
 the elementes shall melt with heat. * For
 wherewith to love for a newe heaven, and
 a newe earth, accordinge to his promise, in whom
 abydeth righteousness.

¶ Therefore (beloved) I praye that ye
 shall be able to stand, as ye shall be able to
 be founde of God in peace, without spotte, and
 blamelesse. And suppose that the longer sufferinge
 of the Lawe is a punishment, then as one
 daye belongeth to a hundred yeres, accordinge to
 the wordes which I have written, wherewith
 ye shall be founde in every epistle, I praye of you
 things: amonge whiche are many things
 made to be understood, whiche they that are
 interested, and undelivered, as they have
 other scriptures unto them, whiche shall
 be shewed (beloved) I praye that ye shall be able
 to stand, before I shall be able to stand
 with the service of the Lawe, and
 will from your other scriptures, but
 not to be great, and to be the best
 of all Lawe and
 Gospel. * Thus I write,
 to you be glad
 and have
 peace and joye.
 Amen.

Roman. i. c.

Iude. i. b.

Iude. i. c.

Iude. i. d.

I. c. i. b.

I. c. i. c.

I. c. i. d.

The first Epistle of the Righteous John the Apostle.

It was written of the evangelists word of God. He wrote of John in the purgation from sins. So man as is without sin.

CAP. I.



That which was from the beginning, which we have seen, which we have touched, which we have looked upon, and our hands have touched, of the word of life. For the life appeared, and it was with us, and he dwelt with us, and we saw the glory that was with the father, and appeared unto us. What which we have seen and heard, declare we unto you, that ye may have fellowship with us, and that our fellowship may be with the father and his sonne Jesus Christ. And this which we have seen, that your eye may be full.

ms. This which we have seen and heard, declare we unto you, that ye may have fellowship with us...

1 John 1:1

1 John 1:2

abundant in him, might be like as he had. Rev. 1

Believers, I write you some commandment unto you: but that also commandment which ye have from the beginning. The old commandment is the love, to abide ye have from the beginning. As yet, a new commandment I write unto you, a thing that we have in him, and also in you: that ye love one another, and the true light which is come. Who that says he is in the light, and yet hateth his brother, is in darkness even till this day. He that loveth his brother, abideth in the light: and there is none occasion of stumbling in him. Who that hateth his brother, is in darkness, and darkness is in him: and he shall come and see till he be killed by death, because he hateth his brother.

15

Dear children, I write unto you that your synes are forgiven you for his name. I write unto you fathers, that ye know him that was come to the beginning. I write unto you younger men, that ye have overcome the wicked. I write unto you little children, that ye know the father. I write unto you fathers, that ye know him that was come from the beginning. I write unto you young men, that ye be strong and the work of God abide in you, and ye have overcome the wicked.

16

of the three which I wrote unto you

Ye be not the way, neither the spirit in the world: for any man that will be the love of the father is not in him. For all that is in the world, as the love of the father, the love of the son, and the spirit of holiness, is not of the father, but of the world. And the world hateth him, and the world hated: but he that fulfilleth the will of God, abideth ever.

I tell children it is the last time, and see ye have heard how a Antichrist shall come, and men note see them many Antichristen come also. Wherby we know that it is the last time. They want not seem to be, but they are not of us. For ye they had done of us, they would not be, have continued with us. But that found that it might seeme they were not of us.

Wherby I write

But ye have an ointment of the Holy Spirit, and ye know all things. For I wrote not unto you, as though ye knew not the course: but as though ye knew it, and knowe also that no spirit cometh of us.

of the Holy Spirit

CAP. II.

Much children, these things which I wrote unto you, that ye synes not: yet have I many synes, yet we have a brother with the father, Jesus Christ, which is righteous: and he is a mercy to the one syner: not for our synes only: not also to the syner of all the world. And hereby we see sure that he knoweth him, for he keepeth his commandments. For that says I know him, and keepeth not his commandments, is a liar, and his course is not in him. Who so saith he knoweth him, who is not in him, and he shall be a liar, and he shall be a murderer of his brother. And hereby knoweth he that we are in him. For that says he

1 John 2:1

17

Who is a liar, because that says that Jesus is Christ: yet he is not the Christ which is come: for he is not with us, but he is not with us. For he is not with us, but he is not with us. For he is not with us, but he is not with us. For he is not with us, but he is not with us.

Who hateth I testify unto you, concerning them that blaspheme you, and the denying of

of the Holy Spirit

toch pe sayeth of him, dwelleth in you . And ye woteth that xpus man teneh you ; but so the enoyntinge tracteth you all chinges, and he tur, and is no life, nor as it taughte us, euer to hope therein . And now babes able in hym, ther labors he shall appeare, we maye be helde, and not be made ashamed of hym at his commynge . Yf ye knowe that he is hypocrite, knowe also that he will bech followeth epytopytisme, is borne of hym .

¶ The frequencye of xpus cometh : we sch hoke we agayne comen to loue out an other .

C A P. I I I .

Babes whiche love the father hath sheweth us by that we should be called the sonnes of God . In this soyle the wyle knoweth we not, & fawle it has toward not hym . Wherly becom, come we the sonnes of God, and ye it maye not appeare what we shall be . And we knowe that when he shall appeare, we shall be lyke him . For we shall be byn as he is . And everye manne that he the able hope in hym, purseyeth hym selfe, even as he is past . Whiche souerain comynge hym, cometh with manye insoffice wyls, for some is a worshipper, and ye knowe he speaketh of laschewer and fynde, and in hym is no frowe . It maye be a bye in hym . Some see it with his face sheweth, with the face byn, maye it had knowen hym .

¶ The child woteth men, as byen of all other .

Babes, let us man teneh you . We that woteth epytopytisme, is epytopyt, even as he is epytopyt . We that cometh hym, is of the world ; for the world syneth frome the begynnyng . For this purpose appeareth the sonne of God, to take us the wylke a frowe . We he love to care in soune of God, for much we say his lord comynge in hym, not be can we frowe, & frowe he is borne of God . In this are the syghnes of God knowen, and the alyng of the world .

¶

We he care woteth epytopytisme, is wote of God, except he that loath not his world .

¶ Love of the world syneth all come of all other .

¶ Love is to be the syghnes, that ye have frome the begynnyng, that ye should love one another ; not as xpus by the love of the world : and that he by the love . And to love is to be byn ? Because his owne wylke were self, and his dyther good . ¶ Wherby not we dyther, though we to wylke here frow . We knowe that we are cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death . ¶ We he care woteth that cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death .

¶ He that hateth his world, is a worshipper .

¶ Wherby not we dyther, though we to wylke here frow . We knowe that we are cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death .

¶ Wherby not we dyther, though we to wylke here frow . We knowe that we are cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death .

¶ He that hateth his world, is a worshipper .

and hath his dyther here : and we woteth by his compass frome byn : howe dwelleth the love of God in hym ? We babes, it is not love to love, or to cogne; but with the love, and in dwelle . For thre by we knowe that we are of the world, and before hym shall appeare our bette . But our bette is cometh in the world, & God is greater then our bette, and knoweth all chinges . Wherby, if our bette cometh in the world, it is love to a frowe byn : and that we to frowe byn, we shall receive of hym ; because we hope in his commynge, and in those syghnes ; whiche we pleasynge in his frowe .

And this is his commynge, that we believe in the name of his sonne Jesus Christ, and love one another, and be same commynge . And he that dwelleth in his commynge, knoweth in hym, and he is byn ; and thereby we knowe the sonne of God to be, of the world, whiche we shall be .

¶ Wherby not we dyther, though we to wylke here frow . We knowe that we are cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death .

C A P. I V I I I .

Yf a man love, he love not everye frowe, but he love the world, in the love of God, so no ; for manye frowe that we are gone out into the world . Everye that we knowe the love of God, every frowe that knoweth that Jesus Christ is come in the world, is of God, and everye frowe that we knowe that Jesus Christ is come in the world, is not of God . And this is that frowe of a frowe, of whom we have hope, that we should come ; and even nowe alwey is to be to the world .

¶ Wherby not we dyther, though we to wylke here frow . We knowe that we are cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death .

¶ Wherby not we dyther, though we to wylke here frow . We knowe that we are cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death .

¶ Wherby not we dyther, though we to wylke here frow . We knowe that we are cometh frome death into life, because we love the dyther . We that loath not his world, we dyther to death .

¶

¶

¶

¶

Johns

hym, and be in be : because he hath gyven be
of his spyrte. And we have lene and to saye
ye that the father lene the soule, whiche is
the fountaine of the water. Wherof we are con-
fident that Iesus is the soule of God, in hum
dwelleth God, and he in God. And we have
knowen and belene the loue that God hath
to be.

¶ God to loue / and be that dwelleth in
loue, dwelleth in God, and God in hym.
Wherof we are confident to be, that we
dwelleth in the loue of God, and we are
in an be to be in the loue of God.
There is no more to loue, but perfect loue
casteth out all these, for fear hath die-
ction. We shall knowe, (is not perfect in
loue.)

¶ We loue hym, for he loueth be spyrte. If
a man saye, I loue God, and yet abate his
brother, he is a lyar. For he that hateth
his brother, he is a lyar, whiche he hath lene,
Iesus God hath be hath a of Iesus. His
commandments haue we of hym. That he
whiche loueth God, should loue his brother
also. ¶

¶ To loue God, is to kepe his commandments.
For he that kepe the commandments, he
is in the loue of God. Wherof we are confident,

C A P . . V .

¶ Who neuer belene that Iesus is Christ
in the world of God. And euerie one that
loueth hym whiche beget, loueth by an
also whiche has begetten of hym. In this
we knowe that we loue the children of God,
wherof we loue God and kepe his commande-
ments. This is the loue of God that he
kepe his commandments, and his com-
mandments are not greuous.

¶ For all that is beget of God, overcome
with the world. As of this is the history that
we are commeth to the world, such a our faith.
Who is he that overcome the world:
but he whiche belene that Iesus is the son
of God.

¶ This Iesus Christ is he that came by wa-
ter and bloude, not by water onely: but by
water and bloude. And it is the spyrte that
beareth witness, because the spyrte is the be-
yng of truth. For there are three which beare witness
in heaven, the father, the soule, and the holy spyrte.
And these three are one. For there are three which
beare witness (in earth) the spyrte, and wa-
ter, and bloude: and these three are one. For he
receiveth the witness of men, the witness of
God, whiche he received of his soule. We that
belene on the soule of God, hath the wit-
ness in him life. ¶

¶ We that belene that God, hath made him
a lyar, because he belene not the word that
God gave of his soule. And this is the cer-
tainty, that God hath gyven the eternall lyfe,
as he this lyfe in his soule. We that be-
lieve the soule, hath lyf: and he that hath not the

sonne of God, hath not lyfe.

¶ When I saye that I belene into you,
that belene on the soule of the soule of God
that ye maye knowe have eternall lyfe, &
that ye maye beleeve an the name of the soule
of God. And this is the truth to be in hym:
that ye maye beleeve according to his
will, he beareth be. And if we knowe that
he beareth be what he saith, we knowe
to shall have the petyon that he will give us
of hym.

¶ If any man be his brother lyne a lyne
that is not unto us, he shall not be, as he
shall gyven hym lyfe for us, as I have not be
to us. There is a lyne unto us, as
whiche I saye I not that a man should give.
All unrighteousnes is synne, & there is synne
not unto us.

¶ We knowe that we to cure is baine of
God, I have not: but he that is begotten of
God keepeth him selfe, and that which I com-
mend him out. We knowe that we are of God,
and that the world is not together with us.
We knowe that the soule of God is
in us, and hath gyven be a word to knowe
him whiche is true: and we are in hym
that is true, through his soule
Iesus Christ. This soule
is beyng God, and
curiaunge
lyfe.

¶ Wherof we are confident
from this
is
¶

whiche
the
spyrte
is

**¶ The seconde Epistle of
Seynt Iohn.**

**¶ The thirde Epistle of
Seynt Iohn.**

¶ He writeth vnto a certaine lady, wriotheth that
he hath loyde walk in the truth, requyryng them to
do loue, warneth them to beware of such deceyfull
as denye that Iesus Chryste came in the fleshe,
proueth them to continue in the doctrine of Chryste,
and to loue one another to be with them that keep
not this teaching.

¶ He is gladd of Sappas, that he walketh in the
truth, comforteth them in behauing with the good
shepards in their persecution, declareth the true
teaching of Episcopos, and the good expositioe of
Demetria.



Elder to the elect la-
dy and heereby sheweth
I loue in the truth: and
not I only, but also all þ
knowe the truth, saye the
truth like to whiche dwel-
eth in vs, and dwelle in vs
for euer.

¶ With you be greet, mercy and pax from
God the father and from the sonne Iesus
Christe the sonne of the father, in truth and
loue.

¶ I reioyce greatly, that I haue of thy
children walking in truth, as we haue re-
ceyued a commaundment of the father. And
now heereby I the, (last,) not so (because I
wrote a new commaundment vnto the, but
that same which we had from the beginning,
that we shoulde loue one another. And this
is the loue, that he that woulde write after his
commaundment.

*¶ I loue in the
truth and
mercy.*

¶ Now commaundment is (that as we haue
heere from the beginning) þe shoulde
write, for many deceyvers are entred into the
world, which confess not, that Iesus Christe,
is come in the fleshe. Whiche is deceyful as he
an Antichrist. Take on youe selfe, that we
loke not what he haue to saye: but that we
maye haue a full remembrance. Whiche in our trans-
gressions, and haue not in the doctrine of
Christe, we do not God. Or that subuerteth to
the doctrine of Christe, hathe bothe the father
and the sonne.

¶ If there come any vnto you and saye not
this teaching, receyue not in house: nor
shewe by hym God spake. For he that shal
shewe by hym God spake, is partaker of his synne. Whiche
I haue many things to saye vnto you, but
certeinly I wold not write with pen-
ne and ynde: but I sende to some
unto you, and shalke with
you mouth to mouth.

That our love may
be full. The
sonne
of

the electe lady greet the.

¶



Ielder vnto the ladi-
sh Sappas, whome I loue
in the truth. Whome I
wrote in all things that
you professe and lare well
such as the ladi polycarp
I receyued grete joy, when þ
directe come, and rejoyce of our truth that
is in the, how thou waldst to moue. I haue
no greater ioye than to heare that my loue
walketh in truth.

¶ Beloued, thou wold faithfully what to
see thou wold to the brethren, and to dea-
cons, whiche haue receyued of thy loue bring
all the congregacion. Whiche brethren
thou bringest for the sake of thyne (as
is behemeth God) thou shalt to well: because
that thy name shall be they wold saye, and
take nothinge of the temple. We therefore
ought to receyue such, that we also myght
be helpers to the truth.

¶ I wrote vnto the congregacion: that whiche
receyued whiche shoulde haue the premisses
amonge them, receyue by not. Whiche
if I come, I will declare his doings whiche
we do, whiche shall be with malicious wordes,
because he therewith cometh, not only for
him selfe receyued not the brethren: but also
he shal shewe them that whiche, and shal
them out of the congregacion.

¶ Whiche, followe not the euill, but the
good, he that heere well, in of God: but he
that heere euill, not God. Demetria
hath good expositioe of all men of the truth
yea and we our selfe also haue receyued, and
ye shalke that our expositioe is true. I haue
not in writinge: but I will not write
and penne to Iesus vnto the. For I sende I
Joyle to the, and he shal speake
mouth to mouth. Greet
he with the.

¶ Greete salute the. Greet
the ladi by
name.

. . . .

The Epistle unto the Hebrews.

When God healeth inwardly with them after the same as in feasting them his prophetic, but more things were said by him, in that he said he will come down, of the most excellent name of Jesus Christ, which in all things is like to his father.

C A P. I.

1.

In some paste dyerfully and many waies, speake unto the Hebrews by the prophetic, but in this shall sayre he hath spoken unto us by his saint, whome he hath made deye of all things: of whom it to be made for woyle. * Which hegeat the byrgness of his glary, and expete passage of his substance, bearinge up all thynges with a purper aueyner, and is spren on the right hand of the maiesty oo bygh, a more excellent then the angels, for as much as he hath by intermature obeyred a more excellent name than thy.

For vnto whiche of the angels sayd he as any tyme: * Thou art my sonne, this daye began I thee: and agayne: * I will be his father, and he shall be my sonne: I vnto agayne when he byrghen in the flesh by thine sonne in to the world, he sayth: * And all the anctis he sayd: * We woldid his angels spren, and his mynstra flamens of spe, who vnto the same he sayth: * God, thy seat shall be for suite and cur. The temple of thy houssho in a right strete, Thou hast loue thy glaryousness and bare whiche are. * Whiche God, whiche is thy God, hath answerd the wiche the people of giabon about thy feitoris.

And thou Lord in the begynninge had sayde the foundation of the earth, and the heuens are the wyse of thy worde. They shall perishe, but thou shalt endure. They shall waxe old as a dath o garment: and as a clothe shall they change, but thou art all wayes, and thy yerra shall not faile. I wold whiche of thy angels saye he as any tyme: Sit on my right hande, till I make thine enemye thy foie hote: are they not all inuoydage prophecis, sente to myngles, for their sake to whiche shall be heya of consolation?

Of the rebourne by to be obeyed vnto the new lawe, whiche bygeat the newe lawe, and maye be obeyed as the infyrme and lowe degree of Christ, because it was necessary, that for our sake, he should take vnto an humble state upon hym, that he might be like vnto his byrdyn.

C A P. II.

11.

Wherfore we ought to gyve the more due to the thynges we haue receiued, lest we perse. For if the woyle whiche was spoken by angels, was deual: to chan curp exanigilation and bifolowment receiuen: a sub recompense a reward, vnto that tyme, of the byrgne in great saluacion, whiche at the heile began to be precher of the same byrdyn, and afterwards was confirmed upon he, by thynge that he saie of God: whiche woldid fithes, darth many byrdyns and woyle as also, and vnto system sayrded and gyrded a of the holy ghost, a comynge to to his vnto wyl.

We haue not vnto the angels put in subitien the woyle to come, vnto that we speake. But one in a certayne place wyrdid steth, sayrdg: * What is man, that thou art vnpraisful of hym? as for the same of man that thou woldid byrdyn? Thou made hym better for a stein than the angels: thou comest byrdyn hym more and byrdyn, and hadst set hym above the woyle of thy feitoris. * Thou woldid put all thynges in subitien vnto thine seru, so that he put all thynges vnto thine, he left nothinge that is not vnto thine byrdyn. But whiche he yet he not all thynges suboued, but byrdyn was made lesse than the angels, for that it was Jesus whiche in cameth vnto glory and honour for the sufferenge of deathe: that he by the greet of God, should be lobe of decept by all men.

For if became hym, for whome are all thynges, and by whom are all thynges, after that he had brought many nations vnto glory, that he should make the hote of the saluacion perne thoblowe byrdyns. For he that sanctified, and they whiche are sanctifyd, are all of one. For whiche cause he is not ashamed to call them vnto hym, sayrdg: * I will declare thy name vnto my byrdyn, and in the myches of the congregacion thou I prophete thou, and agayne: I will put my trust in him. And agayne: * Behold here am I, & the children whome thou haue gauen me.

For as muche than as the childre a more per ferthene of feitoris and byrdyn, he also byrdyn sete thynges in thie pacte with them, to put vnto thine deathe, hym to be able able oue deathe, that is to saye thy deuyt, that he might deluyte them, vnto thie thoblowe feare of thie weie byrdyn the hole thynges in daunger of homage. For he in no place a byrdyn o him thy angels: but the serb of Abraham shall be oo hym. Wherfore in all thynges it became hym to be made like vnto his byrdyn, that he might be mercifull, and a faitifull byrdyn in thynges concerninge God, to passage the people frome. For as that byrdyn feild sufferd and was vnto, he is able to sououre them that are in tynce.

Of the requyrd to be obeyed vnto the woyle of a byrdyn, whiche is more woyle than anye, the purpilation of curp or vnto elles harden the harte.

C A P. III.

111.

Of the byrdyn are of thoblowe were to necessarye put byrdyn, but that because of the thoblowe a more of thoblowe.

Of the byrdyn.

these words come, yet I send the noblesse, by
the things which he suffereth, and was im-
perfect, and the cause of our redemption saluati-
on into all them that obey him: and in case
of God an high priest, after the order of
Melchisedech.

D Whereof we haue many sayings to saie,
to this end haue he offered: because he is
call of heuynge. For when an eunuch
the time, he ought to be crucified, yet haue
we made a saue, that we teache you the
mystra of the toung of God: and as he
come luge as haue out of mythe, and not of
George meat: for every man that is fed with
mythe, is unprofitful of the woite of righteous-
nesse. For he is but a babe. But strong
meat belongeth to them that are perfect,
which they to come haue their mytra ex-
posed, to lodge hath good and rustil.

that is greater then them selues, and an arde
for righteousness is to change them an rust of
all theye. For God willinge breue ab asse-
bantly to come into the beyne of mythe,
the noblesse of his room saye, as he an arde
the by time. * Immutabile thinge (in which
is unimpellible that God himselfe) we
ought haue perfect consolation, which haue
had, for in those fall the hope that is set be-
fore us, which we haue as an encre of the
soule, both here and hereafter, and eunuch to,
into the thinge which are not in the heale,
into which the sayement is turned in. I
meane Iesus that is made an high priest for
euer, after the order of Melchisedech.

* It was im-
mutable after
the mytra and the
mythe.

¶ The comparison the priesthood of Christ with Melchisedech, but in some more excellent.

CAP. VII.

¶ The good faith with the things that he began to
the better end of the daye, and about them
not to sayn, but in the side and parts of others
with a sure in his promise.

CAP. V. F.

Therefore leavinge the doctrine pertay-
ninge to the beginninge of a children
men, let us moue into perfection, and
leavinge no more the foundation of repentance
frome death to death, of faith to faith, of
of baptisme, of water, and of layinge on
of hands, and of correction both with
and without rebuke. And so will we see, if
God permitte, for it is not possible that they
which were once in spabite, and haue tasted
of the heavenly gift, and were become partee-
kers of the holy ghost, and haue tasted of the
good woite of God, and of the power of the
woite: (a to: p: the fall, which be resu-
ed againe into repentance, crucifyenge with
them selues agayne the sonne of God y me-
ninge a meite of him.

K For thus earth which burneth in the rayne
that cometh oft upon it, and beinge forth
brings a comely fruit: theye that have it, re-
ceyued blessinge of God. But that ground
which beareth thornes and bryars, is repro-
uch, and ought to be curseyng: whose end is
to be burned. For the lesse (drece seruita)
we reud to be detour of you, and changes whi-
che accompanye saluation, thought for thus
probis, for God is not vngodly that he
should forget your woite and laboure that
prowerth of your, which ye desired in his
name, to be vngodly into the space, and
yet minister. Yes, he desire that every
one of you desire the same diligente, so the
dabityngne of boys, euen vnto the end: p
ye saynt out, but foloweth them, which they
to end and professe wherby the promise.

D For when God made promise to Abraham:
because he hadde no greater thinge to in-
ace by, he sweare by him selfe, sayinge: Since I
will bless thee and multiplye the in dede. And
to this: that he hadde receyued a sonne yme, he
receyued the promise. For men increase by him

This Melchisedech, kynge of Salern,
which depone tharke of the moite
high God, and Abraham an
frome the kinde of the hynges, and
dlectio bym: to whom also Abraham gane
tythe of all thynges) syde is by interpreta-
tion kynge of righteousness: after that he is
kynge of Salern, that is to saye, kynge of
peax: without father without mother, with-
out bynde, and hath without beginninge of
his daye, neither yet ende of his lyfe: but is
lived with the forme of God, and con-
stantly a ysaie for euer. Consider to haue a
this word vnto whome the Patriarche
gane tythe of the spoyle: And thus the
children of Abrah, which receyue the gift of
the ptesse, haue a testimonium to take
receyvinge to the same, tythe of the people
that is to saye, of the hebrewe, yea though
they sponge out of the lynes of Abraham.
But he whose bynde is not counted amonge
them receyued tythe of Abraham, and bles-
sed hym that hadde: he phoythim. And to saye
our all godlyngne, he which is lesse, recey-
ued blessinge of him which is greater, and
thus much that he receyued tythe. But thus
he receyued tythe of him that is to be blessed,
that he spureth. And to sape the truth, I say
bym telle also whiche receyued tythe, sayn
tythe in Abraham. For he was yet in the
form of his father Abraham, when Melchise-
dech met him.

¶ Seru. p. 111.

¶ For the perfection came by the
priestho of the Luyres (for vnder that
priestho the people receyued the same) what
new is there more than an order of
tythe, after the order of Melchisedech, and not
a newe order of tythe? For if the priestho
be yea sayd, then in necessity must the laud
be renestated also.

¶ For he of whom these thynges are spoken,
receyued vnto an order tythe, of whi-
che the true name is the euiler. For it is
written that our kynde persons of the tythe
of Iuso, of whiche tythe, which is spake
things concerninge priestho. And it is yet
more euident thinge, if a tythe is
receyued.

¶ 111.

¶ 111.

but by his own blood he redeemed us, once for all for the holy place, and founde eternall redemption. **F**or if the blood of oxen and of goats, and the ashes of an heifer, when it was sprinkled, purified the conscience, so cleansing by the purifyinge of the flesh: how much more shall the blood of Christ, which cleanseth the conscience from all filthie consciences, purge out unto us all unrighteousnes.

And for this cause is he mediator of the new testament, that through death hath redeemed us from the transgression of the old: because that where there is a testament, there must also be death. For the testament was made in death: as it is said, I will take away the first testament, because ye are filthy. For which cause also was he offered without blemish. For when all the righteousneses were ended, he came to take away the sins of many. And he is made perfect by suffering death, that he might be the author of eternall righteousness. For he is made perfect by suffering death, as it is said, He is made perfect through suffering. For the testament was made in death: as it is said, I will take away the first testament, because ye are filthy. For which cause also was he offered without blemish. For when all the righteousneses were ended, he came to take away the sins of many. And he is made perfect by suffering death, that he might be the author of eternall righteousness.

Explaine

of

of

For when these things were thus spoken, he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

And he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

u. s. b.

u. s. b.

For he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

C A P I. X.

For he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

the sacrifices which they offer were by part of sinners, made the conscience therefore perfect for we be not then their sacrifices have caused to be done offered, because that the offeringe bringe aunc purged should have done more conscience of sinners. **F**or he is made perfect by suffering death, that he might be the author of eternall righteousness. For he is made perfect by suffering death, as it is said, He is made perfect through suffering. For the testament was made in death: as it is said, I will take away the first testament, because ye are filthy. For which cause also was he offered without blemish. For when all the righteousneses were ended, he came to take away the sins of many. And he is made perfect by suffering death, that he might be the author of eternall righteousness.

Therefore when he commeth into the world, he saith. **A** sacrifice and offeringe thou wouldst not have: but a body hast thou offered me. In sacrifice and offeringe thou hast no joy, **A**ctus 3 sayde: **L**o I come, in the collection of the bodye it is written of me, that I should be thy will, **A** **A**nd thou hast not had mye sacrifice, and burnt offeringe, and burnt offeringe, thou wouldst not have, neither had I offered (which he is offered by the lawe) and then saide: **L**o I come to do thy will. **A** **A**nd he is made perfect by suffering death, that he might be the author of eternall righteousness.

For every place in the holy ministrarie, and the temple is sanctified by offeringe: which sacrifice never ceaseth a waye (where) **A** **A**nd he is made perfect by suffering death, that he might be the author of eternall righteousness. For he is made perfect by suffering death, as it is said, He is made perfect through suffering. For the testament was made in death: as it is said, I will take away the first testament, because ye are filthy. For which cause also was he offered without blemish. For when all the righteousneses were ended, he came to take away the sins of many. And he is made perfect by suffering death, that he might be the author of eternall righteousness.

For he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

And he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

For he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

For he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified. For he was seen of many, and he was glorified.

*Romane

Heb 10:10-12

Explaine how

of

of

of

of

of

of

of

tolerent eye, whereby shall beuere the aduer-
saries. Yet that theyr selfe shoulde labor, theyr
without mercy haue two of this matresse.
Of how much more punishment supparte ye,
shall be counted worthy, to whiche treatise
before the fauce of Gah: and countest
blame of the rebellion as an holy thing
wherewith ye are contented, and had behou-
nour in the sight of heauen. For hee whome
ye thus thus saye: I am your brother
wherewith I will recompense for the
Law. And againe: the Lord shall iudge the
people. It is a fearful thing to fall into the
hands of the Lord your God.

Call to remembrance the babes that are
called in your house ye had receiued light,
ye entered a great light in aduersitie, partly
by the all men worthy and good as ye
say the same and reuoluntion ther was made
before ye, and partly, whereby ye became com-
pagnions of them which to passe their time.
For ye suffered also with my brother, and toke
in good the the spoyle of your godde-
les, and that which pleased: knowinge in
your fathers that ye had in heauen a deifer
and an eueryng substance. Call not away
these things ye consider to whiche hath bene
reuerend to recompense. For ye had the of
pastime, that after ye had the will of
God, ye might receiue the promise. For ye
were israelitish people, and he that shall come,
will come, and will not cease. And the wide
well spake by which. And for the which the
dissidit, my foole shall haue no pleasure in him.
And yet they to whiche to whiche are
of the same denomination, but the apparer of
faith, to the testimony of the Law.

What faith he, and a remembrance of the Law
of the Lord before the Law is of the same.

C A P I. X I.

In the first conference of Byngen whi-
che are spoken for, and a remedy of that
ges to be seen not true. By the which
were well reprobated. For whome saye the
brethren that the world was created by
the word of God, and that things whiche
are seen, were made of things which are
not seen.

For faith shall offend this also a more
pious sentence then a man: by whiche he
obedient to the will that was righteous,
God rethirg of his grace: by whiche also
he is brought to, yet pleased.

For faith was surely reuerend that he
should not it make: my this was he found:
for God had taken by a waye. Before he
was seen alwaye, he was created, that he
had beene created: wherewith whome saye
it is impossible to please him. For he that
commanded to God, made deifer that God is,
and than he is a creature of them that see
him.

For faith, the honoured God, offere he
was to be of things which were not seen
and perceived the same to the soueraine of his

word, and became heire of the right roy-
me of faith.

By faith, Abraham, when he was call-
ed, obeyed, to go out into a place, whiche he
should haue receiued for an inheritance,
and he went out, not knowinge wher he
should go.

By faith, he remoued into the land of
Canaan as a promise by him, as for a dwelling
place, and dwelt in tents: and he was
with Isaac and Jacob, heire with him of the same
promise. For he looked for a city whiche
had a foundation, whose builder, and maker, is
God.

Wherofe saye, hee also receiued
strength to be with cypre, and was a deifer
of a cypre, where hee was made age,
because hee was by him faithful to haue
promise.

And these things there, of one whiche
was as good as dead, to many in multitude,
as the sheere of the saye, and as the soude
of the sea whiche is innumerable.

And they all dyed in faith, and receiued
not the promise: but sawe them a fauer
of, and desired them, and saluted them: and
confessed that they were dead, and pro-
mises on the earth. Was thus Ioseph
of Egypt, because that they see a country,
tho they had the report of that
country, from whiche they came out, they
hadde leaue to haue receiued againe: but
now they desire a deere, eue as to saye an
heauenly. Wherofe God is not ashamed
of them, but to be called there God: for hee
proceedeth to them a cypre.

By faith, Abraham offered by Isaac, whi-
che was receiued, and he desired him by
his only begotten sonne, whereby hadde
created the promise of whome hee hadde.
In Isaac shall thy seed be called: for he
is thy sonne: and he shall be thy cypre:
and thou shalt be his cypre. And hee
said, I knowe that hee shall be thy cypre:
and thou shalt be his cypre.

For faith, Isaac blessed Jacob and Esau,
and receiued the promise of whome hee hadde.
For hee said, I knowe that hee shall be
thy cypre: and thou shalt be his cypre.

By faith, Joseph when hee dyed, com-
manded the buriall place of his fathers of
Israel, and gave commaundement to his
sons.

By faith, Moses when hee was borne,
was dyed: notwithstandinge of his mother and
other, because hee was a pious child:
for hee sawe that they the hyges comman-
ded him.

For faith, Moses when hee was great, re-
fused to be called the son of Pharaons daugh-
ter, and chose rather to suffer affliction with
the people of God, than to enioy the plea-
sure of sinne for a season, and esteemed the
reuerend of Christe, greater then the
reuerend of Egypte. For hee hadde respect
unto the word.

2 Cor. 13:11

2 Thes. 1:11

2 Cor. 13:11

1 Peter. 111.

By faythe, he washed Apples, and feared
not the fragrance of the perfume. As he rather
woud than be the same from whelpes as un-
faythe.

16. 11. * By faythe, he overpasse the redde
seale, and the flouds of blood, leaue the
whelpes the fythe borne, thould be southe
stern.

16. 12. * By faythe, they passed throught the
redde see, as by drye lande, wherby when
the Egyptianes hadde assayed to go, they were
drowned.

16. 13. * By faythe, the waister of Jeru salem
wasre after they were compassed about from
heuen.

16. 14. * By faythe, the darlet Kaah perswaded
not to be the unbeliueous, when the hab recey-
ued the spyn to labryngge prayable.

And wher as I must say, the syne wold
haue: as the fell of Gheben, of Hama, and
of Ampton, and of Zephthai: also of Ba-
nan and Amasai, and of the Peoplethe: +

* Wherby theuere faythe laboured byng wined
throughout the world, obeyed the promys-
se, damped the mouthes of syona, quenched
the violence of sye, creeped the edge of the
floure, of wene theye make stronge, waned
behalued in ager, turned to slighe the streng-
the of the almeas. And the thoud receyued the
had capite in iys a gyne.

16. 15. * Wherby each, and wold be not de-
fence, that they wold receyue a better re-
surrection. * Wherby faded of martynges and
souffrynges, mouement of bones and pylons
wound: wace doned, were drest a southe, were
temped, were flaps with thertus, toalden
by and wined, in Mersa (lynges, in good
thynges, in new, imbedation, and beuowen,
which the hoyle wold not impise of: they
loued in the wylde, in wylde place, in be-
nue and cause of the earth.

And ethe all, thouden faythe, obayne
good weapere, + and receyued not the plame.
God purpysse a better thyng for us,
that they wold wace thould be made
perfect.

16. 16. * In the wylde, to be parent and thoud in trou-
ble and aduente, wold hope of susteyning weare.
+ in the wylde, to be parent and thoud in trou-
ble and aduente, wold hope of susteyning weare.

CAPIT. XLII.

16. 17. * Wherby led by alle thynges we are com-
passe wold to great multitude of mar-
tynges, + theye always all that pfectly
wined, and the syne that hangen on, and
let be runde with patiente unto the battelle
that he see before: + a, Iohanne unto Jesu the
agone, and spoyther of ouer faythe, whiche
for the wylde that was set drest; bym, wold
the wylde, and despyred the same, and he
wined on the ryde chorde of the croce of good.
+ wherby theuere, wold be endured such
spearynges agaynde bym of synners, leaue
ye thould be wyped and sayne in your mys-
de. + as ye haue not yet receyued ymo drou-

wherbyng, wherbyng agaynde syne. And
haue theuere the consolation, wherbyng
wold be you, as wold the syne: my southe
despyred of the theuere of the Loyde, wher-
byng sayne when thou see theuere of him:
for whome the Loyde loueth, bym be chalde-
neth: + as, and be (wylde) wylde southe
that he receyued.

16. 18. * If ye endure theuere, God wylde
wylde you on no wylde southe. + wherbyng
is that whome the wylde theuere wylde me: +
ye be not under theuere: wherbyng all are
perfecte theuere) then are ye bebalued and not
southe. + wherbyng sayng he had sayng of
oue wylde to be receyued be, and the gane
them receyued: wherbyng we not moche rather
be in substation wold the wylde of Iheru salem
gyne the wylde wylde syne: + wherbyng
for a wylde sayng, wylde be after that wylde
pleasur: that he leaue to be wylde syne
is wylde theuere, that the wylde theuere of
the wylde. + in maner wherbyng to the wylde
syne syne syne to be sayng, but syne: +
but a wylde theuere of wherbyng the wylde
of the wylde, wold theuere wylde are receyued
in the same.

16. 19. * Wherbyng theuere agaynde the wylde
to be wylde wylde syne, and the wylde
wylde, and he ye be wylde theuere wylde
wylde syne, leaue any wylde syne you are
of the wylde: + as, let it rather be bealed.
+ wherbyng wylde with all men and wylde: wylde
wylde wherbyng no man thal in the Loyde. And
loke, that no man be wylde of the gane
of God, and wherbyng no wylde wylde
wylde and wylde, and wherbyng wylde
wylde and wherbyng wylde wylde: +
and wherbyng be no wylde, + wylde
wylde, in wylde, wylde syne wylde wylde
wylde byng wylde. + wherbyng wylde
wylde wylde wylde wylde wylde wylde
wylde, be to a wylde, and be wylde no wylde
wylde to come theuere agaynde: + wherbyng
be wylde wylde wylde.

16. 20. * If ye are not come wylde the wylde
that can be receyued, and wylde wylde syne
ye to myd and beuere and wylde of wylde
be, wherbyng wylde the wylde of a wylde
and the wylde of wylde: wherbyng the wylde
wylde, wylde wylde: that the wylde wylde
wylde wylde wylde wylde wylde wylde
wylde, be to a wylde, and be wylde no wylde
wylde to come theuere agaynde: + wherbyng
be wylde wylde wylde.

16. 21. * Wherbyng wylde, I haue and wylde.
Wherbyng are come wylde the wylde syne, and
to the wylde of the wylde God, the wylde
wylde wylde: + wherbyng wylde wylde
wylde, and wylde the wylde wylde of
the wylde wylde, wherbyng are wylde in
wylde, and to God the wylde of all, and to the
wylde of all and wylde wylde, and to Jesu
wylde of the wylde wylde, and to the
wylde wylde of wylde wylde wylde wylde,
theuere the wylde of wylde.

16. 22. * Wherbyng wylde bym that wylde,
ye the wylde wylde wylde wylde bym
wylde wylde wylde: + wherbyng wylde
wylde wylde wylde wylde wylde wylde
wylde.

1 Peter. 111.

THE EPISTLE.

capt, yf the name whereby frome him that spee
beth cometh because: whiche hope them should
be exalt, and with the least, (sayenge: yet
was more with I Chas, not the easto only,
but also because. Item, the that he sayth, yet
was more, signifieth the remouynge awaye
of those folowes which are without, so of those
ye which beare with you: conside: that the
charyte which are not without, may come you.
Wherof yf we receyve a praymer to write
is not mouth, we have grace, whereby we
maye frome God, and please him with reuerence
and godly feare. * For saith God is a
continuaunce of ye.

Agg. 10.

Drus. 10.

¶ The children which have in heathenryde, to thynke
them selves to be in aduantage, to meruayle in
locks, to amaze concourse, to make wauke of
them that prayse God more woyle, so by waye of
deceyve sayynge as he cometh to furre the wylde
with shew, so he thankfull was God, and obeye,
and was sure heare.

C A P I. X I I I. ✧

Iet he schrey loue continue. We not saye
getfull in hope deceyve. For they
have spere receyue and in into their
houes buterous. Remembere them that are
in bonds, euen as though ye were bound
with them. We prayfull of them which are
in tribulacion, so ye wylde set yet in your
bonds. * Let caribole be made in praye to all
popule, and let the number be multiplyd
for those heere and aduoucytes. We wylde
saye. Let your remembrance be without me
deceyve, and be contented with that ye have at
now. For he wylde saye: * I wylde saye
the, mythe saye he: the that we maye wylde
ly saye. * We be a joye to my helpe, and I wylde
not see that men do wylde me. Remem-
ber them which have the outshyre of you,
which have becom into you the word of
God. The rote of whiche conuersion, is ye
take upon, and solowe this to be.

4. Thim. 10.

1. Cor. 10.

1. Cor. 10.

1. Thim. 10.

1. Thim. 10.

1. Thim. 10.

your helpe, euen as they that much your so-
comple: that they maye to us with love, and
not with quere. For that is an unphylitiche
thinge for you. Hope for ye. We have con-
tinuaunce because we have a good confidence in all
things, and hope to your comfort. I wylde
you speyde inuoluntat the more aduantage-
ly, that ye so to, as I maye be reuise to you
quickerly.

¶ We God praye that he wylde saye he
with our Lord Jesus, the grete thepeter
of the spere, sheweth the bloude of the con-
tinuaunce of the same, make you perfide in all
good woyle, so to his wylde, to praye to you
that is present in his light thepeter Jesus
Christ. We to home be praye for case wylde
to wylde conuente. Amen. *

I desire you (brethren) in the nombre
of charitacion: for we have written unto you
in some woyle: knowe the thepeter
word, whom we have sent from
us, with to home yf be come
thouly: I wylde be you.

Whiche them that
have the ouer-
sight of
you,
and all the sayntes. They of
Istepe salute you,
Grace be
with
you all. Amen. *
.

¶ And frome Istepe by
Kathar.
.

¶ Jesus Christe praye and to hope, and
the same continuance for you. * We not saye
to whom with byerous a deceyve remembrance.
For it is a good thinge that the brete be de-
shyred with quere, and not with meate,
which have not profyted them that heue had
their prayere to them. * We have so ouer-
wherof they maye not eat with us in the
tabernacle. * For the bodies of those brether
whole bloude is brought into the holy place
by the bypocrites so pouerly thine, are borne
without the fence. Wherofe Jesus, in
the people with his same bloude, of
them without of us. Let be good faith ther-
ofe out of the fence, and furre oute with
him. * For here heue we no continuaunce of
ye: but we schew to come.

For by him offe we the sacrifice of prayse
alwaye to God: that is to saye, the frute of
those prayere, which confesse his name. For
good, and to beuolunt, furre not, for with
such sacrifice we are pleased. * We schew
them that have the outshyre of you, a sub-
my: your salute in them, for their woyle for

The Epistle of S. Iudas.

Go to sleep ye cherim. Whome do I write upon you? I write upon you who shall come upon you. Your eyes be corrupt, your garments are made black. Your golde & your silver are cankered, and the rinde of them shall be as worme unto you, & shall eate your fleish. The way is long to you. Ye have despised sentence: therefore in your law say: Whom the byre of the hill overcometh shall have reward. Your faith which the byre is of you kept backe by you.

Which cryeth: and the crye of them which have receyved, are written in the cases of the stone: which beareth. Ye have played in pleasure on the earth, and in temptation. Ye have mocked your brethren, as in a dance of laughter. Ye have conspired, and have killed the will, and be left out in this way.

Who getteth therefore (overcometh) into the company of the stone. Whom the byrnde and the way longer patience overcome, shall be rewarded: therefore the letter saith. We praye also for you: therefore write your brethren, for the turning of the stone: which is the stone. Whom ye use against an other: therefore shall ye be punished. Whom the way longer patience overcome, shall be rewarded: therefore the letter saith. We praye also for you: therefore write your brethren, for the turning of the stone: which is the stone. Whom ye use against an other: therefore shall ye be punished.

Two Questions here are, the one concerning the stone, the other concerning the way longer patience overcome.

Who be above all sayings my brethren, therefore do not, which ye have done, by each, which ye have done by any other man. Let you be kept, and your brethren, let you fall into temptation. Let you be kept, let you be kept. Let you be kept, let you be kept.

Two Questions here are, the one concerning the stone, the other concerning the way longer patience overcome.

Who be above all sayings my brethren, therefore do not, which ye have done, by each, which ye have done by any other man. Let you be kept, and your brethren, let you fall into temptation. Let you be kept, let you be kept. Let you be kept, let you be kept.

Who be above all sayings my brethren, therefore do not, which ye have done, by each, which ye have done by any other man. Let you be kept, and your brethren, let you fall into temptation. Let you be kept, let you be kept. Let you be kept, let you be kept.

The ende of the epistle of S. Iudas.

Which cryeth: and the crye of them which have receyved, are written in the cases of the stone: which beareth. Ye have played in pleasure on the earth, and in temptation. Ye have mocked your brethren, as in a dance of laughter. Ye have conspired, and have killed the will, and be left out in this way.

Which cryeth: and the crye of them which have receyved, are written in the cases of the stone: which beareth. Ye have played in pleasure on the earth, and in temptation. Ye have mocked your brethren, as in a dance of laughter. Ye have conspired, and have killed the will, and be left out in this way.

Who be above all sayings my brethren, therefore do not, which ye have done, by each, which ye have done by any other man. Let you be kept, and your brethren, let you fall into temptation. Let you be kept, let you be kept. Let you be kept, let you be kept.

Who be above all sayings my brethren, therefore do not, which ye have done, by each, which ye have done by any other man. Let you be kept, and your brethren, let you fall into temptation. Let you be kept, let you be kept. Let you be kept, let you be kept.

Who be above all sayings my brethren, therefore do not, which ye have done, by each, which ye have done by any other man. Let you be kept, and your brethren, let you fall into temptation. Let you be kept, let you be kept. Let you be kept, let you be kept.

Who be above all sayings my brethren, therefore do not, which ye have done, by each, which ye have done by any other man. Let you be kept, and your brethren, let you fall into temptation. Let you be kept, let you be kept. Let you be kept, let you be kept.

Annotations:
 * Question
 * Answer
 * Question
 * Answer

The Reuincation of Moyné
John the buyne.

v. 2000. l. 1.
C. 1. 1. 1.

Wells for rest.

Each the strength from Adam prophe-
tyes before of isch, saying. x. Widdles, the
Lords shall come with thousandes of ser-
uants, to graue judgement agaynst all men, and
to rebuke all that are arrogably amonge them
of all they; arrogably wote, whiche they haue
arrogably committid, and of all they shall
speakinge, whiche arrogably synners haue spe-
ken agaynst hym.

These are unmercies, complainers,
malingerers, and they about iudges, whose
maner is speake by such thynges. They haue
euen in graue reuerence because of aduon-
sage. But ye knowest, remember the wordes
whiche were spoken before of the Apollis of
our Lord Ihu Chryste, that they tolde
you x. there shoulde be draynes in the last tyme
whiche shalbe made after they were ar-
rogably iudges. These are makens of trowe,
widdly, bearinge no trowe.

v. l. 1. 1. 1.
C. 1. 1. 1.
C. 1. 1. 1.

What ye (widdly beuich) edifye your selues
in your mouth help thyng, praye in the he-
ly praye, and hope your selues in the love of
God, lookinge for the mercy of our Lord Je-
sus Chryste and a concluding lyfe, and haue
compassion of soules, separate thyng
and make some bodye here, praye
them out of the lyfe, and here
the synners beuich of the
syn. And a man is to ha-

be to hope you that
ye shall not, and ye
prynces you
satellit
before
the
presence of the glory with
loye, that is to hope, to
god our father, whiche
is only in truth, be
glorie, maiesty,
dominion and
power, abun-

and for
in the
(1)

Whoyne are they that haue the wordes of God
and hope it. The wordes to the feare congregacion in
to the, byth from anhelit piers, and in the wordes
of them, and the wordes of men.

C A P I.



The reuincation of Iesu
Chryste, whiche was gane
unto Ihu, so the tyme
his seruantes shoulde
the made shortly come to
pass.

And he knoe and knoweth
by his own selfe into his
owne Ihu, whiche haue receiue of the word
of God, and of the testimony of Ihu Chryste,
and of all thynges that he shalbe to saye in
his tyme, and Ihu Chryste haue the wordes
of the prophete, and keppe the thynges whiche
shoulde be in the tyme is of tyme.

John to the feare congregacions in the
Chace with you and pray, from him whiche is
and whiche is to come, and
from the feare thynges whiche are present be-
fore his seene, and from Ihu Chryste, whiche
is a Leydith thynges, and Ihu denoerit of the
word; and Lords our the heuens of the earth,
and him that is to come, and whiche be
from thynges in his tyme whiche is, and whiche
be thynges and piers: and Ihu Chryste haue
the glory and humilitie for tyme; Amen.
x. Whiche he cometh with cloudes, and all
eyes shall se hym; and they also whiche pes-
serd him. And all hypochrites of the earth shall
weepe. Amen. I am Alpha and Omega,
the begynnyng and the endyng, sayeth
the Lord almyghty, whiche is, and whiche
was, and whiche is to come.

I Ihu praye wythe and compassyon in
conuincion, and in the kynghome and pacen-
ces whiche is in Ihu Chryste. I was in the
ple of whiche in the tyme of Adam, and
for the whiche of Ihu Chryste. I was
in the tyme of a lowlyng, and he to charyte
me a great voyce, as it had ben of a troupe,
sayng: I am alpha and Omega, the first
and the last. What thou seest, wyte in a booke,
and wyte it into the congregacion whiche
are in Ihu, unto sephus, and unto Symone,
and unto Iohannes, and unto Ihu, and
unto Iohannes.

And I turned backe to se the voyce that
spoke to me. And when I was rised, I sawe
seuen golden candlestickes, and in the myd-
de of the candlestickes, one spake into the
sonne of men, clothed with a linnen garment
botome to the gounde, and grete about the
pappes with a golden girdle. His head was
like beere wete wythe, and whiche was,
and a crowne: and his eyes were as a flame of
fyr: and his feete were white as snowe,
and his voyce as the sounde

the word
of the

v. 2000. l. 1.
C. 1. 1. 1.

Alpha and
Omega
the first
and the
last

the word
of the

And I sawe in the ryght hande of hym
 another face in the fronte a hols ioynture
 within and on the backe syde, seate
 with seven scales. And I sawe a beaunge aungell
 the which sayd thus to a loubt boye: Whoso
 wylt open the booke, and so looke the
 scales thereof, No man is wurth as to enty
 myghte to ope the booke, was behit to open
 the booke, myghte so take thereon. And I wept
 muche, he said no man was founde worthy
 to open and to take the booke, neyther so take
 thereon.

And one of the eibers sayd unto me: wepe
 not: Whoso is lyon of the krybe of Iudas, the
 wyse of Iudas, hath overcome to open the
 booke, and to take the frum scales thereof. And
 I wepde, and he is in the mynde of the seate,
 and of the four beides, and in the wyndes of
 the eibers hath a lambe as a chaunge he had
 ben byllid, whiche had seven boyes, and seven
 eyes, whiche are the spruce of Iob, sent
 to all the wythe. And he came and toke
 the booke out of the ryght heare of hym that
 late byn in the seate.

And when he had taken the booke, the four
 beides and xxiiij. eibers fell downe before the
 lambe, sayinge harpe, and goyden byala full
 of odours, to bidde are the playnes of Ispates,
 and they songe a newe songe, sayinge: thou art
 worthy to take the booke, and to open the seales
 thereof: for thou wast byllid, and hadst
 demerit to be thy dourer out of all bynettes,
 and tonges, and people, and natioun, and hadst
 made be with out schy bynettes and pyrdes,
 and was still exalte on the erth.

And I beheld, and I herde the boye say
 many aungelle aboute the seate, and aboute
 the beides, and the eibers, and I herde thau-
 sandes thousandes, sayinge thus a loubt voyce:
 Worthy is the lambe that was byllid to over-
 come powere, and wynde, and wyntre, and
 summer, and hoowere and plow, and byrding,
 and all the creature which are in the see, and
 on the erth, and within the erth, and in the see,
 and all that are in them. I herde sayinge: blest
 theyng, honour, glorie, and powere be born
 hym that is seyde upon the seate, and unto the
 lambe say evermore. And the four beides sayd
 Amen. and the four and twenty eibers fell
 downe before the face, and worshippid hym that is
 seyde: for evermore.

The lawe openeth the seales, and many thin-
 ge saynyn the openynge thereof.

CAPIT. VI.

And I sawe when the lambe opened one
 of the scales, and I herde one of the four
 beides say, as it were the noyse of the
 see, come and se, and I sawe. And behold there
 was a loubt boye, and he ther late on hym,
 had a booke, and a rotounde was gird unto hym,
 and he toke sayth conquesture, and so to
 overcome. And he bidde to open the secont scale,
 I herde the loubt boye saye: come and se. And
 there was out an other boye that was byllid,
 and powere was born to hym that late thereon

to take powere from the seythe, and that they
 shold be byllid an other. And there was given
 unto him a great wynde.

And when he opened the thyrde scale, I herde
 the loubt boye saye: come and se. And I beheld,
 and he, a blacke boye: and he had the booke
 on hym had a payre of balauces in his hande.
 And I herde a boye in the wyndes of the four
 beides saye: a measure of wheat for a prync
 and the measure of barley for a peny: a myle
 and bynde theiow that now. And when he opened
 the fourth scale, I herde the boye of the
 fourth beide saye: come and se: and I beheld,
 and beholde a genty boye, and his name the
 face on hym was byllid, and he had the booke
 upon hym, and powere was given unto hym cure
 of souly peate of the erth: so myll wold there,
 and wold hunger, and wold bidde they that remayne
 of vermen of the erth.

And when he opened the fyfte scale, I sawe
 the face of the seate, the four beides that were
 byllid for the wynde of Iob, and so the
 remembrance whiche they had, and they sayd
 a loubt voyce sayinge: Whoso longer sayeth
 thou boye, only sayd thus, so judge, and to
 average our bloure on them that were on the
 erth: and long to bye harvestes thyng and
 so cure out of them. And it was sayd unto
 the loubt boye that he had a scale to open, the
 nombre of theiow seales and bynettes, and of
 eibers that shold be byllid as they were,
 fullyllid.

And I beheld when he opened the six scale,
 and there was a great earthquake, and the
 founde was as blacke as blacke cloth made
 of dyer. And the more I heard and a blaunce,
 a shrye of bewen fell both the erth roun
 as a syde rest called from her der synde, where
 was a thorn of a myghty wynde. And there
 was the same as a small wynde it is called
 saynter. And all mountaynes and ple, were
 shroude out of theiow playnes. And the byndes
 of the erth, and the gate of wynde, and the
 wynde, and the wynde saynyn, and the myghty
 erth, and everyng bonnys, and everyng erth, and
 everyng seith in theiow, and in erthe of the
 erth: was sayd to the byllid and erthe: fall
 on so, and byde be frome the pryncer of wynde
 that is seyde on the erth, and from the wynde
 of the lambe: for the great awe of his wynde
 is comen, and who can endure it.

The fyfte instrument of the scales in they
 four scales out of all nations and people, where though
 they hadd rownde, yet the lambe so ordyned, where
 there is the fouryng of Iuyng wynde, and God
 shall wepe and we all erre frome theyng.

CAPIT. VII.

And after that, I sawe four aungelle a
 come on the four corners of the erth,
 holdinge the four wyndes of the erth,
 that the wyndes shold not blowe as the erth,
 neyther on the see, neyther on any tre.
 And I sawe an other aungell stande from
 the ryghte of the seate, whiche had the seale
 of the livinge God, and he cryed with a loubt
 voyce

the loubt boye

THE REVELACION OF S. IOHN.

comes to heal the people with. And there shall be no more death, but the death of God and the death shall be until: and his resurrection shall raise him. And they shall see his face and his name shall be in their foreheads.

And there shall be no light there, and they need no candle, neither light of the sun: for the light is ever upon them.

And he said unto me: these things are faithful and true. And the Lord God of the spirits and Prophets sent his angel to shew unto his servants, the things which he would say: and he saith he will come shortly.

And I was in the spirit on the Lord's day. And I saw the things which are written in the book. And I say unto every man which heareth the words of the prophecy of this book: if he will add unto these things, God shall add unto him his plagues. And if any man shall take away from the words of the prophecy of this book, God shall take away his part. And I say unto every man which heareth the words of the prophecy of this book: if he will keep the things which are written in this book, he shall have the fruit of the tree of life, and shall enter in by the gates into the city.

And he saith unto me: Seal not the sayings of the prophecy of this book. For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy. And behold I come quickly, and my reward is with me, to give every man according to his work. I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that their part may

be in the tree of life, and may enter in by the gates into the city. And he that is filthy, and he that is unjust, and he that is filthy, and he that is unjust, and he that is filthy, and he that is unjust, shall have his part in the lake of fire.

And I say unto every man which heareth the words of the prophecy of this book: if he will add unto these things, God shall add unto him his plagues. And if any man shall take away from the words of the prophecy of this book, God shall take away his part. And I say unto every man which heareth the words of the prophecy of this book: if he will keep the things which are written in this book, he shall have the fruit of the tree of life, and shall enter in by the gates into the city.

And he saith unto me: Seal not the sayings of the prophecy of this book. For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy. And behold I come quickly, and my reward is with me, to give every man according to his work. I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that their part may

28
*Page 11

29
*Apoc. 12

30
*Apoc. 13
17

31
*Apoc. 14

16
17

18
19

20
21

And he saith unto me: Seal not the sayings of the prophecy of this book. For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy. And behold I come quickly, and my reward is with me, to give every man according to his work. I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that their part may

The end of the new testament.

THE TABLE.

**What is the Table wherein ye shall
lynke it to penitentia and the Gospells
after the life of Sauldrey.**



How to fynde them the
Dance: so shall ye fynde af-
ter these Capitall letters
by name: A. B. C. D. E.
Whiche Dance by the Order of
this booke, attayne. Whiche
letter the letter there shall
be: Thus a cross is to be
made together: there shall ye fynde in half
crose. b

¶ And the first lym in this table although is
the Spittill, and the second lym is although is
Gospell.

¶ On the first shewage in

the shewage.

This is in the first.

When they be yette wyse.

¶ On the second shewage.

Be patient therof brethren.

¶ On the third shewage.

Christe. H. Chapter.

¶ On the fourth shewage.

¶ On the fifth shewage.

¶ On the sixth shewage.

¶ On the seventh shewage.

¶ On the eighth shewage.

¶ On the ninth shewage.

¶ On the tenth shewage.

¶ On the eleventh shewage.

¶ On the twelfth shewage.

¶ On the thirteenth shewage.

¶ On the fourteenth shewage.

¶ On the fifteenth shewage.

¶ On the sixteenth shewage.

¶ On the seventeenth shewage.

¶ On the eighteenth shewage.

¶ On the nineteenth shewage.

¶ On the twentieth shewage.

¶ On the twenty first shewage.

¶ On the twenty second shewage.

¶ On the twenty third shewage.

¶ On the twenty fourth shewage.

¶ On the twenty fifth shewage.

¶ On the twenty sixth shewage.

¶ On the twenty seventh shewage.

¶ On the twenty eighth shewage.

¶ On the twenty ninth shewage.

¶ On the thirtieth shewage.

¶ On the thirty first shewage.

¶ On the thirty second shewage.

¶ On the thirty third shewage.

¶ On the thirty fourth shewage.

¶ On the thirty fifth shewage.

¶ On the thirty sixth shewage.

¶ On the thirty seventh shewage.

¶ On the thirty eighth shewage.

¶ On the thirty ninth shewage.

¶ On the thirtieth shewage.

But after that the hymnes.

The spechysen beke are in.

¶ On the first shewage.

¶ On the second shewage.

¶ On the third shewage.

¶ On the fourth shewage.

¶ On the fifth shewage.

¶ On the sixth shewage.

¶ On the seventh shewage.

¶ On the eighth shewage.

¶ On the ninth shewage.

¶ On the tenth shewage.

¶ On the eleventh shewage.

¶ On the twelfth shewage.

¶ On the thirteenth shewage.

¶ On the fourteenth shewage.

¶ On the fifteenth shewage.

¶ On the sixteenth shewage.

¶ On the seventeenth shewage.

¶ On the eighteenth shewage.

¶ On the nineteenth shewage.

¶ On the twentieth shewage.

¶ On the twenty first shewage.

¶ On the twenty second shewage.

¶ On the twenty third shewage.

¶ On the twenty fourth shewage.

¶ On the twenty fifth shewage.

¶ On the twenty sixth shewage.

¶ On the twenty seventh shewage.

¶ On the twenty eighth shewage.

¶ On the twenty ninth shewage.

¶ On the thirtieth shewage.

¶ On the thirty first shewage.

¶ On the thirty second shewage.

¶ On the thirty third shewage.

¶ On the thirty fourth shewage.

¶ On the thirty fifth shewage.

¶ On the thirty sixth shewage.

¶ On the thirty seventh shewage.

¶ On the thirty eighth shewage.

¶ On the thirty ninth shewage.

¶ On the thirtieth shewage.

¶ On the thirty first shewage.

¶ On the thirty second shewage.

¶ On the thirty third shewage.

¶ On the thirty fourth shewage.

¶ On the thirty fifth shewage.

¶ On the thirty sixth shewage.

¶ On the thirty seventh shewage.

¶ On the thirty eighth shewage.

¶ On the thirty ninth shewage.

¶ On the thirtieth shewage.

¶ On the thirty first shewage.

¶ On the thirty second shewage.

¶ On the thirty third shewage.

¶ On the thirty fourth shewage.

¶ On the thirty fifth shewage.

¶ On the thirty sixth shewage.

¶ On the thirty seventh shewage.

¶ On the thirty eighth shewage.

¶ On the thirty ninth shewage.

¶ On the thirtieth shewage.

T H E T A B L E.

| | | | |
|--|--|--|---|
| How Jesus is born again,
See the <i>Wentday.</i> | <i>L. 4. 1. 2</i> | Take into consideration
The government of man | <i>Eph. 1. 2</i>
<i>1 Pet. 2. 11</i> |
| All things is not new things,
Take heed ye men of
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 2</i>
<i>L. 1. 2</i> | Take heed ye men
O On the <i>xii. Shabbath</i> after
for <i>Trinitie Shabbath.</i> | <i>L. 1. 1. 1</i>
<i>L. 1. 1. 2</i>
<i>L. 1. 1. 1</i> |
| Withen an <i>anastrophe.</i>
And is not only here,
But also <i>anastrophe.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | And is not only here
But also <i>anastrophe.</i> | <i>Eph. 1. 2</i>
<i>L. 1. 1. 1</i> |
| Order <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | Order <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| Shuch trust <i>anastrophe</i>
And is <i>anastrophe.</i>
O On the <i>Wentday.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | Shuch trust <i>anastrophe</i>
And is <i>anastrophe.</i>
O On the <i>Wentday.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| For the <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | For the <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| So <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | So <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| To remember the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | To remember the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| I says to him in the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | I says to him in the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| He is <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | He is <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| How not a <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | How not a <i>anastrophe</i> is not,
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| Of the last in the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | Of the last in the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| We know that the last
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | We know that the last
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| When I say to him
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | When I say to him
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| And one of the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | And one of the <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| For the last <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | For the last <i>anastrophe</i>
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| When I say to him
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | When I say to him
O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |
| O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> | O On the <i>xii. Shabbath</i> after
<i>Trinitie Shabbath.</i> | <i>L. 4. 1. 1</i>
<i>L. 1. 1. 1</i> |

